

GESCHENK

von

Frau Dr. Kittel.

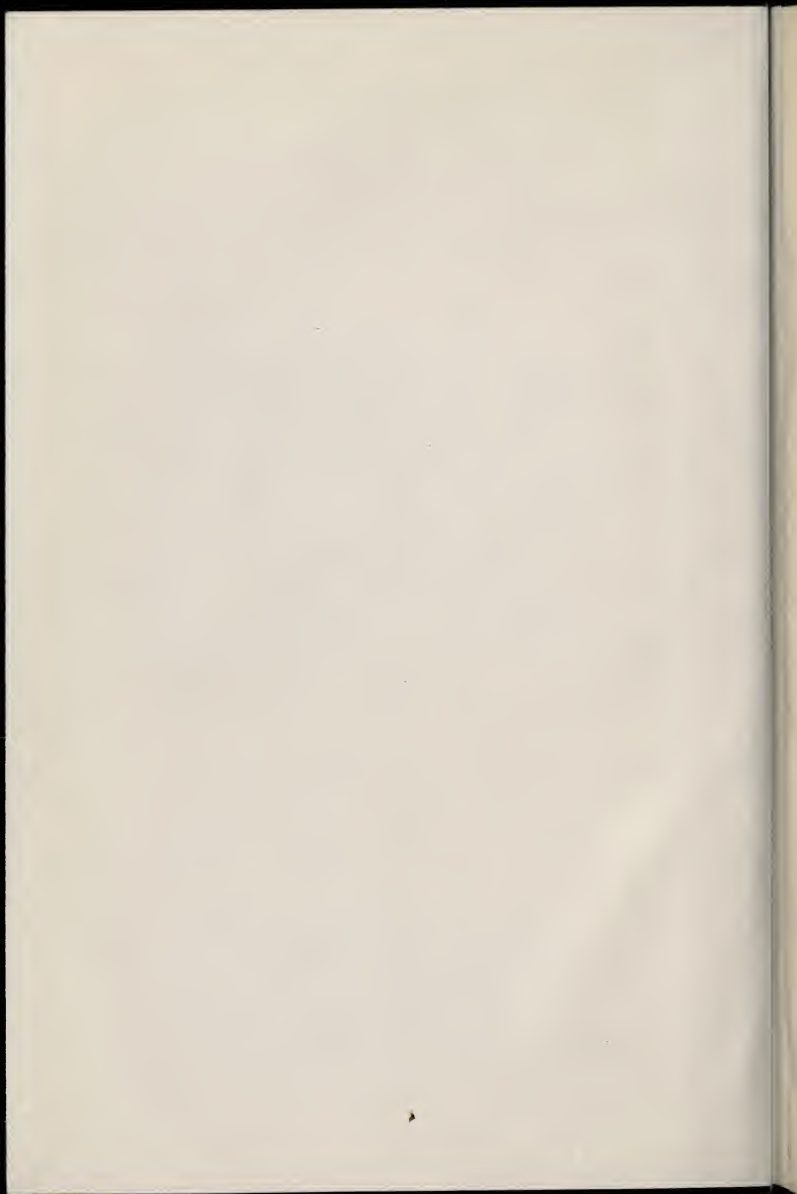
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A GRAMMAR
OF THE
KANNADA LANGUAGE
IN ENGLISH

COMPRISING THE THREE DIALECTS OF THE LANGUAGE
(ANCIENT, MEDIEVAL AND MODERN)

BY

THE REV. DR. F. KITTEL



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PREFACE.

The present Grammar is chiefly based on Kēśava's Śabdamaṇidarpaṇa. The terminology of this his Grammar is simple, and fit for the three dialects of Kannaḍa. At the same time it will be interesting to learn the general way of an ancient native scholar's teaching Kannaḍa grammar.

In Kēśava's age most of the rules of Kannaḍa grammar were fixed. That before him there had been grammarians who had not deserved that name, seems to follow from his quoting a part of a Kanda verse that is fully quoted in the Śabdānuśāsana (under its sūtra 469), from which we translate it as follows—
'Remain, O daughter! Could the unprofitable grammarian (śuśhkaṣaiyākarapaṇa), the unprofitable sophist and the rustic have as (their) subject matter the gem of poetical composition which is the subject matter of the assemblage of very clever poets?'

Some specific statements of Kēśava concerning his predecessors or contemporaries are the following—

He considered it a matter of necessity to caution literary writers against using final *ḷ* in several Kannaḍa words, as only rustics would do so (§ 228).

He teaches (§ 252) that if there exist Tadbhavas of two words compounded, both words ought to be in their Tadbhava form. In this respect he quotes an instance from his great predecessor Hamsarāja (of A. D. 941, according to Mr. B. Lewis Rice), viz. taravēḷ māṇikyabhaṇḍārada puṭikēgalaṃ, which, he says, is a mistake (tappu), as māṇikabhaṇḍārada would be right (śuddha).

He says that in *satisaptami* (§ 365) which always refers to two subjects, the letter *ḷ* is to be used; by some (of his predecessors or contemporaries) *al* has, without hesitation, been employed for it; clever people do not agree to that. Then he quotes two sentences with *al*, and calls them wrong (abaddha).

He states (very probably in order to counteract a tendency of that kind) that to form *kāṇikē*, *tēraḷikē*, *pūṇikē* of *kāṇ*, *pūṇ*, *tēraḷ* (which formations are frequently found at least in the mediæval dialect) is faulty, as the suffix *ikē* should not be added to verbs ending in a consonant (see § 243, A, 5).

When introducing the suffix *tana*, he teaches that it is not to be used for Samskṛita words, as *e. g.* *ārōhakatana* would be wrong (*abaddha*, § 243, A, 14). That he certainly has done so for the above-mentioned reason becomes evident by the fact that the *Šabdānuśāsana* (under its *sūtra* 431) adduces *unnatātana* and *pannatātana* as instances of ancient usage.

He states that to form a causative verb, *e. g.* *khaṇḍisīsu*, to cause to cut, from *khaṇḍisu*, to cut, a verb derived from a Samskṛita noun, is not allowed (§ 150, remark), which statement probably also opposes a tendency of grammarians (or poets) towards doing so.

He says that nouns ending in a consonant do not insert in before the *a* of the genitive, except *pagaḷ* and *iruḷ*; to form *e. g.* *bēmarina*, *maṇalina*, *mugaḷina* is a fault (*dōṣha*, § 121, a 6). It follows from his opposition to such forms as *bēmarina* that they had already come or were coming into use.

He states that forms like *nōḍidapaṇ*, *māḍidapaṇ* are not used as declinable *krīḷṅga*s (§ 194, remark 2); but according to the *Šabdānuśāsana* (*sūtras* 447. 448. 544) they were used as such, because its author *Bhaṭṭakalāṅkadēva* adduces *nōḍidapaṇam*, *kūḍidapaṇam*, *māḍidapaṇgō*, *irdapana* as ancient formations.

He says (see § 240, remark) that some (grammarians or poets) who are fond of a practice that is connected with grass (*satṛinābhyavahāṛigaḷ*), do not consider that abnormality does not enter in poetical prose, and use a short letter followed by an initial letter which is a compound with *rēpha*, as *śīthila*; such disgusting persons (*arōḍigaḷ*) do put it in poetical prose without calling it a blame (*tēgaḷ*).*

The author hopes that the remarkable fact that *Kannaḍa* and the other *Draviḍa* languages have no relative pronoun (§ 174), has been satisfactorily explained and established by him (§ 330), and that the origin of the negative form of the verb in *Draviḍa* has been made evident by him (§ 210), two subjects which (he may remark) used to puzzle European scholars. See also his explanation of the participles (§§ 169. 185) and of the infinitive (§ 188).

As to the age of *Kannaḍa* poets Mr. Rice's Introduction to his edition of the *Šabdānuśāsana* (p. 11 *seq.*) should be consulted.

* Here the remark may be added that according to the *Šabdānuśāsana* (under its *sūtra* 288) the pronoun *nām* (which is not mentioned by *Kēśava*, § 137) was agreed to by some of the great poets of the northern way, whereas those of the southern one were siding with *ām*. According to *Nṛpatuṅga's* *Kavirājamārga* (1, 36) of the 9th century the region in which *Kannaḍa* was spoken, extended from the *Kāvēri* as far as the *Gōḍāvari*.

Regarding the comparison of Draviḍa languages see 'A Comparative Grammar of the Dravidian or South-Indian Family of Languages, by the Rev. R. Caldwell, D.D., LL.D., etc., 2nd edition, 1875, London, Trübner & Co.' Dr. Caldwell in his work is inclined to think that Draviḍa exhibits close traces of relationship to the languages of the Scythian group.

The Publications consulted for the present grammar are, besides the *Śabdamañidarpaṇa*, the following—

1. The *Karṇāṭaka Śabdānuśāsana* (see p. 4, note).
2. *Nūḍigaṭṭu*. A Kannāḍa Manual of School-Grammar, by Dhondo Narasimha Mulbagal, Kannāḍa Teacher, Training College. 2nd edition. Mangalore, Basel Mission Press, 1894.
3. Kannāḍa Schoolbooks, by native authors. Bombay, the Department of Public Instruction. Printed at the Basel Mission Press, Mangalore, 1882—1898.
4. An Elementary Grammar of the Kannāḍa Language, by the Rev. Thomas Hodson, Wesleyan Missionary. 2nd edition. Bangalore, 1864.
5. A Practical Key to the Canarese Language, by the Rev. F. Ziegler. 2nd edition. Mangalore, Basel Mission Press, 1892.
6. *Nāgavarma's Karṇāṭaka Bhāṣabhūṣaṇa* (of about the beginning of the 12th century), edited by B. Lewis Rice, M. R. A. S., etc. Bangalore, 1884.
7. A Kannāḍa-English Dictionary, by the Rev. F. Kittel. Mangalore, Basel Mission Press, 1894.
8. Very valuable Inscriptions published in the *Indian Antiquary and Epigraphia Indica*, by J. F. Fleet, PH. D., C. I. E., etc.
9. Elements of South-Indian Palæography, by A. C. Burnell, HON. PH. D. of the University of Strassburg, etc. Mangalore, Basel Mission Press, 1874.
10. A Sanskrit Grammar for Beginners, by Professor Max Müller, M. A., London, 1866.

Special thanks are due to the SECRETARY OF STATE FOR INDIA for his generous aid by ordering a certain number of copies of the forthcoming Grammar for the Home Department in Calcutta and by inducing the Governors of Madras and Bombay and the Governments of Mysore and of His Highness the Nijam to take a considerable number of copies of the work in advance whereby the Publishers have been enabled to carry it through the Press.

The author would also gratefully acknowledge the encouragement he has received from the interest that several gentlemen have taken in his composing the present Grammar, of whom he may mention Mr. B. Lewis RICE, C. I. E., M. R. A. S., Director of the Archæological Researches in Mysore; the Rev. G. RICHTER, late Inspector of Schools in Coorg; Dr. E. HULTZSCH, Government Epigraphist, Bangalore; Dr. J. F. FLEET, B.O. C. S., M. R. A. S., C. I. E., and Professor R. GARBE, PH. D., Tübingen.

As the author lived in Germany, the printing was carried on in India, and proof-sheets could not be sent to him for correction, there occurs an unusual number of misprints; but a corrected list of the errata will enable the student to set them right before perusing the Grammar.

Finally the author quotes for his work the words of Kêśava (sûtra and vṛtti 4)—“If there are any mistakes (dôsha) in this (my) Śabdamañidarpaṇa, may the learned (first) thoughtfully listen, and (then) with mercy combined with gladness of heart rectify them.”

Tübingen, 5th February 1903.

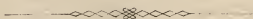


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A G R A M M A R OF THE K A N N A D A L A N G U A G E

I. Introductory observations

1. The term Kannaḍa (ಕನ್ನಡ), the Canarese of European writers, is formed from Kar-nāḍu (ಕರ್-ನಾಡು), the black cultivated country, referring to the black soil, commonly called cotton soil, which characterises the plateau of the Southern Dekkan (ದಕ್ಷಿಣ). In the Saṁskṛita language the term appears as Karṇāṭa (ಕರ್ಣಾಟ) and Karṇāṭaka (ಕರ್ಣಾಟಕ). Kannaḍa is the appellation of the Canarese country and its language.¹⁾

2. Kannaḍa is spoken throughout Mysore, the Southern Mahratta country, in some of the western districts of the Nijam's territory (as far north as Bidar), and partly in North Canara on the western coast. The people that speak the Kannaḍa language are estimated at about nine millions.

3. The Kannaḍa language belongs to a group of languages which has been called the Dravidian (*i. e.* ದ್ರವಿಡ or ದ್ರಾವಿಡ) family by European writers. The chief members of this family are Kannaḍa, Tēlugu (ತೆಲುಗು), Tamil (ತಮಿಳು), Malayāḷa (ಮಲಯಾಳ), Tuḷu (ತುಳು), Koḍagu (ಕೊಡಗು), and Baḍaga (ಬಡಗ, on the Nīlagiri).

4. The so-called Dravidian languages have borrowed a great many words from Saṁskṛita, especially such as express abstract ideas of philosophy, science, and religion, together with the technical terms of the more elegant arts, etc. (*cf.* § 369); but their non-Saṁskṛita portion is considerable, and once was sufficient for ordinary conversation. Chiefly by a comparison of their grammatical structure with that of Saṁskṛita the essential independence of the

¹⁾ The district of Canara (a corrupted form of Kannaḍa) on the Western coast got that name because it was subjected for centuries to the rule of Kannaḍa princes, and the Carnatic (*i. e.* Karṇāṭaka), the country below the Eastern Ghats on the Coromandal coast, was (by a misapplication of terms) called by that name first by the Muhammedans.

Dravidian languages of Samskr̥ita can satisfactorily and conclusively be established.

5. The earliest written documents of the Kannaḍa language are inscriptions on walls and pillars of temples, on detached stone-tablets and monumental stones, and on copper-plates of the Canarese country. The inscriptions are often dated; if they have no date, the form of the letters used and historical references to dated inscriptions serve to ascertain their age.

6. As regards the forms of the Old and Modern Kannaḍa alphabets, they are varieties of the so-called Cave-character, an alphabet which was used for the inscriptions in the cave hermitages of Buddhists in India (*e. g.* at Salsette, Kān-hēri, Nāsik, Sahyādri, Ajanta), and rests on the Southern Aśōka character. This character was about 250 B. C. employed in the Edicts of the Buddhist king Aśōka. Different forms of the letters used for the Kannaḍa inscriptions appear at different periods, the earlier forms differing in the greatest degree from those of the Modern Kannaḍa alphabet¹⁾. At the time of the composition of the Basavapurāṇa 1369 A. D. the old alphabet had become already out of use, as the author of that work mentions the letters of Old Kannaḍa (ಪೌರಾಣಿಕಲಿಪಿ) as belonging to the past.

7. The Kannaḍa language in the old inscriptions (of the Kadamba, Gaṅga, Ālukya, Rāshṭrakūṭa and other kings) of which specimens exist that belong to about 600 A. D., is not the same as that of the present day; it is what is called Old Canarese. This Old Canarese is also the language of the early Kannaḍa authors or the literary style. It may be said to have continued in use to the middle of the 13th century (see § 109), when by degrees the language of the inscriptions and literary compositions begins to evince a tendency to become Modern Canarese or the popular and colloquial dialect of the present time. A characteristic of the literary or classical style of the early authors is its extraordinary amount of polish and refinement. The classical authors were Jains. One of them was Nṛipatuṅga, who wrote the Kavirājamārga (a treatise on

¹⁾ The earliest authentic specimens of writing in India are the edictal inscriptions of the Buddhist king Aśōka (also called Dharmāśōka and Priyadarśi) who was the grandson of the Maurya king Candragupta at Pāṭaliputra (the modern Patna), and ruled from the extreme north-west of India as far as Magadha in the East and Mahishmaṇḍala (Mysore) in the South. These inscriptions are written in two different alphabets. The alphabet which is found in the inscription that is at Kapurdigiri (near Peshawar), is written from right to left, and is clearly of Phenician or old Semitic (Aramaic) origin (it has been called Khafōshṭi); the Southern inscriptions that are found in numerous places from Gīrnār in Gujerat to Siddāpura in the Chitaldroog district of Mysore (these last ones discovered by Mr. B. L. Rice), are written from left to right, and the alphabet employed in them is the source of all other Indian alphabets. It has been thought by some scholars (Professors Weber, Bühler and others) that the character of the Southern inscriptions also may be traced back to a Phenician prototype.

alaṅkāra) in the 9th century; another was Pampa or Hampa who composed his Bhārata (an itihāsa more or less based on Vyāsa's Mahābhārata) in 941 A. D.; and a third one was Argaḷa who finished his Purāṇa in 1189 A. D.¹⁾

8. The grammatical treatises on Kannaḍa were constructed on the Samskrita plan. Their Jaina authors took Pāṇini and others as their guides. The earliest grammarian, whose works have come down to us, is Nāgavarma who appears to belong to the first half of the 12th century. Kēśirāja or Kēśava, the author of a well-known grammar, lived about one hundred years later, in the 13th century. The above-named authors treat on the Old Canarese language, illustrating it by quotations from the writings of former (or contemporary) poets. Nāgavarma wrote his first grammar, an epitome, in Kanda verses and Old Canarese, and embodied it in his treatise on the art of poetry, the Kāvyaśāloka (in Old Canarese); his second grammar, the Karṇāṭakabhāṣābhūṣaṇa, is in Samskrita prose sūtras, each accompanied by a vṛtti or explanatory gloss also in Samskrita. Kēśirāja's grammar, the Śabdamanidarpaṇa, is composed wholly in Kanda verses and Old Canarese (each verse having its prose vṛtti), and is the fullest systematic exposition of that language²⁾.

9. The ancient Kannaḍa grammarians held the study of grammar in high esteem, as may be learned from the following words of the author of the Śabdamanidarpaṇa:—"Through grammar (correct) words originate, through the words of that grammar meaning (originates), through meaning the beholding of truth, through the beholding of truth the desired final beatitude; this (final beatitude) is the fruit for the learned" (sūtra 10 of the Preface).

¹⁾ The Kaviṛājamārga was edited in 1898 by K. B. Pāṭhak, B. A., Assistant to the Director of Archaeological Researches in Mysore, the Bhārata also in 1898 by Lewis L. Rice, C. I. E., M. R. A. S., Director of Archaeological Researches in Mysore. (Mysore Government Central Press, Bangalore.)

²⁾ Nāgavarma's Karṇāṭakabhāṣābhūṣaṇa was edited by B. Lewis Rice, M. R. A. S., Director of Public Instruction (Bangalore, Mysore Government Press, 1884). It contains 10 paricchedas, viz. saṁjñāvidhāna, sandhividhāna, vibhaktividhāna, kārakavidhāna, śabdārthividhāna, samāsavidhāna, taddhitavidhāna, ākhyātanigamavidhāna, avyayanirūpaṇavidhāna, and nipātanirūpaṇavidhāna, in 280 sūtras. An edition of Kēśirāja's Śabdamanidarpaṇa was printed at Mangalore (Basel Mission Press, 1872). His work has 8 sandhis or chapters and 322 sūtras. A short summary of its contents is as follows:— I. Sandhi or euphonic combinations of letters. 1) aksharasamjñāprakarṇa or the section of the signs used as letters. a) the letters of the alphabet; b) the vowels in particular; c) the consonants in particular. 2) sandhiprakarṇa or the section of combination of the mentioned letters. a) combination of vowels; b) combination of consonants. II. Nāma or nominal themes. a) līngas or declinable bases, aa) kṛts or bases formed from verbs by means of suffixes, bb) taddhita-bases formed from nouns and verbs by means of certain other suffixes, cc) samāsas or compound bases, dd) nāmas or ready nouns (distinguished as rūḍha, anvartha and ākṛta; they include the so-called adjectives, pronouns, numerals, and themes from Samskrita, altered or unaltered); b) genders; c) the seven cases in the singular; d) the two numbers; e) the augments of the plural; f) particularities regarding

II. On the form of the signs that are used as Letters

(akshararūpa, aksharasañjñākāra, aksharasañjñārūpa, varṇasānjñē, varṇāṅka, cf. §§ 217-241), etc.

10. Kêśava, the author of the *Śabdamaṇidarpaṇa*, remarks on the origin of articulate sound:—"By the wish of the individual soul, by means of suitable (vital) air, at the root of the navel, like a trumpet, the substance of sound (*śabda-dravya*) originates which is white (*svēta*, *dhavala*); its result is (articulate, *akṣharātmaka*) sound (*śabda*"); and:—"The body is the musical instrument, the tongue is the plectrum, the individual soul is the performer; on account of the operation of his mind (articulate) sound (*śabda*) originates which is of a white colour (*dhavalavarṇa*) and has the form of letters (*akshararūpa*)."

Inarticulate (*anakṣharātmaka*) sounds, as thunder from the clouds or the roar of the sea, have no representations in grammatical alphabets.

11. There is a distinct letter for each sound, and therefore every word is pronounced exactly as it is spelt; thus the ear is a sufficient guide

declension; *g*) uses of the cases; *h*) remarks on number, gender, construction, etc.; *i*) declension of pronouns; *j*) change of gender; *k*) change of letters. III. *Samāsa* or composition of words, compound bases. 1) augment, elision, and substitution. 2) the six classes of *Saṃskṛita* compounds. 3) the compounds called *kriyāsamāsa*, *gamakasamāsa*, and *vipsāsamāsa*. IV. *Taddhita*-bases formed from nouns and verbs by means of certain suffixes. V. *Ākhyāta* or verbs and their conjugation. VI. *Dhātu* or verbal roots (or themes). VII. *Tadbhava* (*Apabhraṃśa*) or words corrupted from the *Saṃskṛita* language. VIII. *Avyaya* or adverbs, etc.

Besides the *Karṇāṭakabhāṣābhūṣaṇa* there is another grammar of the Old Canarese language in *Saṃskṛita* sūtras, etc., the *Karṇāṭakaśābdānūsāsana*, written by the Jaina *Bhaṭṭākalāṅka*, dated A. D. 1604. It was edited by B. Lewis Rice, C. I. E., M. R. A. S., Director of Archaeological Researches in Mysore, late Director of Public Instruction in Mysore and Coorg (Bangalore, Mysore Government Central Press, 1890). According to its learned editor it treats, in the order given, of the alphabet; *avyayas*; *sandhi*; *nipātas*; gender; *tadbhavas*; case affixes; compound words; uses of personal pronouns; uses of the singular and plural numbers and numerals; *taddhitas*; verbs and verbal affixes.

The first grammar of the Canarese language which appeared in English, was compiled by John Mc Kerrell Esq., M. C. S., who dedicated his work to the King (George IV), Madras, November the 16th, 1820. He calls it "A Grammar of the Carnāṭaka Language". In his Preface he states: "In the course of my labours I have derived much information from a very scarce and accurate treatise upon the ancient dialect, which was compiled, about seven centuries ago, by an Indian author named *Cêshava*, and by him termed ಶಬ್ದಮಣಿದರ್ಪಣಂ, or 'The mirror of verbal gems' I feel myself under considerable obligations to Edward Richard Sullivan, Esq., of the Civil Service, for his kindness in procuring for me from His Highness the Rajah of Mysore, the work of *Cêshava*" Mc Kerrell's work has 211 pages.

in orthography. After the exact sounds of the letters have been once acquired, every word can be pronounced with perfect accuracy.

The accent falls on the first syllable.

12. The name of a pure, true letter (śuddhākshara) is akshara, akkara, or varṇa.

13. Each letter has its own form (ākāra) and sound (śabda); by the first it becomes visible (cākshusha), by the other audible (śrāvaṇa).

14. Kannaḍa is written from left to right.

15. The Alphabet (called aksharamālē, akkaramālē in the old and later dialect and also ṇāma in the later one), as an instruction for the youthful (bālaśikshē), consists of 57 letters, in which case the so-called Samskrīta and Prākṛita kṣhaḷa (the vedic letter ॠ of certain schools) is also counted, though its form and sound are the same as that of the so-called Kannaḍa kuḷa.

Of the 57 letters forty-eight (in various forms) are notorious on the "sea-girdled" earth, i. e. throughout India, and the order in which they are read (pāṭhakrama) is as follows:—ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಳ ಴ ವ ಷ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ವ ಶ ಸ ಹ ಳ್. The letter ಳ in this list is called kṣhaḷa in order to distinguish it from the true Kannaḍa kuḷa. In Samskrīta the kṣhaḷa is a substitute for the letter ಡ (cf. § 230); in Kannaḍa it is a substitute for the Samskrīta letter ಳ (see § 31).

The other nine letters are:—ಎ ಒ ಲ್ಲ ಳ್ ಲಿ ಳ್ ಳ್ ಳ್ ಳ್ ಳ್ ಳ್. Of these ಎ ಒ ಲ್ಲ ಳ್ ಲಿ are peculiar to the Kannaḍa country (dēśīya), and this letter ಳ್ is the kuḷa.

The four letters ಳ್ ಳ್ ಳ್ ಳ್, together with the above-mentioned forty-eight, form the Samskrīta alphabet of 52 letters.

In true Kannaḍa (aḥḥagannaḍa) there are 47 indigenous letters (śuddhagē), viz. (the vowels) ಅ ಆ ಇ ಈ ಉ ಊ ಎ ಏ ಐ ಒ ಓ ಔ; (the anusvāra) ಳ್; (and the consonants) ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಜ ಝ ಞ ಟ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ವ ಶ ಸ ಹ ಳ್.

16. The consonants (§ 25) that in the preceding paragraph appear with the top-mark (ಕ, ಖ, etc.) which indicates that they are to be pronounced without any vowel after them (asvaravidhi, vyañjanavidhi),

are commonly printed with the sign ~ (a sort of crest, nowadays called talēkaṭṭu) added to the top (ಃ, ಣ, etc.), in order to point out that the short Kannaḍa vowel a (ಅ) is to be sounded after them.

In the case of ten consonants (ಅ ಐ ಏ ಁ ಒ ಃ ಒ ಲ ಳ ಴ ಱ), however, the crest does not appear on the top, as it is so to say incorporated with them. It is supposed that the sign ~ is a secondary form of the Kannaḍa vowel a (ಅ, see § 24); but why are certain other vowels (u, û, ಉ, ಊ, etc.) united with crested consonants? See § 37.

17. The following is a tabular view of the forms of the 57 letters of the Alphabet as they are written and printed nowadays (*cf.* § 6), the consonants bearing the sign ~ (the talēkaṭṭu, see § 16). Their sounds are expressed in Roman characters with the aid of some diacritical marks, and illustrated, as well as possible, by English letters (the illustrations being given according to English authors of Kannaḍa, Tēlugu, Tamiḷ and Malayāḷa grammars):—

- ಅ. a. This letter has the sound of the English initial a in 'about', 'around', or of the English final a in 'era', 'Sophia', 'Victoria', or of the English u in 'gun', 'cup'. (There is no letter in Kannaḍa to represent the sound of the English a in such words as 'pan', 'can', 'sat', 'hat').
- ಆ (ಆ಼). â. This letter has the sound of the English a in 'half', 'father', or of the English final a in 'papa'.
- ಇ. i. This letter has the sound of the English i in 'pin', 'in', 'gig', 'folio'.
- ಈ. i. This letter has the sound of the English i in 'machine', 'ravine', 'pique', or of the English ee in 'eel', 'feel'.
- ಉ. u. This letter has the sound of the English u in 'full', 'pull', 'put', or of the English oo in 'book'.
- ಊ. û. This letter has the sound of the English u in 'rule', 'erude', or of the English oo in 'fool', 'root', 'shoot'.
- ಋ. ri. The sound of this letter can only be learned from the mouth of an efficient teacher. (Rustics pronounce it like the English ri in 'rich', or also like the English roo in 'rook'.)
- ೠ. ṛi. The sound of this letter is that of lengthened ಋ.
- ೡ. lri. The sound of this letter can only be learned from an educated native. (Rustics pronounce it like the English loo in 'look'.)
- ೢ. lrî. The sound of this letter is that of lengthened ೠ. (The letter is a mere invention of grammarians.)
- ಎ. ë. This letter has the sound of the English e in 'end', 'leg', 'beg', 'peg'.
- ಁ. ê. This letter has the sound of the English a in 'ache', 'fate', 'late'.

೩. ai. This letter has the sound of the English ai in 'aisle', of the English ei in 'height', or of the English word 'eye'.
೪. ö. This letter has the sound of the English o in 'police', 'polite', 'romance', 'produced', 'potential' 'located'. (There is no sound in Kannaḍa to represent the sound of the English o in such words as 'ou', 'hot', 'got', 'object'. Uneducated Canarese people use to pronounce this English o, ಅ (â) making, e. g. lost ಲಾಸ್ತು, hot ಹಾಟು, top ಟಾಪು.)
೫. ö. This letter has the sound of the English o in 'gold', 'old', 'sold', 'ode'.
೬. au. This letter has the sound of the English ou in 'ounce', 'out', 'mount'.
೭. m. This letter, when it is final, has the sound of the English m in 'botom', 'bartram'. (When in the middle of a word it is followed by a consonant, its sound depends on the character of that consonant, as in the words ತಂಕ, ಶಂಖ, ಸಂಗ, ಸಂಘ, ಅಂಚ, ಉಂಘ, ಅಂಜನ, ಕಂಟಕ, ಕಂಠ, ಖಂಡ, ಚುಂಡಿ, ಬಂಜ, ಕಂಡಿ, ಕಂಠಿ, ಕಂದ, ಕಂಠ, ಸಂನ, ಸಂಸದ್, ಸಂಬಲ, ಸಂಮತ, ಸಂಯಮ, ಸಂರಕ್ಷಣ, ಸಂಲಾಪ, ಸಂವತ್, ಸಂಶಯ, ದಂಷ್ಟ್ರ, ಸಂಸಾರ, ಸಂಪತಿ; cf. §§ 34. 39. 40.)
೮. h. This aspirate has the sound of the English initial h in 'hat', 'head', or 'hiss', the aspiration proceeding directly from the chest. (Rustics, in reciting the alphabet, use to pronounce it aha the a having the sound of the Kannaḍa letter ಅ.)
೯. h. This aspirate is used only before the letters ಕ (ka) and ಖ (kha), and then pronounced like the letter ಸ (h).
- ೧೦ (ಛ). rh. This aspirate is used only before the letters ಪ (pa) and ಫ (pha), and then has a sound somewhat similar to that of the letter ಸ (h). (In Saṁskṛita it is often represented by the letter ಷ, sh.)
- ಕ. ka. This letter has the sound of the English initial k pronounced with the Kannaḍa letter ಅ (a) after it.
- ಖ. kha. This letter has the sound of the preceding one, but aspirated, the aspiration proceeding directly from the chest.
- ಗ. ga. This letter has the sound of the English initial g in 'gold', 'good', pronounced with the Kannaḍa letter ಅ (a) after it.
- ಘ. gha. This letter has the sound of the preceding one but aspirated.
- ಙ. ṅa. This letter has the sound of the English letter n before g in 'king', 'ring', 'long', 'song' with the Kannaḍa letter ಅ (a) after it.
- ಚ. ča. This letter has a sound similar to that of the English ch in 'charity', 'charm', 'chase', 'child', 'church', pronounced with the Kannaḍa letter ಅ (a) after it.
- ಞ (ಞ). čha. This letter has the sound of the preceding one but aspirated.
- ಜ. ja. This letter has a sound similar to that of the English j in 'judge', 'join', 'jar', 'jackal', pronounced with the Kannaḍa ಅ (a) after it.

- ಝ. jha. This letter has the sound of the preceding one but aspirated.
- ಞ. ña. This letter has a sound which is something like that of the English ni in 'opinion', 'onion' (the n being nasalised), pronounced with the Kannaḍa letter ಁ (a) after it.
- ಟ. ṭa. This letter has the sound of an English letter t that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannaḍa letter ಁ (a) after it. (It differs essentially from the true English t, for which there is no letter in Kannaḍa. Natives, however, use to represent the English t by ಱ.)
- ಠ. ṭha. This letter has the sound of the preceding one but aspirated.
- ಡ. ḍa. This letter has the sound of an English letter d that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannaḍa letter ಁ (a) after it. (It differs essentially from the true English d, for which there is no letter in Kannaḍa. Natives, however, use to represent the English d by ಢ. See also sub-letter ಢ, ra.)
- ಢ. ḍha. This letter has the sound of the preceding one but aspirated.
- ಣ. ṇa. This letter has the sound of an English n that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannaḍa letter ಁ (a) after it. (No English letter answers to it; see under letter ಢ, na.)
- ತ. ta. This letter has the sound of an English letter t that is formed by bringing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ಁ (a) after it. (There is no corresponding letter in English; see under letter ಱ, ṭa.)
- ಥ. tha. This letter has the sound of the preceding one but aspirated.
- ದ. da. This letter has the sound of the English letter d that is formed by bringing the point of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ಁ (a) after it. (There is no English letter which answers to it; see under letter ಢ, ḍa.)
- ಢ. dha. This letter has the sound of the preceding one but aspirated.
- ನ. na. This letter has the sound of the English letter n that is formed by placing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ಁ (a) after it. (There is no corresponding English letter. Natives, however, use to represent the English n by ಢ, ṇa.)
- ಪ. pa. The sound of this letter answers to that of the English initial p pronounced with the Kannaḍa letter ಁ (a) after it.
- ಫ. pha. This letter has the sound of the preceding one but aspirated.

- ಬ. ba. The sound of this letter is the same as that of the English initial b pronounced with the Kannaḍa letter ಏ (a) after it.
- ಭ (ಛ. ಷ). bha. This letter has the sound of the preceding one but aspirated.
- ಮ. ma. The sound of this letter is like that of the English m pronounced with the Kannaḍa letter ಏ (a) after it.
- ಯ. ya. The sound of this letter is the same as that of the English initial y in 'yard', 'young', 'you', 'yonder' pronounced with the Kannaḍa letter ಏ (a) after it.
- ರ. ra. The sound of this letter nowadays has an indefinite character like the Samskr̥ita r (which Canarese people occasionally mistook for their letter ಱ); in ancient times it was formed by placing the point of the tongue against the very edge of the upper front teeth, producing a trilled, delicate sound of the English letter r, and pronouncing the Kannaḍa letter ಏ (a) after it. At present the sound may be said to resemble that of the English initial letter r in 'ring', 'risk' with the Kannaḍa letter ಏ (a) sounded after it. (English people often used to represent the Kannaḍa letter ರ, by their r, as in Canara, Coorg, Dharwar = ಕನ್ನಡ, ಕೊಡಗು, ಧಾರವಾಡ.)
- ರ. ṛa. This letter has the sound of a very harsh English letter r pronounced with the Kannaḍa letter ಏ (a) after it. Nowadays it is not unfrequently represented by a double Kannaḍa ರ, i. e. ರ್ರ (see § 39).
- ಲ. la. This letter has the sound of the English letter l that is formed by bringing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ಏ (a) after it. (The Kannaḍa letter ಳ has neither the same sound as the Samskr̥ita ಳ nor that of the English l. The Samskr̥ita letter ಳ is very often represented in Kannaḍa by the so-called Kṣhaḷa; see §§ 15. 31.)
- ವ. va. The sound of this letter resembles that of the initial letter ವ in 'wife', 'woman', the Kannaḍa letter ಏ (a) being pronounced after it.
- ಶ. śa. The sound of this sibilant letter cannot be represented by any English letter; it is to be learnt by hearing an efficient teacher pronounce it. (Englishmen, however, have represented it by the s in 'sure' and 'session'.)
- ಷ. sha. This letter has the sound of an English initial sh (as in 'shoe', 'shun') that is formed by placing the tongue near the roof of the mouth, and pronouncing the Kannaḍa letter ಏ (a) after it.
- ಸ. sa. This letter has nearly the sound of the English initial letter s in 'sat', 'sin', 'so', the Kannaḍa letter ಏ (a) being pronounced after it.

ಹ (ಹೆ). ha. The sound of this letter is something like that of the English initial letter h in 'horse', 'husband', 'hoop', the Kannada letter ಅ (a) being pronounced after it.

ಳ. la. This letter has the sound of the English letter l that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannada letter ಅ (a) after it. (It represents two letters, viz. the kṣaḷa and kuḷa; see §§ 15.31.)

ಲ. la. See the preceding letter.

ರ. ra. The sound of this letter r is formed by curling back the tongue and pronouncing the English letter r, e.g. in the word 'farm', in a rather liquid manner (Dr. Caldwell) with the Kannada letter ಅ (a) after it.

18. Of the above-mentioned 57 letters sixteen are vowels (svara).

19. The initial forms of the vowels are as follows:—

Kannada	Present Tamil	Present Malayāḷa	Dēvanāgarī
ಅ a	அ a	അ a	अ a
ಆ â	ஆ â	ആ â	आ â
ಇ i	இ i	ഇ i	इ i
ಈ î	ஈ î	ഈ î	ई î
ಉ u	உ u	ഉ u	उ u
ಊ û	ஊ û	ഊ û	ऊ û
ಋ ri	—	ഠ ri	ऋ ri
ೠ rî	—	ಠ rî	ॠ rî
ೡ ḷri	—	ഡ ḷri	ऌ ḷri
ೢ ḷrî	—	ഢ ḷrî	ॡ ḷrî
ಎ ೆ	எ ೆ	എ ೆ	—
ಏ ೇ	ஏ ೇ	ഐ ೇ	ए ೇ
ಐ ai	ஐ ai	ഐ ai	ऐ ai
ಒ ೊ	ஓ ೊ	ഓ ೊ	—
ಓ ೋ	ஔ ೋ	ഔ ೋ	औ ೋ
ಔ au	ஔ au	ഔ au	औ au

20. Seven of the vowels are short (*hrasva*), *viz.* ಅ, ಇ, ಉ, ಋ, ೠ, ಎ, ಒ; and nine are long (*dirgha*), *viz.* ಆ, ಈ, ಊ, ಋ, ೠ, ಐ, ಏ, ಒ, ಔ.

Short vowels have one measure (*mâtrë* or prosodical instant) or are *ëkamâtraka*; long vowels have two or are *ubhayamâtra* or *dvimâtra*. A consonant (ಕ, ಖ, etc.) is said to last half the time of a short vowel.

Occasionally a vowel is lengthened to three measures in pronunciation or becomes *trimâtraka* or protracted (*pluta*). See §§ 140, *a* and 215, *e*, letter *k*.

In prosody a short or light vowel is called *laghu*, and a long or heavy vowel *guru*. Such a long vowel is long either by nature, or by position (*i. e.* being followed by a double or compound consonant; see § 38).

21. Vowels are again divided into ten monophthongs (*samânâkshara*):— ಅ ಆ, ಇ ಈ, ಉ ಊ, ಋ ಋ, ೠ ೠ, of which each pair is of the same class of letters (*savarṇa*) whether its letters be read in regular order (*anulôma*) as ಆ ಅ, ಇ ಈ, etc., or out of the usual order (*vilôma*) as ಆ ಇ, ಈ ಅ, etc., or as ಅ ಆ, ಆ ಆ, ಇ ಇ, ಈ ಈ, etc.; and (in *Saṁskṛita*) into four diphthongs (*sandhyakshara*): ಎ ಐ ಒ ಔ. The vowels ಎ ಐ ಒ ಔ, however, are no real diphthongs in true *Kannāḍa*; in this language the radical forms of ಎ are ಅಯ್, ಅಯಿ, and those of ಔ are ಅವು, ಅವ (see § 217).

Also the vowels ಎ ಐ ಒ ಔ are such as belong to one class, or are *savarṇa*.

22. By the way it is observed that, in so far as *Saṁskṛita* is concerned, the true *Saṁskṛita* vowels (§ 15), except *a* and *â*, *i. e.* 12 of them, are subject to the peculiar changes called *gupa* and *vṛiddhi* (see § 217). Though the terms are mentioned by the grammarians *Nāgavarma* and *Kêśava*, their use is not stated. The same is to be said with regard to the term *nâmi* which they mention, and which in *Saṁskṛita* denotes all the true *Saṁskṛita* vowels, except *a* and *â*, as changing a dental into a cerebral. The *Upêndravajra* verse cited by *Nāgavarma* and *Kêśava* (probably from a *Purāṇa*), in which the terms *gupa*, *vṛiddhi* and *nâmi* occur together, is in praise of the 12 *Âdityas*.

23. In pure *Kannāḍa* the vowels ಋ ಋ ೠ ೠ are not indigenous; they are found only in words borrowed from *Saṁskṛita*.

24. If the initial vowels mentioned in § 18, follow a consonant, each of them uses a secondary form that is always compounded with one of the consonant forms (see §§ 36. 37).

The initial forms of the vowels together with their secondary ones appear in the subjoined table:—

Initial forms	Secondary forms
ಅ	(See § 16)
ಆ	ಌ
ಇ	ಋ
ಈ	ಌಃ
ಉ	ಋ
ಊ	ಌ
ಋ	ಌ (ಌ)
ಋಋ	ಌಌ
ಋ	ಌ
ಋ	ಌ
ಎ	ಌ
ಏ	ಌಃ
ಐ	ಌಌ
ಒ	ಌಌ (ಌಌ)
ಓ	ಌಌಃ (ಌಌಃ)
ಔ	ಌಌಌ

Remark.

The form of the long initial vowel ಏ, and the sign ಃ (see § 37) nowadays regularly used to mark a long secondary vowel form, are somewhat uncommon in Kannaḍa manuscripts of the 18th century. Initial ಏ is written ಯ (euphonical ಯ್ + ಏ) in them, but to be pronounced ಏ, *e. g.* ಯಕಾನ್ತ = ಏಕಾನ್ತ; only occasionally we find ಏಃ for ಏ. Initial ಈ appears as ಯಃ in them (euphonical ಯ್ + ಃ + the sign ಃ). The existence of the sign ಃ at the time that the manuscripts were written, becomes further certain *e. g.* by the form of the verb ಮೀಡು (mîṛu), to transgress, *etc.* repeatedly used in them, a form which is used also nowadays (ಮೀಡು for ಮೀಡು). ಈ, ಏ and ಓ however in vowelled compound-syllables (see § 36) are generally not marked as long by the sign ಃ in the manuscripts, *e. g.* ತೋಡುವ stands for ತೋಡುವ, ದೆವತೆ for ದೇವತೆ, ನತಿ for ನೇತಿ, ಪಿರ for ಪೀರ, ಪ್ರತಿ for ಪ್ರೀತಿ, ಬೆಡ್ for ಬೇಡ್, ಹೊಗು for ಹೋಗು, *etc.* Cf. also § 41.

25. The consonants (vyañjana, bilakkara) of the alphabet are thirty-seven in number. Bearing the sign which indicates that they are sounded with the short vowel ಅ (a) after them (see §§ 16. 17. 36), they are the following:—

ಕ	ಖ	ಗ	ಘ	ಙ
ಚ	ಛ	ಜ	ಝ	ಞ
ಟ	ಠ	ಡ	ಢ	ಣ
ತ	ಥ	ದ	ಧ	ನ
ಪ	ಫ	ಬ	ಭ	ಮ
ಯ	ರ	ಲಿ	ಲ	ವ
ಶ	ಷ	ಸ	ಹ	(ಳ, the kshala) ಳ ಲಿ

The same in present Tamil :—

ಕ	ಖ
ಚ	ಞ
ಟ	ಣ
ತ	ಠ
ಪ	ಫ
ಬ	ಭ
ಮ	ಮ
ಯ	ಯ
ರ	ರ
ಲ	ಲ
ವ	ವ
ಶ	ಶ
ಷ	ಷ
ಸ	ಸ
ಹ	ಹ
ಳ	ಳ

The same in present Malayāla :—

ಕ	ಖ	ಗ	ಘ	ಙ
ಚ	ಛ	ಜ	ಝ	ಞ
ಟ	ಠ	ಡ	ಢ	ಣ
ತ	ಥ	ದ	ಧ	ನ
ಪ	ಫ	ಬ	ಭ	ಮ
ಯ	ರ	ಲ	ವ	ಶ
ಷ	ಸ	ಹ	ಳ	ಲಿ

The same in Dêvanâgarî, as far as they exist therein :—

क	ख	ग	घ	ङ
च	छ	ज	झ	ञ
ट	ठ	ड	ढ	ण
त	थ	द	ध	न
प	फ	ब	भ	म
य	र	ल	व	श
ष	स	ह	ळ	

26. It will be observed that 25 consonants are horizontally arranged in sets having five letters (pañcaka) in each. Such a set is called a series or class (varga), and a letter belonging to it a classified letter (vargākshara, vargiyākshara).

27. The five classes (pañcavarga), each from their first letter, are distinguished as kavarga (कवर्ग), čavarga (चवर्ग), ṭavarga (टवर्ग), tavarga (ठवर्ग), and pavarga (पवर्ग).

The remaining 12 (11) consonants are unclassified (avarga, avargīya).

28. The letters of the first perpendicular column (called *vargaprathama* or *vargaprathamākshara*) are hard, those of the second one (called *vargadvitīya* or *vargadvitīyākshara*) hard and aspirated, those of the third one (called *vargatritīya* or *vargatritīyākshara*) soft, those of the fourth one (called *vargačaturtha* or *vargačaturthākshara*) soft and aspirated; those of the fifth one (called *vargapañcama* or *vargapañcamākshara*) are the particular nasals (*anunāsika*) of each class, which are used as such when, in combination, they precede a consonant of their respective class; see § 220, and *cf.* §§ 39. 40.

The difference between hard and soft consonants is not expressed in words in the old Kannaḍa grammars. By the way it may be remarked that modern Kannaḍa grammars call hard ones *karkaṣavarṇa* or *parushavarṇa*, and soft ones *mriduvarṇa* or *saralavarṇa*.

29. Kannada grammars distinguish between consonants with slight breathing or weak aspiration (alpaprāṇa), *viz.* ಕ ಚ ಟ ತ ವ ಗ ಜ ಡ ಢ ಘ, and consonants with hard breathing or strong aspiration (mahâ-prāṇa), *viz.* ಖ ಘ ಠ ಡ್ ಘ್ ಘ್ ಝ ಞ ಭ; but practically alpaprāṇa is an unaspirated letter, and mahâprāṇa an aspirated one (see § 218). Nowadays some call an aspirated letter gaṇḍakkara (male letter) and an unaspirated one hēṇṇakkara (female letter).

30. In pure Kannaḍa the consonants ಶ and ಷ do not occur; they are found only in words borrowed from Sāṁskṛita.

31. The letter ॐ in paranthesis in § 25 is called *kṣhaḷa* (§ 15) by the grammarian Kēṣava. It is, in fact, identical as to form and pronunciation with the *kuḷa*, as Kēṣava terms it, or the true Kannāḍa ॐ (§ 15); and it is, therefore, unnecessary to make it a separate letter. It is often used by Kannāḍa people as a substitute for Sāṃskṛita ॐ , the sound of which in the Sāṃskṛita language apparently

bears a dubious character for them, one that is neither their *ಎ* nor their *ಛ*; this *ಛ* is Kêśava's kṣaḥa. Cf. §§ 227. 228.

32. The consonants *ಛ* and *ಞ* have become, at the present period, obsolete (although they are of intrinsic value for Dravidian philology). Already the grammarian Kêśava had to state in which words the *ಞ* was used according to previous authors (see § 233). In bygone times *ಞ* was occasionally changed into *ಠ* (see § 236), occasionally into *ಞ*, occasionally into the letter which it preceded; in the mediaeval dialect and nowadays it is as a rule represented by *ಞ* (see § 228), is exceptionally converted into a following letter (as *ಬದ್ಧ*, for *ಬದ್ಧಿ* or *ಬದ್ಧು*) or disappears also altogether (as *ಬದುಕು*, for *ಬದ್ಧಿಂಕು* or *ಬದ್ಧುಕು*)¹⁾. *ಞ*, in the modern dialect, appears as *ಠ* or as a double *ಠ* (*ಠಠ*). *ಞ* and *ಞ* are up to this time in common use among the Tamil, Malayāḷa and Baḍaga people; *ಞ* occurs still in the present Tēḷugu (see § 3). The letter *ಞ* appears still in Kannaḍa literature of the 18th century.

In the course of this work the ancient original forms have been retained.

¹⁾ Some historical dates regarding the *ಞ* (based chiefly on the very valuable inscriptions or śāśanas published by Dr. Fleet in the *Indian Antiquary* are the following (cf. § 109).

1. From about 600 to about 900 A. D. the *ಞ* was throughout in use; in that period we find e. g. ಗದ್ದಿ, a paddy field, ಇದ್ದಿಪ್ಪೊರ್, seven hundred persons, ಎದ್ದಿತ್ತು, seventy, ಅದ್, to destroy, ಇದ್, to be (could this be the ಇದ್, to stay, to be, of the Dictionary?), ಕದ್ದಿ, to wash.

We meet also with the strange forms ಕದಿಗ (for ಕೆವಗ), below, ದೋಕ (for ದೋಕ), the world, ಸದ್ದಿ (for ಸೆದ್ದಿ), having gained or overcome.

2. From about 900 till about 1200 A. D. a transition of the *ಞ* into *ಠ* and *ಞ*, is observed, as we find ಅದ್, pleasure, and ಪದನೇಳು (for ಪದನೇದ್), seventeen, ಪೇವ (for ಪೇದ್), to speak, in a śāśana of 929 A. D.; ಕದ್ದಿ and ಕದ್ದಿ, to wash, in one of 951 A. D.; ಅದ್ವಿದುದು (for ಅದ್ವಿದುದು), it immersed, ಬದ್ಧು (for ಬದ್ದು), having fallen, ಏಳು (for ಏದ್), seven, ಏಳ್ಗೆ (for ಏದ್ಗೆ), increase, ಗದ್ದಿ (for ಗದ್ದಿ), a paddy field, in one of 1019 A. D.; ಬಳಿ (for ಬದ್), place, etc., ಗಳಿ (for ಗದ್), staff, and ಗದ್ದಿ a paddy field, in one of 1048 A. D.; ನೆಗದ್ and ನೆಗವ್, to shine, ಬಳಿ (for ಬದ್), place, etc., ಕದ್ದಿ (for ಕದ್ದಿ), to wash, in one of 1075 A. D.; ಇದ್, to be, and ಏಳು (for ಏದ್), seven, ಅಳಿ (for ಅದ್), to destroy, ಉಂಬಳಿ (for ಉಂಬದ್), a rent-free grant, in one of 1076 A. D.; ನೆಗದ್, to shine, ಪದ್ದಿಲ, N. of a place, ಇದ್, to be, and ಪದ್ದಿಲ (for ಪದ್ದಿಲ), ಪೊಗದ್ (for ಪೊಗದ್), to praise, ನೆಗತ್ತಿ (for ನೆಗದ್), fame, ಪಾವ (for ಪಾದ್), waste, ಅಳಿ (for ಅದ್), to ruin, in one of 1084 A. D.; ಮಾಡ್ತಿ (for ಮಾಡ್ತಿ), may he make, ಅಗವ್ (for ಅಗದ್), to dig, ಅಗವ್ (for ಅಗದ್), a ditch, ಪೊಗವ್ (for ಪೊಗದ್), to praise, ನೆಗವ್ (for ನೆಗದ್), to shine, ನೆಗತ್ತಿ (for ನೆಗದ್), fame, ಪೊಗತ್ತಿ (for ಪೊಗದ್), praise, ನೆಗತ್ತಿ (for ನೆಗದ್), fame, in one of 1123 A. D.; ಬದ್ದಿದಗ, N. of a place, ಬದ್, place, etc., ಪೇದ್, to speak, ನೋದ್, to see, ಮಾಡ್, to make, and ಕದ್ದು (for ಕದ್ದಿ), to wash, ಅಳಿ (for ಅದ್), to destroy, ಪೊಗತ್ತಿ (for ಪೊಗದ್), praise, ನೆಗತ್ತಿ (for ನೆಗದ್), fame, in one of 1181 A. D.; ಪೊಗವ್ (for ಪೊಗದ್), to praise, ನೆಗವ್ (for ನೆಗದ್), to shine, ಏವ್, ಏಳು (for ಏದ್, ಏದ್), seven, in one of 1183 A. D.; ಇಳಿಗುಂ (for ಇದ್ಗುಂ), he will descend, in one of 1187 A. D. Cf. § 228; § 160, 1.

33. The throat (kaṇṭha, kōral), the palate or roof of the mouth (tāluka, tālugē, galla), the head or skull (śira, mastaka, mūrdhan), the teeth (danta, pal), the lips (ōshṭha, tuṭi), the nose (nāsikē), the chest (ura, ērdē), and the root of the tongue (jihvāmūla, nāligēya buḍa) are the eight places (sthāna, tāṇa) or organs of the letters.

The letters pronounced from the throat are **guttural** (kaṇṭhya); they are ಅ ಆ ಕ ಖ ಗ ಘ ಙ ಪ (X). Those formed by means of the palate are **palatal** (tālavya); they are ಇ ಏ ಏ ಚ ಛ ಜ ಝ ಞ ಯ ಶ; (ಏ and ಏ have been called also kaṇṭhya-tālavya). Those coming from the head are **cerebral** (mūrdhanya); they are ಋ ೠ ಟ ಠ ಡ ಢ ಣ ರ ಲಿ ಷ ಡಿ; (sometimes these letters are called lingual). The letters formed by the aid of the teeth are **dental** (dantya); they are ಳ ಴ ತ ಥ ದ ಧ ನ ಲ ಸ ಳ. Those pronounced with the lips are **labial** (ōshṭhya); they are ಉ ಊ ಓ ಔ ಪ ಫ ಬ ಭ ಮ ವ ಂ; (sometimes ಓ ಔ are called kaṇṭhōshṭhya, and ವ has been called dantōshṭhya). The letters uttered through the nose are **nasal** (anunāsika, nāsikya); they are ಙ ಞ ಣ ಮ ಂ; (ಂ has been called also kaṇṭhya-nāsikya). The letters ಯ ಲ ವ (called semi-vowels) are not nasal (anunāsika, niranunāsika) and, under certain circumstances, nasal (anunāsika, see § 219); there is no mark in Kannaḍa to show the difference. The letter pronounced in the chest or **pectoral** letter (urasya) is ಃ. That uttered from the root of the tongue or the **tongue-root sibilant** (jihvāmūliya) is ಙ.

When two consonants are produced in the same place or by the same organs, they are called **ēkasthāni** (see §§ 238. 239).

34. The labial sibilant (or aspirate) ಂ is called **upadhmāniya**, i. e. a letter that is to be pronounced with a forcing out of breath; it only occurs before the consonants ಪ and ಫ. The nasal ಂ is called **anusvāra** or after-sound, as it always belongs to a preceding vowel; from its form that in Saṃskṛita is a dot, it is called bindu, and from its form in Kannaḍa where it is represented by a circle or cipher, it is called **śūnya** or **sōnnē**; it is a substitute for a nasal letter, and when it does not stand at the end of a word (where it is pronounced like the English m, cf. § 215, s), its sound depends on the following consonant (see under letter ಂ in § 17; §§ 39. 40). The sibilant (or aspirate) ಃ is called **visarga** or **visarjaniya** either from its being pronounced with a full emission of breath or from its liability to be rejected; if followed by another letter, it is frequently changed and occasionally dropped. The tongue-root

sibilant (or aspirate) jivhāmūliya ಋ can only stand before the consonants ಕ and ಖ.

35. The śūnya (sōnnē or bindu) ಂ and visarga ಃ are semi-vowels (svarāṅga) and semi-consonants (vyañjanāṅga). They and the upadhmāniya ಌ and jihvāmūliya ಠ are so to say semi-letters, and as such form the 4 so-called yōgavāha letters, *i. e.* letters always appearing in connection with, or depending on, others.

Visarga, upadhmāniya and jihvāmūliya do not occur in pure Kannaḍa, but are used only in words borrowed from Saṁskṛita.

36. As has been stated in §§ 16 and 25 the crested consonants (including ಖ ಙ ಞ ಟ ಠ ಡ ಢ ಣ ಡ) are always sounded with the short vowel ಅ (a) after them. When any of the secondary forms of the vowels given in § 24 is united with the consonants to form **vowelled compound-syllables**, the consonants partly retain the shape they have when the vowel ಅ (a) is sounded after them, but mostly lose their talēkaṭṭu or crest. Here follows a tabular view of them:—

ಕ	ಕ	ಖ	ಗ	ಗ	ಘ	ಘ	ಜ
ಚ	ಚ	ಛ	ಜ		ಝ	ಝ	ಞ
ಟ		ಠ	ಡ	ಡ	ಢ	ಢ	ಣ
ತ	ತ	ಥ	ದ	ದ	ಧ	ಧ	ನ
ಪ	ಪ	ಫ	ಬ		ಭ	ಭ	ಮ
ಯ	ಯ	ರ	ಲ	ಲ	ವ	ವ	ಶ
ಷ	ಷ	ಸ	ಹ	ಹ	ಳ	ಳ	ಠ

When the union has taken place, the vowels, like the short ಅ (a), are pronounced after the consonants to which they are attached.

37. In the Southern Mahratta country the vowelled compound-syllables are called kâ-gunitākshara, *i. e.* syllables that are multiplied or increased in number after the manner of kâ, this being the first of them; and a series of them is called baḷli. In writing and reading the series of the kâ-gunita-syllables it is customary to place the consonant after which the short ಅ (a) is sounded, at the beginning of each series.

A table exhibiting the union of vowels with consonants is given on the following two pages:—

ಕ ka	ಕಾ kâ	ಕಿ ki	ಕೀ kî	ಕು ku	ಕೂ kū	ಕ್ಯ kri	ಕ್ಯಾ krî
ಖ kha	ಖಾ khâ	ಖಿ khi	ಖೀ khî	ಖು khu	ಖೂ khû	ಖ್ಯ khri	ಖ್ಯಾ khri
ಗ ga	ಗಾ gâ	ಗಿ gi	ಗೀ gî	ಗು gu	ಗೂ gû	ಗ್ಯ gri	ಗ್ಯಾ gri
ಘ gha	ಘಾ ghâ	ಘಿ ghi	ಘೀ ghî	ಘು ghu	ಘೂ ghû	ಘ್ಯ ghri	ಘ್ಯಾ ghri
ಙ na	ಙಾ ṅâ	ಙಿ ṅi	ಙೀ ṅî	ಙು ṅu	ಙೂ ṅû	ಙ್ಯ ṅri	ಙ್ಯಾ ṅri
ಚ cha	ಚಾ châ	ಚಿ ci	ಚೀ cî	ಚು chu	ಚೂ chû	ಚ್ಯ çri	ಚ್ಯಾ çri
ಛ cha	ಛಾ chhâ	ಛಿ chhi	ಛೀ chhî	ಛು chhu	ಛೂ chhû	ಛ್ಯ chhri	ಛ್ಯಾ chhri
ಜ ja	ಜಾ jā	ಜಿ ji	ಜೀ jî	ಜು ju	ಜೂ jû	ಜ್ಯ jri	ಜ್ಯಾ jri
ಝ jha	ಝಾ jhâ	ಝಿ jhi	ಝೀ jhî	ಝು jhu	ಝೂ jhû	ಝ್ಯ jhri	ಝ್ಯಾ jhri
ಞ na	ಞಾ ñâ	ಞಿ ñi	ಞೀ ñî	ಞು ñu	ಞೂ ñû	ಞ್ಯ ñri	ಞ್ಯಾ ñri
ಟ ta	ಟಾ ṭâ	ಟಿ ṭi	ಟೀ ṭî	ಟು ṭu	ಟೂ ṭû	ಟ್ಯ ṭri	ಟ್ಯಾ ṭri
ಠ tha	ಠಾ ṭhâ	ಠಿ ṭhi	ಠೀ ṭhî	ಠು ṭhu	ಠೂ ṭhû	ಠ್ಯ ṭhri	ಠ್ಯಾ ṭhri
ಡ da	ಡಾ ḍâ	ಡಿ ḍi	ಡೀ ḍî	ಡು ḍu	ಡೂ ḍû	ಡ್ಯ ḍri	ಡ್ಯಾ ḍri
ಢ dha	ಢಾ ḍhâ	ಢಿ ḍhi	ಢೀ ḍhî	ಢು ḍhu	ಢೂ ḍhû	ಢ್ಯ ḍhri	ಢ್ಯಾ ḍhri
ಣ na	ಣಾ ṇâ	ಣಿ ṇi	ಣೀ ṇî	ಣು ṇu	ಣೂ ṇû	ಣ್ಯ ṇri	ಣ್ಯಾ ṇri
ತ ta	ತಾ tā	ತಿ ti	ತೀ tî	ತು tu	ತೂ tû	ತ್ಯ tri	ತ್ಯಾ tri
ಥ tha	ಥಾ thâ	ಥಿ thi	ಥೀ thî	ಥು thu	ಥೂ thû	ಥ್ಯ thri	ಥ್ಯಾ thri
ದ da	ದಾ dâ	ದಿ di	ದೀ dî	ದು du	ದೂ dû	ದ್ಯ dri	ದ್ಯಾ dri
ಧ dha	ಧಾ dhâ	ಧಿ dhi	ಧೀ dhî	ಧು dhu	ಧೂ dhû	ಧ್ಯ dhri	ಧ್ಯಾ dhri
ನ na	ನಾ nâ	ನಿ ni	ನೀ nî	ನು nu	ನೂ nû	ನ್ಯ nri	ನ್ಯಾ nri
ಪ pa	ಪಾ pâ	ಪಿ pi	ಪೀ pî	ಪು pu	ಪೂ pû	ಪ್ಯ pri	ಪ್ಯಾ pri
ಫ pha	ಫಾ phâ	ಫಿ phi	ಫೀ phî	ಫು phu	ಫೂ phû	ಫ್ಯ phri	ಫ್ಯಾ phri
ಬ ba	ಬಾ bâ	ಬಿ bi	ಬೀ bî	ಬು bu	ಬೂ bû	ಬ್ಯ bri	ಬ್ಯಾ bri
ಭ bha	ಭಾ bhâ	ಭಿ bhi	ಭೀ bhî	ಭು bhu	ಭೂ bhû	ಭ್ಯ bhri	ಭ್ಯಾ bhri
ಮ ma	ಮಾ mā	ಮಿ mi	ಮೀ mî	ಮು mu	ಮೂ mû	ಮ್ಯ mri	ಮ್ಯಾ mri
ಯ ya	ಯಾ yâ	ಯಿ yi	ಯೀ yî	ಯು yu	ಯೂ yû	ಯ್ಯ yri	ಯ್ಯಾ yri
ರ ra	ರಾ râ	ರಿ ri	ರೀ rî	ರು ru	ರೂ rû	ರ್ಯ rri	ರ್ಯಾ rri
ಠ ra	ಠಾ ṭhâ	ಠಿ ṭhi	ಠೀ ṭhî	ಠು ṭhu	ಠೂ ṭhû	ಠ್ಯ ṭhri	ಠ್ಯಾ ṭhri
ಲ la	ಲಾ lâ	ಲಿ li	ಲೀ lî	ಲು lu	ಲೂ lû	ಲ್ಯ lri	ಲ್ಯಾ lri
ವ va	ವಾ vâ	ವಿ vi	ವೀ vî	ವು vu	ವೂ vû	ವ್ಯ vri	ವ್ಯಾ vri
ಶ sha	ಶಾ śâ	ಶಿ śi	ಶೀ śî	ಶು śu	ಶೂ śû	ಶ್ಯ śri	ಶ್ಯಾ śri
ಷ sha	ಷಾ ṣhâ	ಷಿ ṣhi	ಷೀ ṣhî	ಷು ṣhu	ಷೂ ṣhû	ಷ್ಯ ṣhri	ಷ್ಯಾ ṣhri
ಸ sa	ಸಾ sâ	ಸಿ si	ಸೀ sî	ಸು su	ಸೂ sû	ಸ್ಯ sri	ಸ್ಯಾ sri
ಹ ha	ಹಾ hâ	ಹಿ hi	ಹೀ hî	ಹು hu	ಹೂ hû	ಹ್ಯ hri	ಹ್ಯಾ hri
ಳ la	ಳಾ ḷâ	ಳಿ ḷi	ಳೀ ḷî	ಳು ḷu	ಳೂ ḷû	ಳ್ಯ ḷri	ಳ್ಯಾ ḷri
ಱ la	ಱಾ ṛâ	ಱಿ ṛi	ಱೀ ṛî	ಱು ṛu	ಱೂ ṛû	ಱ್ಯ ṛri	ಱ್ಯಾ ṛri

klri	klri	ಕೆ ಕೆ	ಕೇ ಕೆ	ಕೈ kai	ಕೊ ಕೊ	ಕೋ ಕೊ	ಕೌ kau
khli	khli	ಖೆ khê	ಖೇ khê	ಖೈ khai	ಖೊ khô	ಖೋ khô	ಖೌ khau
gli	gli	ಗೆ ಗೆ	ಗೇ ಗೆ	ಗೈ gai	ಗೊ ಗೊ	ಗೋ ಗೊ	ಗೌ gau
ghli	ghli	ಘೆ ghê	ಘೇ ghê	ಘೈ ghai	ಘೊ ghô	ಘೋ ghô	ಘೌ ghau
ñli	ñli	ಜೆ ñê	ಜೇ ñê	ಜೈ ñai	ಜೊ ñô	ಜೋ ñô	ಜೌ ñau
çli	çli	ಚೆ çê	ಚೇ çê	ಚೈ çai	ಚೊ çô	ಚೋ çô	ಚೌ çau
çhli	çhli	ಛೆ çhê	ಛೇ çhê	ಛೈ çhai	ಛೊ çhô	ಛೋ çhô	ಛೌ çhau
jli	jli	ಜೆ jê	ಜೇ jê	ಜೈ jai	ಜೊ jô	ಜೋ jô	ಜೌ jau
jhlri	jhlri	ಜೆ jhê	ಜೇ jhê	ಜೈ jhai	ಜೊ jhô	ಜೋ jhô	ಜೌ jhau
ñli	ñli	ಇೆ ñê	ಇೇ ñê	ಇೈ ñai	ಇೊ ñô	ಇೋ ñô	ಇೌ ñau
tlri	tlri	ಟೆ tê	ಟೇ tê	ಟೈ tai	ಟೊ tô	ಟೋ tô	ಟೌ tau
thli	thli	ಠೆ thê	ಠೇ thê	ಠೈ thai	ಠೊ thô	ಠೋ thô	ಠೌ thau
dlri	dlri	ಡೆ dê	ಡೇ dê	ಡೈ dai	ಡೊ dô	ಡೋ dô	ಡೌ dau
dhli	dhli	ಢೆ dhê	ಢೇ dhê	ಢೈ dhai	ಢೊ dhô	ಢೋ dhô	ಢೌ dhau
ñli	ñli	ಣೆ ñê	ಣೇ ñê	ಣೈ ñai	ಣೊ ñô	ಣೋ ñô	ಣೌ ñau
tlri	tlri	ತೆ tê	ತೇ tê	ತೈ tai	ತೊ tô	ತೋ tô	ತೌ tau
thli	thli	ಥೆ thê	ಥೇ thê	ಥೈ thai	ಥೊ thô	ಥೋ thô	ಥೌ thau
dlri	dlri	ದೆ dê	ದೇ dê	ದೈ dai	ದೊ dô	ದೋ dô	ದೌ dau
dhli	dhli	ಢೆ dhê	ಢೇ dhê	ಢೈ dhai	ಢೊ dhô	ಢೋ dhô	ಢೌ dhau
ñli	ñli	ನೆ ñê	ನೇ ñê	ನೈ ñai	ನೊ ñô	ನೋ ñô	ನೌ nau
plri	plri	ಪೆ pê	ಪೇ pê	ಪೈ pai	ಪೊ pô	ಪೋ pô	ಪೌ pau
phli	phli	ಫೆ phê	ಫೇ phê	ಫೈ phai	ಫೊ phô	ಫೋ phô	ಫೌ phau
bli	bli	ಬೆ bê	ಬೇ bê	ಬೈ bai	ಬೊ bô	ಬೋ bô	ಬೌ bau
bhli	bhli	ಭೆ bhê	ಭೇ bhê	ಭೈ bhai	ಭೊ bhô	ಭೋ bhô	ಭೌ bhau
mlri	mlri	ಮೆ mê	ಮೇ mê	ಮೈ mai	ಮೊ mô	ಮೋ mô	ಮೌ mau
ylri	ylri	ಯೆ yê	ಯೇ yê	ಯೈ yai	ಯೊ yô	ಯೋ yô	ಯೌ yau
rlri	rlri	ರೆ rê	ರೇ rê	ರೈ rai	ರೊ rô	ರೋ rô	ರೌ rau
rlri	rlri	ರೇ rê	ರೇ rê	ರೈ rai	ರೊ rô	ರೋ rô	ರೌ rau
llri	llri	ಲೆ lê	ಲೇ lê	ಲೈ lai	ಲೊ lô	ಲೋ lô	ಲೌ lau
vlri	vlri	ವೆ vê	ವೇ vê	ವೈ vai	ವೊ vô	ವೋ vô	ವೌ vau
slri	slri	ಶೆ šê	ಶೇ šê	ಶೈ šai	ಶೊ šô	ಶೋ šô	ಶೌ šau
shli	shli	ಷೆ shê	ಷೇ shê	ಷೈ shai	ಷೊ shô	ಷೋ shô	ಷೌ shau
slri	slri	ಸೆ sê	ಸೇ sê	ಸೈ sai	ಸೊ sô	ಸೋ sô	ಸೌ sau
hlri	hlri	ಹೆ hê	ಹೇ hê	ಹೈ hai	ಹೊ hô	ಹೋ hô	ಹೌ hau
llri	llri	ಳೆ lê	ಳೇ lê	ಳೈ lai	ಳೊ lô	ಳೋ lô	ಳೌ lau
llri	llri	ಲೇ lê	ಲೇ lê	ಲೈ lai	ಲೊ lô	ಲೋ lô	ಲೌ lau

At school the mark ° used for the vowel ಇ and the mark ° used for the vowel ಏ are called ಗುಡಸು, ಗುಡಿಸು or ಗುಡುಸು, the mark ° used for ಉ is called ಕೊಮ್ಮು, the mark ° that descends from a consonant as the sign for the long vowels ಅ and ಉ (as in ಕಾ, etc., and in ವಿಠಾ and ಯಿಠಾ) is called ಇಲಿ, and the name for the mark ಳ is ದೀರ್ಘ. ಕೊ ಕೋ ಗೊ ಗೋ etc. may be written also ಕೌ ಕೌಃ ಳೌ ಳೌಃ etc.

38. If a consonant is followed immediately by another consonant or by more than one, the two or more consonants are written in one group (saṃyōga), and thus double or compound consonants (dvitvākshara, ṭṭakkara, daḍḍa, daḍḍakkara) are formed (cf. §§ 20. 240).

When two consonants are compounded, the latter consonant is written underneath the former one or is subscribed; when three consonants are united in one group, the third is written underneath the second one; and when four are compounded, the fourth is subscribed to the third. In true Kannaḍa a combination of more than two consonants does not occur.

In reading, the upper consonant that is crested (including ಖ ಙ ಜ ಞ ಟ ಠ ಬ ಒ ಡ ಡಿ, § 36) is pronounced like a half consonant, and the short vowel ಅ (a) is sounded with the lower consonant; if three consonants are compounded, the second one too is pronounced like a half consonant, and the short vowel ಅ (a) is sounded with the lowest one; and so on.

39. The subscribed consonants, as a rule, have the uncrested shape that is used for the union of consonants with vowels (§ 36); but in the case of seven letters the shape is different, namely ತ appearing as ಠ, ನ as ಢ, ಮ as ಣ, ಯ as ಣ, ರ as ಠ, ಲ as ಳ, and ಷ as ಳ. ರ often takes also the form of ಠ, in which case it is written after the following consonant, but sounded before it; the same is to be said concerning ಠ.

The following are some examples of double and compound consonants:—

ಕೃ kka, ಕೃ kkha, ಕೃ kēa, ಕೃ kēha, ಕೃ kta, ಕೃ ktya, ಕೃ ktra, ಕೃ ktrya, ಕೃ kṭva, ಕೃ kṇa, ಕೃ kṇya, ಕೃ kma, ಕೃ kya, ಕೃ kra, ಕೃ krya, ಕೃ kla, ಕೃ kva, ಕೃ kvya, ಕೃ ksha, ಕೃ kshma, ಕೃ kshya, ಕೃ kshva; ಖೃ kha; ಗೃ gga; ಘೃ ghna; ಜೃ nka; ಟೃ ṭēa; ಡೃ jja, ಡೃ jṇa; ಣೃ ṇēa; ಟೃ ṭṭa, ಟೃ ṭṇa; ಡೃ ṇḍa, ಡೃ ṇḍrya; ತೃ tka, ತೃ tta, ತೃ tṭha, ತೃ tna; ಸೃ nna; ಸೃ ppa; ಬೃ bba; ಭೃ bhya; ಮೃ mpa, ಮೃ mba, ಮೃ mma, ಮೃ mra, ಮೃ mla; ಯೃ yya; ರೃ rka, ರೃ rta; ಠೃ ṭēa; ಲೃ lpa; ವೃ vva; ಷೃ ṣēa; ಷೃ ṣṭa, ಷೃ ṣṭrya; ಸೃ ska, ಸೃ sta, ಸೃ stra; ಸೃ stha, ಸೃ sma; ಹೃ hna.

Instead of ರ್ಕ, ರ್ತ, ರ್ಛ, etc., ಲ್ಲಿ, ಲ್ಲಿ, etc., the forms ಕ್ಕ, ತ್ತ, ಧ್ಧ, etc., ಛ್ಛ, ಮ್ಫ, etc. may be used. The upper nasals (for the sake of convenience in writing) may take the form of the circlelet called *sōnnē* (§ 34), so that ಜ್ಞ, ಞ್ಞ, ಣ್ಣ, ಣ್ಣ, ತ್ತ, ತ್ತ, ನ್ನ, ನ್ನ, ಮ್ಫ, ಮ್ಫ, ಮ್ಫ, ಮ್ಫ may appear as ಂಕ, ಂಚ, ಂಟ, ಂಡ, ಂತ, ಂಧ, ಂದ, ಂಧ, ಂನ, ಂಪ, ಂಬ, ಂಮ, *e. g.* in ಅಂಕ, ಪಂಚ, ಬಂಟ, ಗಂಡ, ವಂತ, ಅಂಧ, ಬಂದ, ಅಂಧ, ನಿನ, ಕಂಪಣ, ಎಂಬ, ಅಂಮ. See § 220.

40. If one of the secondary forms of the vowels (§ 24) is to form a part of a compound consonant, it is attached to the upper consonant. In reading, it is sounded after the lower consonant, or if more than two are compounded, after the lowest one, just as the short vowel ಅ of § 38.

The following instances may be given, in which also the way of attaching the vowels appears in case the *sōnnē* represents an upper nasal (§ 39):—

ಅಕ್ಕಿ akki; ಅಪ್ಪಿ appi; ಅಪ್ಪು appu; ಅಮ್ಮೆ or ಅಮೆ ammē; ಇನ್ನು or ಇಂದು indu; ಇಮ್ಮು or ಇಂಬು imbu; ಇರ್ಮೆ or ಇರ್ಮೆ irmē; ಒಟ್ಟಿ ṛṭṭi; ಒಟ್ಟೆ or ಒಂಟಿ ṛṇṭi; ಕಚ್ಚಿ or ಕಂಕಿ kaṅki; ಕಚ್ಚಿ or ಕಂಚಿ kaṅṇi; ಕುಕ್ಕಿ kukshi; ಕುನ್ನಿ or ಕುಂಟಿ kunti; ಕೇಲ್ದು kēldu; ತಂದೆ or ತಂದೆ tandē; ಬಣ್ಣಿ or ಬಂಡಿ baṇṇi; ಸ್ತ್ರೀ strī; ಸ್ತೋತ್ರ stōtra; ಸ್ಥಾನ sthāna; ಹೊನ್ನು or ಹೊಂನು, hōnnu. See § 220.

41. Many Kannaḍa people pronounce and write the initial vowels ಇ ಈ ಉ ಊ ಎ ಏ ಒ ಓ ungrammatically, prefixing ಯ್ to ಇ ಈ ಎ ಏ, and ವ್ to ಉ ಊ ಒ ಓ, thus: ಯಿ ಯೊ ಯೆ ಯೇ; ವು ವೊ ವೊ ವೋ. Regarding initial ಎ they use also, instead of ಯೆ, ಯ *e. g.* ಯತ್ತು, ಯಮ್ಮೆ for ಎತ್ತು, ಎಮ್ಮೆ. Initial ಏ may appear as ಯಾ, *e. g.* ಯಾಲಕ್ಕಿ (=ಏಲಕ್ಕಿ), ಯಾಕೆ (=ಏಕೆ, see § 125; § 265), also when attached to an initial consonant, *e. g.* ದ್ಯಾವ (=ದೇವ), ಮ್ಯಾಲೆ (=ಮೇಲೆ). Initial ಒ is vulgarly changed into ವ, *e. g.* ವಲ್ಲನು for ಒಲ್ಲನು, and ವ into ಬ, *e. g.* ಬನ್ನಿಸು for ವನ್ನಿಸು. Cf. also remark under § 24.

42. With the exception of jīhvāmūliya, upadhmāniya, anusvāra and visarga, all vowels and consonants (the latter compounded with the talēkaṭṭu or with any secondary form of the vowels) are named in four ways: 1) by simply using their sounds, *e. g.* ಅ, ಆ, etc., ಕ, ಕಾ, etc.; 2) by adding ಕಾರ, 'making', to their sounds, *e. g.* ಅಕಾರ, ಆಕಾರ, ಇಕಾರ, ಕಕಾರ, ಗಕಾರ, ಗೆಕಾರ, ತುಕಾರ, ತೆಕಾರ, ದುಕಾರ, ದೆಕಾರ, ಪಿಕಾರ, ಪುಕಾರ, ಮೆಕಾರ, ಡಿಕಾರ, ಲಿಕಾರ, ಸುಕಾರ; 3) by adding ತ್ವ to their sounds, *e. g.* ಅತ್ವ, ಆತ್ವ, ಇತ್ವ, ಕತ್ವ, ತೆತ್ವ, ರತ್ವ, ಲಿತ್ವ, ಸುತ್ವ; and 4) by adding ವರ್ಣ, 'letter', to their sounds, *e. g.* ಅವರ್ಣ, ಇವರ್ಣ, ಉವರ್ಣ, ಋವರ್ಣ, ಎವರ್ಣ.

The letter ರ (ರ, ಫ) is generally called ರೇಫ or ರೇಫೆ, also when the ಫ is a substitute of ರೇಫ.

43. The system of punctuation in Kannaḍa manuscripts is the same as the Saṁskṛita one, *viz.* in prose at the end of a sentence the sign | is used, and at the end of a longer sentence, the sign ||; in poetry the sign | is placed at the end of a half verse, and at the end of a verse, the sign ||. (In certain prose writings, as in Dēvarasa's Sānandačaritra, the sign | is put not only at the end of a sentence, but also after single words or a number of words.)

44. The Kannaḍa figures used to express numbers (aṅkē, lēkka, saṅkhyē) or the numerical figures are:—

೧	೨	೩	೪	೫	೬	೭	೮	೯	೦
1	2	3	4	5	6	7	8	9	0

They have been adopted from the Saṁskṛita, wherein they first appear in the 5th century A. D. The Arabs who borrowed them from the Hindus, introduced them into Europe, where they were called Arabic figures.

III. On roots or verbal themes

45. Before introducing the chapter on declinable bases (IV.) the author thinks it desirable to treat of the so-called verbal roots (dhātu), as very many nominal bases are derived from them (§ 100).

46. "A (verbal) root (dhātu)", the grammarian Kēśava says "is the basis of a verb's meaning (kriyārthamūla) and has no suffixes (pratyaya, vibhakti)", or, in other words, a root is the crude form of a verb.

47. Ancient Kannaḍa grammars based on literary writings, distinguish between monosyllabic (ēkāksharadhātu) and polysyllabic roots (anēkāksharadhātu). These roots have been collected by Kēśava in his 'root-recital' (dhātupāṭha) or list of roots.

In this list there appear as monosyllabic roots *e. g.* ಈ, ಎ, ಇ, ಉ, ಒ, ಒಯ್, ಕೊಯ್, ಕೊಲ್, ಕೊಳ್, ತಿನ್, ಕೇಳ್, ತಾಳ್, ಬೇಳ್, ಕೊನ್, ಸೀನ್, ನೋಲ್; as dissyllabic ones *e. g.* ಅರಿ, ಸರಿ, ಕುಸಿ, ಮುರಿ, ಎರೆ, ನಡೆ, ಬಕ್ಕು, ಕೊಂಕು, ಕಿಟ್ಟು, ಕುಡು, ಕುಡು, ಕೆತ್ತು, ಕರ್ತು, ಪರ್ತು, ಕೊರ್ತು, ತೀರ್ತು, ನುಣ್ಣು, ಕೊಬ್ಬು, ಪರ್ಬು, ಅಳುರ್, ತಳುರ್, ಕುಳುರ್, ಆಗು, ತೂಗು, ಪೋಗು, ನೋಡು, ಬೇಡು; as trisyllabic ones *e. g.* ಅಡಕು, ಅಡಂಗು, ಬಿದಿಗು, ತಿರುಪು, ತಿಳಿಪು, ತಡವು, ಗರವು,

ಕಿನ್ನಿ, ಬಳಸು, ಅಲರ್ಚು, ನಿಮಿರ್ಚು, ನುಗುಳ್ಳು, ಪಳಂಚು, ನವ್ವಿಸು, ಬಿಡಿಸು, ಕೊಣ್ಣಾಡು, ಬೀಸಾಡು, ಊಳಿಡು; as quadrisyllabic ones *e. g.* ಕೊಕ್ಕರಿನು, ಬೆಚ್ಚಳಿಸು, ಒಡಮ್ಪಡು, ಕೊಲಿಚಾಡು; and as quinesyllabic ones *e. g.* ಕದಕದಿಸು, ಕಳವಳಿಸು, ಗುಡುಗುಡಿಸು, ತಡವರಿಸು, ಉಬ್ಬನಮ್ಮಡು, ಹೊಲಬುಗಿಡು, ಒಲವರಂಗೊಳ್.

48. It is a striking peculiarity of modern Kannada that it apparently has no roots ending in a consonant without a vowel, so that *e. g.* the above mentioned roots ಇರ್, ಗೆಯ್, ಕೊಯ್, ಕೊಲ್, ಕೊಳ್, ತಿನ್, ಕೇಳ್, ತಾಳ್, ಕೂನ್, ಸೀನ್, ಸೋಲ್, ಅಳುರ್, ತಳಿರ್ ಕುಳಿರ್, by the addition of the vowel ಉ as a help to enunciation, have the forms of ಇರು, ಗೆಯ್ಲು, ಕೊಯ್ಲು, ಕೊಲ್ಲು, ಕೊಳ್ಳು, ತಿನ್ನು, ಕೇಳು, ತಾಳು, ಕೂನು, ಸೀನು, ಸೋಲು, ಅಳುರು, ತಳಿರು, ಕುಳಿರು in it (*cf.* § 54; § 61, remark; § 166; the present-future participle in § 181, and also the imperative ಕೊಯಿ for ಕೊಯ್ etc. in § 205, 2 and 3); further that such monosyllabic roots as ಈ, ವಿನ್ and ಬೇ, appear as ಈಯು, ವಿಯು and ಬೇಯು in it (§§ 162. 163).

But we have, in the modern language, *e. g.* the past participles ಅನ್ನ (of ಅನ್ನು), ತಿನ್ನ (of ತಿನ್ನು), ಕೊಯ್ದು (of ಕೊಯ್ಲು), ಗೆಯ್ದು (of ಗೆಯ್ಲು, § 155), ತನ್ನ (of ತರು), ಬನ್ನ (of ಬರು), ನಿನ್ನ (of ನಿಲ್ಲು), ಆಸತ್ತು (of ಆಸಲು), ಬೇಸತ್ತು (of ಬೇಸಲು, § 160), ತೆತ್ತು (of ತೆಲು, § 161), ಬೆನ್ನು (of ಬೇಯು, § 162), ಉಣ್ಣು (of ಉಣ್ಣು), ಕಣ್ಣು (of ಕಾಣು), ಕೊಣ್ಣು (of ಕೊಳ್ಳು, § 164), which forms prove the existence of roots with originally final consonants in it too (ಅನ್, ತಿನ್, ಕೊಯ್, etc.).

49. When carefully examining Kēśava's list of roots, one finds that the English term 'root', in many instances, does not properly express the meaning of the term 'dhātu'. The verbs ನವ್ವಿಸು and ಬಿಡಿಸು in § 47, for instance, are formed by means of the suffix ಇಸು, from ನಮ್ಮು and ಬಿಡು, ಅಲರ್ಚು and ನಿಮಿರ್ಚು, by means of the suffix ಚು, from ಅಲರ್ and ನಿಮಿರ್ (see § 149 seq.); ಕೊಣ್ಣಾಡು is composed of ಕೊಣ್ಣು and ಆಡು, ಒಡಮ್ಪಡು of ಒಡಮ್ and ಪಡು, ಹೊಲಬುಗಿಡು of ಹೊಲಬು and ಕಿಡು, ಒಲವರಂಗೊಳ್ of ಒಲವರಂ ಕೊಳ್, and so on. Such verbs are, according to European notions, no roots. Kēśava's term 'dhātu' may here and there denote a root *i. e.* the primary element of a verb or primitive verbal theme, but often stands also for a secondary verbal theme and a compound verb. His definition of dhātu, therefore, is that it is the crude form of any verb which is not always a real root.

50. In further discussing the subject of dhātus let us use the general term of 'verbal themes' for them.

51. There are a good many monosyllabic verbal themes in ancient Kannaḍa the vowels of which are short, *e. g.* ಇರ್, ಉಣ್, ಉಳ್, ಎನ್, ಒಲ್, ಕೆಯ್ (or ಗೆಯ್), ಗೆಲ್, ನಿಲ್, ಬಯ್, ಬಿಲ್, ಮುಳ್; other monosyllabic verbal themes have long vowels, *e. g.* ಆಳ್, ಕಾಯ್, ಕೇಳ್, ತೀರ್, ಪಾಯ್, ಪಾರ್, ಪೀರ್, ಪೂರ್, ಪೇಲ್, ಪೇರ್, ಪೋರ್, ಪೋಲ್.

52. Some monosyllabic verbal themes appear with short and long vowels, *e. g.* ಅರ್ and ಆರ್, ಅರ್ and ಆರ್, ಇರ್ and ಈರ್, ಎರ್ and ಏರ್, ಕಿರ್ and ಕೀರ್, ತರ್ and ತಾರ್, ತಳ್ and ತಾಳ್, ಬರ್ and ಬಾರ್, ಬಿರ್ and ಬೀರ್, ಬಿರ್ and ಬೀರ್, ಸಲ್ and ಸಾಲ್. It may be supposed that the short vowels are original, and the long verbal themes secondary. (About ತಾರ್ and ಬಾರ್ see § 210.)

53. Because some monosyllabic verbal themes with a long vowel change, in the past participle, their long vowel into a short one, as ಈ makes its past participle ಇತ್ತು (§ 163), ಕಾಣ್ ಕಣ್ಣು (§ 164), ನೋ ನೊನ್ನ, ಬೇ ಬೆನ್ನ, ಎಾ ಎುನ್ನ (§ 162), and ಸಾಯ್ ಸತ್ತು (§ 163), it is reasonable to think that their primitive vowel has been short (regarding ಕಾಣ್ cf. ಕಣ್, ಕಣಿಸು, ಕಣ್ಣು in the Dictionary). A similar lengthening of a vowel is also seen in the verbal themes ತೋ and ನಾನ್, as they have also the form of ತುಯ್ and ನನೆ. (See also the remark under § 59.) In such cases too we may consider the long themes to be secondary.

54. In § 48 it has been indicated that nowadays there are no monosyllabic verbal themes in modern Kannaḍa, the vowel ಉ, as a help to enunciation, being added to make them dissyllabic. A similar tendency to lengthen an originally monosyllabic verbal theme with a short vowel by the addition of the euphonic vowel ಇ is observed already in ancient literary works in which we find *e. g.* ಒಲಿ for ಒಲ್, ಕಲಿ for ಕಲ್, ಗೆಯಿ for ಗೆಯ್, ಗೆಲಿ for ಗೆಲ್, ಬಲಿ for ಬಲ್, ಬಿಲಿ for ಬಿಲ್, ಮೆಲಿ for ಮೆಲ್, and also ಕದಿ for ಕಳ್.

Concerning the lengthening of an originally monosyllabic verbal theme with a short vowel by adding the vowel ಉ it may be remarked that this practice too, now and then, took place already in ancient literature; thus, for instance, ಕೊಲ್ and ಕೊಲು, ಗೆಲ್, and ಗೆಲು, ಮೆಲ್ and ಮೆಲು were used therein.

Also monosyllabic themes with a long vowel were in ancient literature occasionally made dissyllabic by the addition of ಉ, as *e. g.* ಕೇಳ್ was written ಕೇಳು, ನೇಲ್ ನೇಲು, and ಸೋಲ್ ಸೋಲು (*cf.* § 166).

55. There are several seemingly dissyllabic verbal themes, with a short vowel in the first syllable, that end in ಡು, as ಅಡು, ಇಡು, ಉಡು, ನಡು, ಪಡು, ಬಿಡು, ಸುಡು. Were these originally monosyllabic, the final ಉ being merely euphonic or a help to enunciation? No doubt, for their past participles ಅಟ್ಟು, ಇಟ್ಟು, ಉಟ್ಟು, ನಟ್ಟು, ಪಟ್ಟು, ಬಿಟ್ಟು and ಸುಟ್ಟು are formed by adding the formative syllable ತು (which by assimilation becomes ಟು, § 164, 4) immediately to ಅಡ್, ಇಡ್, ಉಡ್, etc., which thus represent the primitive themes.

56. A small number of seemingly dissyllabic verbal themes having a short vowel in the first syllable and ending in ಲಿರು, represents itself in ಉಲಿರು, (ಎಲಿರು), ಕಿಲಿರು, ಗಿಲಿರು, (ಜಿಲಿರು), ತಲಿರು, ತಿಲಿರು, ಪೆಲಿರು and ಪೊಲಿರು. Like the ಉ of the themes ಅಡು, ಇಡು, etc. in § 55 that of ಉಲಿರು, etc. too is a euphonic addition, as their past participles are ಉತ್ತು, ಕಿತ್ತು, ಗೆತ್ತು (instead of ನಿತ್ತು), ತತ್ತು, ತೆತ್ತು (instead ತಿತ್ತು), ಪೆತ್ತು and ಪೊತ್ತು, the formative syllable ತು having been attached directly to the radical ಲಿರ್, which by assimilation was changed into ತ್ (§ 160, 4; § 161). They are, therefore, originally monosyllables, and as such primitive themes. (For the past participle of ಎಲಿರು and ಜಿಲಿರು we have as yet no grammatical or other references.)

57. Also the verbal themes ಇಸು, ಪಸು and ಬಿಸು are not radically dissyllabic, as their past participles are ಎಚ್ಚು (for ಇಚ್ಚು), ಪಚ್ಚು, and ಬೆಚ್ಚು (for ಬಿಚ್ಚು), the formative syllable ತು having been added immediately to the radical ಸ್ with the proper euphonic change of consonants (§ 164, 9. 10).

58. We have now to examine another class of verbal themes that (like those in §§ 55. 56. 57) are customarily pronounced as if they were dissyllables. They have their first syllable long, and their second syllable is ಡು. Three of them are ನೋಡು, ಡೇಡು and ಮಾಡು, and the final ಉ of these is simply euphonic, as they appear also as ನೋಲಿರ್, ಬೇಲಿರ್ and ಮಾಲಿರ್ (§ 183, 4). They are, therefore, true monosyllables and as such primitive themes. (According to the Śābdānuṣāṣana, sūtra 85, there are also ಮೂಲಿಂಗ್ of ಮೂಡು, ಕೊಲಿಂಗ್ of ಕೊಡು, sūtra 514 ಸೂಲಿ of ಸೂಡು, and sūtra 545 ಆಲಿಕ್ಕಿ of ಆಡು, ಮಾಲಿಕ್ಕಿ of ಮಾಡು.) *Cf.* § 234.

Others are ಅಡು, ಊಡು, ಓಡು, ಕಾಡು, ಕೂಡು, ಪಾಡು, etc. Although no direct monosyllabic form of them exists to show the merely euphonic character of their final ಉ (but see the Śabdānuṣāsa's ಅಬ್ಬಿಳಿ in § 58), they apparently are monosyllables, because their verbal nouns (bhāva-vaçanas) ಅಟ, ಊಟ, ಓಟ, ಕಾಟ, ಕೂಟ and ಪಾಟ are formed exactly like ನೋಟ of ನೋಡು, ಬೇಟ of ಬೇಡು, and ಮಾಟ of ಮಾಡು. Cf. § 242.

59. A further number of verbal themes similar to those mentioned in § 58 are the following:—ಆಡು, ಊಡು, ಏಡು, ಕಾಡು, ಕೀಡು, ಕೇಡು, ತಾಡು, ತೀಡು, ತೂಡು, ತೋಡು, ದೂಡು, ನಾಡು, ಪಾಡು, ಪೀಡು, (ಪೇಡು), ಬೀಡು, ಮಾಡು, ಮೀಡು, ಸಾಡು, ಸೀಡು. The difference is that they have ಉ as their second syllable. As a rule their past participle shows the formative vowel ಇ (ಊಡು, etc. § 166), and the ಉ remains before the formative syllable ವ of the present-future participle relative (ಊಡುವ, etc., § 180, 3); but there are exceptions. Thus we have ಆರ್ತ (ಆರ್ತ + ತು, § 160, 4), ಆರ್ಪ (ಆರ್ಪ + ಪ, ಪ = ವ, § 183, 2); ಕಾಡು and ಕಾರ್ದು (ಕಾರ್ದು + ದು, § 166); ತೂಡುವ and ತೂರ್ವ (ತೂರ್ವ + ವ, § 180, 6); ತೋಡು, ತೋರ್ದು (ತೋರ್ದು + ದು, § 166), ತೋಡುವ and ತೋರ್ಪ (ತೋರ್ಪ + ಪ, § 183, 2); ನಾಡು ವ, ನಾರ್ವ (ನಾರ್ವ + ವ, § 180, 6) and ನಾರ್ಪ (ನಾರ್ಪ + ಪ, § 183, 2); ಪಾಡು, ಪಾರ್ದು (ಪಾರ್ದು + ದು, § 166), ಪಾಡುವ and ಪಾರ್ವ (ಪಾರ್ವ + ವ, § 180, 6); ಬೀಡು, ಬೀರ್ದು (ಬೀರ್ದು + ದು, § 166), ಬೀಡುವ, and ಬೀರ್ವ (ಬೀರ್ವ + ವ, § 180, 6); ಮಾಡುವ, ಮಾರ್ಪ (ಮಾರ್ಪ + ಪ, § 183, 2) and ಮಾರ್ವ (ಮಾರ್ವ + ವ, § 180, 6); ಮೀಡು and ಮೀರ್ದು (ಮೀರ್ದು + ದು, § 166). At the same time we have the verbal nouns ಏತ (for ಏರ್ತ of ಏಡು), ತಾರ್ತ (for ತಾಡು), ಮಾರ್ತ (for ಮಾಡು), and the past participle ನಾತು (for ನಾರ್ತ of ನಾಡು, § 159). It must, therefore, be concluded that the final ಉ of the verbs is nothing but a help to enunciation, and that they are originally monosyllabic themes.

It may be remarked that the long vowel of ನಾಡು, ಪಾಡು and ಮಾಡು is short in the nouns ನಡು, ಪಡು and ಮಡು.

60. As has been stated in the preceding paragraphs (51 seq.) there are many and various monosyllabic verbal themes in Kannaḍa.

As examples of dissyllabic verbal themes may be adduced *e. g.* ಆಗಿ, ಬಿಗಿ, ಬಗಿ, ಬಗಿ, ಇಡಿ, ಕಡಿ, ಕೆಡಿ, ನಡಿ, ಮಡಿ, ಅಣಿ, ಕುಡಿ, ಒಡಿ, ಹನ್ನಿ, ನನ್ನಿ, ಸಮಿ, ಅರಿ, ಕರೆ, ಆಪ್ತಿ, ಎಪ್ಪಿ, ಅಲಿ, ಕವಿ, ಬಸಿ, ತಿಳಿ, ಅಳಿ, ಉಡ್ಡಿ; but with respect to their finals ಇ and ಎ it is to be said that they are not radical (see § 157; § 165, letter *a*, 3. 4. 5; § 172; § 180, 5; § 243, 16. 18. 21. 23. 34. 25. 26. 27),

and in the vulgar dialect some of the themes may become monosyllabic (§ 151, *a*, 4; § 158; § 165, *a*, 7).

61. Another class of verbal themes which in Kēṣava's list are introduced as trisyllabic ones with the final syllable ಲ್ಲಿ, are really dissyllables, which by several of them can be proved, *e. g.* by ಒಳಲಿ, ಕೆದಲಿ, ಗಜಲಿ, ಪೆಳಲಿ and ಬೆದಲಿ, as these occasionally add the participial syllables ದು and ವ (see § 59), with elision of the merely euphonic vowel ಉ, immediately to ಲ್ಲಿ (ಒಳದರ್, ಕೆದದರ್, etc., ಗಜವರ್, ಬೆದವರ್, § 166; § 180, 6), by ಅಲ್ಪಿಲಿ and ಬೆಳ್ಳಲಿ, as they always attach the participial syllable ತು directly to ಲ್ಲಿ (ಅಲ್ಪಿತರ್, ಬೆಳ್ಳತರ್), and by ಎಲ್ಲಲಿ, ಆಸಲಿ, ತೆಪ್ಪಲಿ and ಬೀಸಲಿ, as they do the same, changing the ಲ್ಲಿ into ತ್ (ಎಲ್ಲತ್ತು, ಆಸತ್ತು, etc., § 160, 4).

Let it be remarked here that dissyllabic themes with the final consonants ರ್, ಲ್, ಳ್ and ಲ್ಲಿ, such as ಅಡರ್, ಉದಿರ್, ಬೆಮರ್, ಅಲಿಲ್, ತೊಲಿಲ್, ಬಲಿಲ್, ತಗುಳ್, ಅಗುಲ್, are never written as trisyllables in the ancient dialect, although they are occasionally trisyllabic in the mediæval dialect, and always so in the modern one (see §§ 48. 166). An exception is formed by a few ancient themes when they suffix the particle ಇಸು, for which see § 151, letter *a*, 2.

62. Some instances of verbs that are always trisyllabic, are the following:—ಅಡಕು, ಕುಡುಕು, ಬದರ್ಕು, ಮಲಗು, ಕುನುಂಗು, ನಿಮಿರ್ಚು, ಬೆರಂಜು, ಸುರುಣ್ಣು, ಕಲಡು, ಮುದುಡು, ಪರಡು, ಹೊರಡು, ತಣಿವು, ಕಲುಮ್ಮು, ಎಳವು, ಆಲಿಸು, ನವ್ವಿಸು; and some instances of such as are always quadrisyllabic are: ಓಸರಿಸು, ಗಬ್ಬರಿಸು, ನಿಗುವ್ವಿಸು; quinesyllabic verbs are *e. g.* ಕದಕದಿಸು, ಉಬ್ಬಿಸವ್ವಡು.

Two trisyllabic verbs with final ಡು, *viz.* ಬೆಗಡು and ಬಿಸುಡು, appear also as dissyllabic when their forms become ಬೆಗಲ್ and ಬಿಸುಲ್ (see § 183, 4).

More or less of the trisyllabic verbs can be derived from monosyllabic or dissyllabic themes. Of the above-mentioned terms ಬದರ್ಕು is another form of ಬಲ್ಕಿಂಕು, which has sprung from ಬಲ್, to live. ಅಡಕು has arisen of ಅಡೆ, to fill, etc.; ಕುಡುಕು of ಕುಡು, to beat; ಮಲಗು of ಮಣಿ, to bend or be moved out of a straight or standing position; ಕುನುಂಗು of ಕುನಿ, to bend; ನಿಮಿರ್ಚು of ನಿಮಿರ್, to be stretched; ಬೆರಂಜು of ಬೆರೆ, to join; ಸುರುಣ್ಣು of ಸುರುಳ್, to contract; ಕಲಡು of ಕಲಿ, to be mixed; ಪರಡು of ಪರೆ,

to spread; ತಣಿವು of ತಣೆ, to grow cool; ಕಲುವು of ಕಲಿ, to be mixed; ಎಳವು of the noun ಎಣೆ, adjustment, compared with the verbal theme ಪೆಣೆ, to be joined, etc.; ಅಲಿಸು of ಅಲಿ, to learn, to know; ನವ್ವಿಸು of ನಮ್ಮು, to trust (*cf.* § 49).

Of the above-mentioned quadrisyllabic verbs ಓಸರಿಸು comes from the noun ಓಸರ, ನಿಗುವಿಸು from ನಿಗುಮ್ಮು; ಗಬ್ಬರಿಸು may be connected with ಕಪ್ಪು, to dig.

Of the above-mentioned quinesyllabic verbs ಉಬ್ಬಸವ್ವಡು is composed of ಉಬ್ಬಸಂ and ಪಡು (*cf.* § 49); regarding ಕದಕದಿಸು see § 211, remark 2.

63. We have seen that the vowels ಇ (§ 54) and ಉ (§§ 48. 54-59. 61) at the end of verbal themes are often simply euphonic, also ಇ and ಎ when they seemingly belong to them (§ 60).

64. Kêśava says that there are no Kannada verbs which end in aspirated consonants (mahâprânâkshara), the nasals ಜ್ಞ and ಜ್ಞಾ, the consonants ಶ್, ಷ್ and ಹ್, and the double consonant ಕ್ಷ. With regard to ಹ್ it is to be observed that his statement was true only for his own time, as in a later period many verbal themes with final ಹ್ (ಹು) were in use, this letter often taking the place of ಷ್ (ಪು); see *e. g.* ಅಲಿಹು, ಇಲಿಹು, ಉಲಿಹು, ಕಳುಹು, ಕೊಡಹು, ತಿರುಹು in the Dictionary. *Cf.* § 223.

65. Kêśava's list of verbs (§ 47) is so arranged that the alphabetical order shows itself in the final letters, ಲ್ and ಳ coming after ಸ್.

Of verbs that form a single vowel, he adduces only two, *viz.* ಈ and ಓ, and of such as consist of one consonant with a long vowel, twelve, *viz.* ಕಾ, ಕೀ, ಕೇ, ತೇ, ತೋ, ನೋ, ಪೂ, ಬಾ, ಬೀ, ಬೇ, ಮೀ and ಮೋ.

The final consonants and syllables of the verbs in his list are the following:—

ಕು, ಂಕು; ಗು, ಂಗು; ಚು, ಂಚು (ಇಚು); ಜು, ಂಜು; ಟು, ಣ್ಣು; ಡಿ, ಡು, ಡೆ; ಳ್, ಳೆ, ಳೆ; ತು; ಡಿ, ದು, ದೆ; ನ್, ನಿ, ನೆ; ಪು; ಬು, ಮ್ಬು; ಮು, ಮೆ; ಯ್; ರ್, ರಿ, ರೆ; ಲ್, ಲೆ; ವಿ, ವು; ಸಿ, ಸು, (ಇಸು), ಸೆ; ಳ್, ಳು, ಳೆ; ಳ್, ಳು, ಳೆ; ಳ್, ಳು, ಳೆ; ಳ್, ಳು, ಳೆ. (*Cf.* §§ 149-151.)

The finals often are essential parts of the verbal theme. That they are not always radical, but sometimes mere formatives, *e. g.* ಕು, ಂಕು, ಗು, ಂಗು, ಜು, ಂಜು, ಟು, ಣ್ಣು, appears to a certain extent from the §§ 62 and 63. We add as a peculiarity that what may be called the root of verbs of frequentative action, is seen in the first form of reduplication, as in ಮುಲಿ ಮುಲಿಗು (§ 211, 6), ತೊಳ ತೊಳ ತೊಳಗು, ಬೆಳ ಬೆಳ ಬೆಳಗು (§ 211, 10).

66. A peculiarity of some verbal themes is that they change their root vowels. This, in the ancient dialect, is especially seen in the past participle, in which ಇಸು takes the form of ಎಚ್ಚು, ಬಿಸು that of ಬೆಚ್ಚು (§ 164, 10), ಕಿಡು that of ಕೆಟ್ಟು (§ 164, 8), ಕಿಲಿು that of ಕೆತ್ತು, ಗಿಲಿು that of ಗೆತ್ತು, ತಿಲಿು that of ತೆತ್ತು (§ 161), ಉಗು that of ಒಕ್ಕು, ಪುಗು that of ಪೊಕ್ಕು (§ 164, 12), ಕುಡು that of ಕೊಟ್ಟು, ತುಡು that of ತೊಟ್ಟು (§ 164, 7). ಇಸು, in the later dialect, has become ಎಸು and ಎಸೆ, ಕಿಡು ಕೆಡು, ಕುಡು ಕೊಡು, ತುಡು ತೊಡು, ತಿಲಿು ತೆಲಿು, ಉಗು ಒಗು, ಪುಗು ಪೊಗು, and ಬಿಸು ಬೆಸು and ಬೆಸೆ. ಇಲಿ, already in Kēśava's time, appeared as ಎಲಿ, ಉಡಿ as ಒಡೆ, ಉಳ್ as ಒಳ್; ಕೊಲ್ must originally have been ಕುಲ್, as ಕುಲಿ (not ಕೊಲಿ) is 'a killer', and ಕೊಳು, to take, ಕುಳ್, as the verbal noun ಕೊಳು exists also as ಕುಳು. Observe, further, that ಉಯ್ appears also as ಒಯ್, ಕುಯ್ as ಕೊಯ್, ತುಯ್ as ತೊಯ್, ಪುಡಿ as ಪೊದೆ, ಕಯ್ as ಕೆಯ್, ಇದಿರ್ಚು as ಎದರಿಸು, and that several themes have a long and short vowel (§§ 52. 53). Observe also the change of ಇ into ಈ, ಎ and ಏ and that of ಉ into ಊ and ಓ in § 101; that of ಉಳ್ of the locative into ಒಳ್, and that of ಎ of the instrumental into ಇ in § 109; that of ಇ into ಎ, ಏ and ಉ, that of ಉ into ಒ in § 247, *d*, 9. 10. 13. 17. 18. 21. 22, and that of ಏ into ಇ in § 251.

IV. On declinable bases

67. According to grammar there are words called bases (*līṅga*, *prakṛiti*). Such a base is defined as follows: "It does not express verbal action (*kriyā*), has no case-terminations (*vibhakti*, *cf.* § 105 *seq.*), but embodies meaning (*artha*)."

68. According to the grammarian Kēśava bases are first of four kinds, *viz.*

1, verbal bases (*kṛit*, *krillīṅga*), *i. e.* such as are formed directly from verbs by the so-called *kṛit*-suffixes attached to the relative present and past participle (*kṛit*, see § 102, 8. *e*; § § 177. 180. 185. 253, 9, *d*; 254), *e. g.* to ಬೇಡುವ, ಪಾಡುವ, ಪೊಯ್ಯ; ಮಾಡಿದ, ಬೇಡಿದ, ಪಾಡಿದ, ನೋಡಿದ, ಕೂಡಿದ, ನಲಿದ; ಧರಿಸುವ; ಭಾಗಿಸಿದ, ಛಂಗಳಿಸಿದ, ರಂಗಳಿಸಿದ; ಓಸರಿಸಿದ, ಒಸೆದ;

2, bases with other suffixes (*taddhita*, *taddhitalīṅga*), *i. e.* such as are formed by the so-called *taddhita*-suffixes (ಇಗ, ವಳ, ನಳ, ಆಳ, ಆಯ್ತು, etc., see § 243) from nouns and verbs, *e. g.* ಕಟ್ಟಿಗ, ಗಟ್ಟಿಗ, ಅಡವನಳ, ಮಡಿವಳ, ಆಲ, ಕಟ್ಟೆ;

3, compound bases (samāsa, samāsalīṅga), *i. e.* such as are compounded of two (or more) words, *e. g.* ತೆಂಗಾಳಿ, ಇಮ್ಮಾಪ್ಪ, ಕುಡುವಿಲ್ಲ, ಮುಂಗಿಯ; ಪುರವನ, ನೀಲೋತ್ತಲ, ತ್ರಿಶೂಲ, ಸದಯ (cf. No. 4, *b*; see § 244 *seq.*);

4, nominal bases (nāma, nāmaliṅga, nāmaprakṛiti) or crude nouns (see § 242) which include

a) words not etymologically derived by the public, but commonly known and used in a conventional sense (rūḍhanāma, diṭhanāma, niṣēitanāma), *e. g.* ನೆಲ, ಪೊಲ, ಜಲ, that by their number of syllables (akṣharavṛitti), also without being compounds in the generally accepted meaning (asamāsatē), may be monosyllabic, etc., and even quinesyllabic, as ಹೂ, ಮರ, ಹೊತ್ತಗೆ, ಕವಳಿಗೆ, ಕಟ್ಟವತ್ತಿಗೆ;

b) words whose meaning is intelligible in themselves (anvarthanāma), expressing either quality (guṇānūrūpa) of beings, as ದಾನಿ, ದಯಾಸರ, ಅಕ್ಕಭಿಮಾನಿ, ಪರಾಕ್ರಮಿ, or circumstance and condition (arthānūrūpa) of beings, as ಹೆಲೆಗಾಲ, ನದಿ ಮೂಗ (or ನಡುಮೂಗ), ಕುನಿಗೊರಲ (cf. No. 3, so that Kēśava enlarges the compass of nominal bases by including also compound bases, and, we may say, also all the others);

c) words by which one of a species is pointed out (āṅkitanāma) or proper names, as ಕಾಟ, ಕಸನ, ಮಾಚ, ಮಾರ, which though occasionally without a clear meaning (sārthakam alladuvu), are current everywhere in Kannaḍa and other languages.

Besides these four kinds of declinable bases there are three others, which will be given in § 90.

Remarks.

1, When a verb (kriyē) stands at the end of the description of the character of a person, it too has been called a kṛīṅga by poets, *e. g.* (with case-termination) ನಮೋಸ್ತುಗಳ್ ಇರ್ಪ ಅನ್ನದಿನ್ ಇರ್ದಂ, he who was as Jainas are.

2, When a series of words (vākyamālē) is considered as a whole, as in attributes, poets have called such a series too a nominal base, *e. g.* (with case-terminations) ಅಹಂಸಾ ಪರಮೋ ಧರ್ಮಮುಪ್ಪದನಿ ಸವಿತುರ್ವರೇಣ್ಕರ್ ಆದಾದರ್; ತೋಳ್ಗೊ ಪ್ಪವ ನಾಳ್ವರ ಕೆಯ್ದು ಪ್ಪತ್ತರ ದೇವಂ; ಗುಣಕ್ಕೆನಲ್ಲ ಗಣೇಶಂ; ಸೋಕಾರ್ನೆಗಳಂಕಂ.

69. A word is termed ಶಬ್ದ or ಪದ in grammar. ಪದ, however, has two additional meanings, signifying also either a nominal base (§ 68) with a case-termination (vibhakti) attached to it (nāmapada) or a verbal theme (dhātu, § 50) with a personal termination (vibhakti) attached to it (ākhyātapada, kriyāpada, §§ 144. 192).

70. Not only Kannaḍa words do belong to the nominal bases or crude nouns (liṅga, nāmaliṅga, nāmaprakṛiti), but, as seen in § 68, also words that have been adopted from Sāṁskṛita. These often exhibit the form

they have in Saṁskṛita dictionaries, in which case they are called ಸಮ ಸಂಸ್ಕೃತ terms, *e. g.* ಕಾಮ, ಭೀಮ, ರಾಮ, ಕುಮಾರ, ಮುಖ, ಕಮಲ, ಭುವನ, ಭವನ, ನಲಿನ, ಶಯನ, ಶ್ರುತಿ, ಸ್ಮೃತಿ, ಶುದ್ಧಿ, ಸಿದ್ಧಿ, ಕವಿ, ರವಿ, ಅರಿ, ಗಿರಿ, ಲಿಪಿ, ಕಪಿ, ಧ್ವನಿ, ಮುನಿ, ಪಶು, ಶಿಶು, ರಿಪು, ಭಾನು, ಭೇನು, ಸೇತು, ಕೇತು, ಬನ್ಧು, ಸಿನ್ಧು, ದಾರು, ಭೀರು.

71. Another series of nominal bases called ತತ್ಸಮ terms which have not been borrowed from Saṁskṛita, but of which nearly all exist in the same shape in Kannaḍa as well as in Saṁskṛita, are ಅಂಕ, ಅಂಗಣ, ಅಟ್ಟ, ಕಂಕಣ, ಕೋಣೈ (ಕೋಟಿ or ಕೋಟ್ಟ), ಗಣ್ಣ, ಗಲ್ಲ, ಗಾಳ, ಗೋಣಿ, ತಳ, ತೋರಣ, ಪಟ್ಟಿ, ಬನ್ನಿ, ಬಲ, ಬಿಲ, ಮಂಚ, ಮಣಿ, ಮಲ್ಲ, ಮಾಲೆ (ಮಾಲಾ), ಲತೆ (ಲತಾ), ಸಬಳ (*cf.* § 252, 3). Also the nominal bases ಘಟ್ಟುಘಟ್ಟಿ, ಮಲ್ಲಾಮಲ್ಲಿ are tatsamas.

72. Saṁskṛita particles (avyaya) as ಅನ್ತರ್, ಬಿರ್, ಪುನರ್, or Saṁskṛita pronouns (sarvanāma) as ತ್ಯದ್, ತದ್, ಯದ್, or Saṁskṛita participles ending in ಅತ್ (ṣatprīṇanta) as ಕ್ಷಣತ್, ಝಣತ್, ಭ್ರಮತ್, cannot form by themselves declinable bases in Kannaḍa; but compound bases (samāsaliṅga) with a final vowel, of which they form the first member, are declinable, *e. g.* ಅನ್ತರ್ಮುಖ, ಬಿರಂಗ, ಪುನಃ ಪಾಕ; ತ್ಯತ್ಕಥನ, ತದ್ವಚನ, ಯತ್ಸುಖ; ಕ್ಷಣತ್ಕಂಕಣ, ಝಣನ್ಮಾತುರ, ಭ್ರಮದ್ಭ್ರಮರ.

73. The Saṁskṛita numerals (saṁkhyāvācī) ಏಕ, ದ್ವಿ, ತ್ರಿ, ಚತುರ್, ಪಂಚ (ಪಂಚನ್, see § 86), ಷಟ್, ಸಪ್ತ (ಸಪ್ತನ್), ಅಷ್ಟ (ಅಷ್ಟನ್), ನವ (ನವನ್), ದಶ (ದಶನ್) are indeclinables; but with suffixes (pratyaya) in the form of ದ್ವಿತಯ, ತ್ರಿತಯ, ಚತುಷ್ಕ, ಪಂಚಕ, ಷಟ್ಕ, ಸಪ್ತಕ, ಅಷ್ಟಕ, ನವಮ, ದಶಮ, and in compounds (samāsa), as ಏಕಾಂಗ, ದ್ವಿಮುಖ, ತ್ರಿಲೋಕ, ಚತುರ್ವೇದ, ಪಂಚಭೂತ, ಪಟ್ಟರ್ಮ, ಸಪ್ತದ್ವಿಪ, ಅಷ್ಟಭುಜ, ನವನಿಧಿ, ದಶಪ್ರಕರಣ (of which they form the first member), they are declinable bases in Kannaḍa.

74. Saṁskṛita words with final ಆ, *e. g.* ಮಾಲಾ (which is one of the tatsamas in § 71), ಬಾಲಾ, ಶಾಲಾ, ಅಲಕಾ, ನಿದ್ರಾ, ರೇಖಾ, change this ಆ into ಎ to become declinable bases in Kannaḍa, in which case they appear as ಮಾಲೆ, ಬಾಲೆ, ಶಾಲೆ, ಅಲಕೆ, ನಿದ್ರೆ, ರೇಖೆ, or are ಎಕಾರಾಂತ terms.

75. As an exception to rule 74 the Saṁskṛita words ಕನ್ಧರಾ, ಉಪತ್ಯಕಾ, ಕರುಣಾ, ಅಭಿತ್ಯಕಾ, ದಂಷ್ಟ್ರಕಾ, ಮಾಲುಕಾ and others change their final ಆ into ಅ to become declinable bases in Kannaḍa, appearing therein as ಕನ್ಧರ, ಉಪತ್ಯಕ, etc. or being ಅಕಾರಾಂತ terms.

76. When the Saṁskṛita words ಗ್ರೀವಾ and ಭಿಕ್ಷಾ are used as declinable bases in Kannaḍa, they appear as ಗ್ರೀವ or ಗ್ರೀವೆ, ಭಿಕ್ಷ or ಭಿಕ್ಷೆ.

77. Some Saṁskṛita words with final ಅ (ಅಕಾರಾಂತ terms), *viz.* ವಧ, ಅಭಿಲಾಷ, ಉದಾಪರಣ, ದರ್ಭ, ಪ್ರಶ್ನ, ಊಪ and ಅಲಕ (*cf.* § 74), change this ಅ into ಎ to become declinable bases in Kannaḍa, and then appear as ವಧೆ, ಅಭಿಲಾಷೆ, etc.

78. Saṁskṛita words with final ಈ (ಈಕಾರಾಂತ terms), *e. g.* ಲಕ್ಷ್ಮೀ, ಗೌರೀ, ಸರಸ್ವತೀ, ಕಾಮಿನೀ, ನಾರೀ, always change their ಈ into ಇ to become declinable bases in Kannaḍa, and then appear as ಲಕ್ಷ್ಮಿ, ಗೌರಿ, etc.

79. Samskr̥ta polysyllabic words (ಅನೇಕಾಕ್ಷರಶಬ್ದ) with final ಊ (ಊಕಾರಾನ್ತ terms), *e. g.* ಸರಯೂ, ಕಣ್ಣೂ, ಖರ್ಜೂ, ಸ್ವಯಮ್ನೂ, ಖಲಪೂ, change their ಊ into ಉ to become declinable bases in Kannaḍa, and then appear as ಸರಯು, ಕಣ್ಣು, etc.

80. All Samskr̥ta monosyllabic terms (ಏಕಾಕ್ಷರಶಬ್ದ), *e. g.* ಜ್ಯಾ, ಮಾ, ಪ್ರಾ, ಶ್ರೀ, ಸ್ತ್ರೀ, ಭೀ, ಭ್ರೂ, ಕೂ, remain unchanged when used as declinable bases in Kannaḍa.

81. As a rule Samskr̥ta words ending in ಋ (ಋಕಾರಾನ್ತ terms), *e. g.* ಪಿತ್ಯ, ಸವಿತ್ಯ, ನವ್ಯ, ಕರ್ತೃ, ನೇತ್ಯ, ಹೋತ್ಯ, ಜಾಮಾತ್ಯ, ದುಹಿತ್ಯ, ಮಾತ್ಯ, ಧಾತ್ಯ remain unchanged when used as declinables in Kannaḍa.

ಧಾತ್ಯ, however, often takes the form of ಧಾತ, also in ಮಾನ್ಯತ, and that of ಧಾತ್ರ in ವಿಧಾತ್ರ. For the ಋ in ಪಿತ್ಯ the substitute ಅರ (ಅರಾದೇಶ) may be used, so that ಪಿತ್ಯ appears as ಪಿತರ.

82. The declinable base of ಸಖಿ may become ಸಖ in Kannaḍa.

83. The second class of Samskr̥ta words that are used as nominal bases in Kannaḍa are such as end in consonants (ವ್ಯಂಜನಾನ್ತ terms); but before they become Kannaḍa declinables, they have to undergo various changes, as will be seen from §§ 84-89.

84. The Samskr̥ta words ದಿವ್, ಸ್ವಿಜ್, ಚತುರ್, ಮರುತ್, ಬುಧ್, ಕಕುಭ್, ವೇದವಿದ್, ಪುರ್, ಮುದ್, ಸಮವಯಸ್, ಗುಣಭಾಜ್, ವಿಹಾಯಸ್, ಸಮ್ವದ್ and others add ಅ (ಅತ್ಯ) to their finals, and become ದಿವ, ಸ್ವಜ (cf. § 85), ಚತುರ, etc.

85. The Samskr̥ta words ಅಪ್, ಕ್ಷುತ್ (ಕ್ಷುಧ್), ಪ್ರತಿಪತ್ (ಪ್ರತಿಪದ್), ಹುಕ್ (ಹುಚ್), ದಿಕ್ (ದಿಶ್), ಯಜುಸ್, ವಿದ್ವತ್, ವಿಪತ್ (ವಿಪದ್), ಮಹತ್, ಭೃಹತ್, ತ್ವಕ್ (ತ್ವಚ್), ಸಮ್ಯಕ್ (ಸಮ್ಯಚ್), ಸ್ವಕ್ (ಸ್ವಚ್, cf. § 84), ದ್ವಿಟ್ (ದ್ವಿಷ್), ಪ್ರಾವೃಟ್ (ಪ್ರಾವೃಷ್), ವಾಕ್ (ವಾಚ್) and others double their final consonant (or take ದ್ವಿಭಾವ) and add ಉ, *e. g.* ಅಪ್ಪ, ಕ್ಷುತ್ತು, ಪ್ರತಿಪತ್ತು, ಉಕ್ಪು, etc.

86. The Samskr̥ta words ರಾಜನ್, ಮೂರ್ಧನ್, ಪೂಷನ್, ಅರ್ಯಮನ್, ಕರಿನ್, ಕರ್ಮನ್, ಬ್ರಹ್ಮನ್ and others drop their final (or take ಅನ್ತ್ಯಲೋಪ), *e. g.* ರಾಜ, ಮೂರ್ಧ, etc.

But ಸೀಮನ್ and ಊಷ್ಮನ್ dropping their ನ್ become ಸೀಮೆ and ಊಷ್ಮೆ.

87. The Samskr̥ta words ಯಶಸ್, ತೇಜಸ್, ವಯಸ್, ಪಯಸ್, ಮನಸ್, ಶ್ರೇಯಸ್ either drop their final consonant, or double it and attach ಉ, in which case they appear in Kannaḍa as ಯಶ or ಯಶಸ್ಸು, ತೇಜ or ತೇಜಸ್ಸು, ವಯ or ವಯಸ್ಸು, ಪಯ or ಪಯಸ್ಸು, ಮನ or ಮನಸ್ಸು, ಶ್ರೇಯ or ಶ್ರೇಯಸ್ಸು.

88. The Samskr̥ta word ವಾರ್ remains as it is; ಗೀರ್ (ಗಿರ್) does so too, but appears also as ಗಿರೆ.

89. Lastly, the nominative plural in Samskr̥ta of some Samskr̥ta words, after having dropped its visarga, is used as a nominal base, *e. g.* ಶ್ವಿನ (of ಶ್ವನ್), ಯುವಾನ (of ಯುವನ್), ಅಧ್ವಾನ (of ಅಧ್ವನ್), ಸಖಾಯ (of ಸಖಿ), ಜ್ಞಾಯಾಂಸ (of ಜ್ಞಾಯಸ್), ಕನಿಯಾಂಸ (of ಕನಿಯಸ್), ವಿದ್ವಾಂಸ (of ವಿದ್ವಸ್), ಭಾಸ್ವಂತ (of ಭಾಸ್ವತ್), ಶ್ರೀಮಂತ (of ಶ್ರೀಮತ್), ಹನುಮಂತ (of ಹನುಮತ್).

ನ್, ಯ್, ರ್, (ರ್ದಿ), ಲ್, ಳ್, and ಲ್ (cf. § 61), *e. g.* ಕಣ್, ಮಣ್, ಗೇಣ್, ಪೊನ್, ಬೆನ್, ಜೇನ್, ಸೀನ್, ಕೆಯ್, ಮೆಯ್, ನಾಯ್, ನಾರ್, ತೇರ್, ಬೇರ್, (ಎರ್ದಿ), ಕಲ್, ನೆಲ್, ಪಾಲ್, ಪುಲ್, ಬಿಲ್, ಕೋಲ್, ಒಳ್, ಕಳ್, ಮುಳ್, ತೋಳ್, ಬಾಯ್, ಸೂಯ್, ತೇಯ್ (ಚೇಯ್). See some exceptional forms in § 121, *a*, and cf. the remark under § 96.

In mediæval Kannada the above terms are also dissyllabic, *viz.* ಕಣು, ಕಣ್ಣು, ಮಣ್ಣು, ಗೇಣು, ಪೊನ್ನು, ಬೆನ್ನು, ಜೇನು, ಸೀನು, ಕೆಯ್ಯು, ಮೆಯ್ಯು, ನಾಯ್ತು, ನಾರು, ತೇರು, ಬೇರು, ಕಲು, ಕಲ್ಲು, ನೆಲ್ಲು, ಪಾಲು, ಪುಲು, ಪುಲ್ಲು, ಬಿಲು, ಬಿಲ್ಲು, ಕೋಲು, ಒಳು, ಕಳ್ಳು, ಮುಳು, ಮುಳ್ಳು, ತೋಳು, ಬಾಯ್ತು, ಸೂಯ್ತು, ತೇಯ್ತು (ಚೇಯ್ತು).

In modern Kannada they are dissyllabic (as far as they are used therein); but see the exceptional forms in § 120, *c*.

94. Dissyllabic true Kannada nominal bases of the ancient dialect ending in consonants are *e. g.* ಉಸಿರ್, ತಳಿರ್, ತೆಮರ್, ಪೆಸರ್, ಎಚ್ಚರ್, ಕೆಸರ್, ತುನ್ನುರ್, ಕುತ್ತುರ್, ಪೆಸರ್, ಬಸಿರ್, ಹಗರ್, ನೇಸರ್, ಎಟ್ಟಿರ್, ಅವರ್, ಕೊರಲ್, ಮಣಲ್, ತನ್ನಲ್, ಕರುಳ್, ಕುರುಳ್, ತಿರುಳ್, ಪುರುಳ್, ಅಗರ್, ನೆಗರ್, ಉಗುರ್, ಇಕ್ಕುರ್, ಪೊಕ್ಕುರ್, ಬಾಸುರ್. See a few exceptional forms in § 121, *a*.

In mediæval Kannada the above terms may become trisyllables by adding a euphonic ಉ; in modern Kannada they always are such (as far as they are used in it), *e. g.* ಉಸಿರು, ತಳಿರು, ಕೆಸರು.

Observe that ancient ಬೇಸಡ್ becomes ಬೇಸಡ, and ancient ಅದ್ವೈತ್ becomes ಅಕ್ಕಡ in modern Kannada.

95. There are a few trisyllabic true Kannada nominal bases with a final consonant in the ancient dialect, *e. g.* ಇದ್ವಿಸಿಲ್, ಪುಡಿಚಿಲ್, ಪೊಸನ್ನಿಲ್. The last term occurs in the mediæval dialect also as ಹೊಸತಿಲು (with the euphonic ಉ), *i. e.* quadrisyllabic; but in the same dialect and in modern Kannada is trisyllabic too, *viz.* ಹೊನ್ನಿಲು.

96. Dissyllabic true Kannada nominal bases ending in vowels (ಸ್ವರಾಂತ terms) are used in the same shape as well in ancient and mediæval as in modern Kannada (as far as they occur in it). The final vowels are ಅ, ಇ, ಉ and ಎ. With regard to the bases with final ಉ it is to be observed that, in this case (see the contrary in § 97), this vowel may somehow originally have been euphonic, as it is nearly always elided before a following vowel in sandhi (see § 213 *seq.*, also the optional use in § 215, 4), and as we have ಕಾಯ್ for ಕಾಡು, and ಕೋಯ್ for ಕೋಡು.

We give the following instances: ಮಗ, ತಡ, ಕುರಿ, ಕೊಳ, ತೆರ, ನರ, ನೆರ, ಬರ, ನೆಲ, ಪೊಲ, ಮೊಲ, ನೊಳ, ತೋಳ; ನರಿ, ಮರ್ರಿ, ಕಿಡಿ, ಕುರ್ರಿ, ಪುಲಿ, ಸುರ್ರಿ, ಕೇರಿ, ಕೋಡಿ; ತುತ್ತ, ಎರ್ರಿ (ಎತ್ತು), ಪೊರ್ರಿ (ಪೊತ್ತು), ಮಾವು, ಕೂಸು, ಮಾಸು; ಎಮ್ಮೆ, ಕಟ್ಟೆ, ಕಡೆ, ಕರ್ರಿ (ಕತ್ತೆ), ಮರೆ, ಮರ್ರಿ, ಮರ್ರಿ, ಸೆರೆ, ಸೆರ್ರಿ, ಎರ್ರಿ, ಪೊರ್ರಿ, ಪುಲೆ.

Observe that ಮಾವು occurs also as ಮಾ, ತೆರ as ತೆರವು, ನರ as ನರವು, ನೆರ as ನೆರವು, ನೊಳ as ನೊಳವು, ಬರ as ಬರವು, ಒಳ as ಒಳವು, the unradical ಉ being suffixed by means of a euphonic ವ್.

Remark.

Kēśava in the sūtras and vṛittis of his Śabdamanidarpaṇa (but not in the instances given) occasionally adds a final euphonic ಉ to the suffixes ಅರ್ and ಅಲ್, so that they appear as ಅರು and ಅಲು (see pages 120. 121. 123. 124. 147. 278. 296 of the Mangalore edition) and treats them according to the rule laid down in § 215, 4. Also with regard to the suffixes ಅದು, ಉವು, ಇತು, ಇತ್ತು, ಅತ್ತು he does so (pages 264. 265). Compare also the ಅರು (for ಅರ್) in § 119, α, 1; the ಅಲು (for ಅಲ್) in §§ 109, α, 7; 120, α, 7; 121, α, 1; 187, 1; the ಒಳು (for ಒಳ್) in § 109, α, 7; see ಇದುವೆ ಭೇದಂ in a verse quoted in § 271.

97. There are a number of true Kannaḍa dissyllabic nominal bases with final ಉ in which this vowel is not euphonic but radical, and are, therefore, never elided before a following vowel in sandhi, in this respect resembling the final ಉ of the Saṃskṛita nominal bases ಗುರು, ಪಶು, ಭಾನು, ರಿವು, ವಿಷ್ಣು, etc. Such bases are *e.g.* ಅನು, ಕರು, ಕರರಿ, ಕಳು, ತಣು, ತಳು, ತುರರಿ, ಪರರಿ, ಪುರರಿ, ಮಡು (see § 128), and their euphonic letter in sandhi is ವ್ (§ 215, 3; d).

98. Trisyllabic true Kannaḍa nominal bases which end in the vowels ಅ, ಇ, ಉ and ಎ, the ಉ being like that of § 96, are *e.g.* ಮರ್ರಿಗ, ಕುರರಿ ಮ್ಪು, ಬೆಜ್ಜರ, ಬಾರಿಕ್ಕ; ಕರಡಿ, ಪುರುಳಿ, ಕಜ್ಜಲಿ, ಕೊತ್ತಲಿ, ಪೊಲದಿ; ಈಗಡು, ಆಗಡು, ಮಗುವು, ನಿಲವು, ಕುಡುಹು, ಮುನಿಸು, ತುರರಿಮ್ಮು, ಪೊಲಮ್ಮು, ಮೊಲಿಗು, ಸೆಲಿಗು, ನೆಲರು, ಪೊಳವು (see also ತೆರವು etc. in § 96); ಕುದುರೆ, ತೊಡಮ್ಮೆ, ಬಗನೆ, ಹಸುಳೆ, ಪಸಲೆ, ಕರಲೆ, ಕರ್ರಿಲೆ (ಕತ್ತಲೆ).

The bases ಎರಡು and ಕಿವುಡು are also dissyllabic, appearing as ಎರರ್ and ಕಿವರ್.

99. As quadrisyllabic true Kannaḍa nominal bases which are not plain taddhitaliṅga words (§ 68, 2) may be mentioned ಬಗರಗೆ and ತರುವಲಿ (see also § 95). Quinquesyllabic and sexisyllabic Kannaḍa words, as ಅಗಡುತನ, ನೆಲೆಯುವಿಕೆ, ಕಳುಹಿಸು ವಿಕೆ, ತರುವಲಿತನ, are plain taddhitaliṅga terms.

Taddhitalinga terms will be treated of separately in § 243.

100. As will be seen from the Kannada-English Dictionary very many true Kannada nominal bases (lingas) are identical as to form with verbal themes (or are ಸಹಜಧಾತು terms), *e. g.* ಅಟ್ಟು, pursuing; ಅಡಕು, piling; ಅಡು, cooking; ಅಪ್ಪ, embrace; ಅರಲ್, flower; ಅರೆ, ground state; ಅಲೆ, wave; ಅವುಂಕು, pressing firmly; ಅಳಿವು, hankering after; ಅಳ್ಳು, fear; ಅಲಿವು, destruction; ಆಗು, coming to pass; ಆಡು, motion; ಇಡು, putting; ಈಸು, swimming; ಉಗುರಿ, spittle; ಉಜ್ಜು, making loose; ಉಡಿ, fragment; ಉಬ್ಬು, swelling; ಉರಿ, burning; ಉರ್ಕು, rising; ಉರುಗು, crookedness; ಉಲಿ, sound; ಉಲಿ, remaining; ಊಳ್, outcry; ಎಜ್ಜಡಿ, waking; ಎತ್ತು, raising; ಎಲಿ, pouring; ಎಲಿ, rising; ಒಣಗು, drying; ಒಪ್ಪು, fitness; ಓದು, reading; ಕಟ್ಟು, binding; ಕಡಿ, cutting; ಕಳ್, theft; ಕಾಯ್, unripe fruit; ಕುಕಿಲ್, cuckoo; ಕುಟ್ಟು, blow; ಕುಳಿರ್, coolness; ಕೂಣ್ಣು, limping; ಕೇಗು, crying as a peacock does; ತಡಿ, obstacle; ತಿದುರ್, training, etc.; ತೆಗಲಿ, blame; ತೇಗು, belching; ತೊಡಕು, entanglement; ದಾಣ್ಣು, passing over; ನಡೆ, walk; ನೋಡು, looking on, etc.; ಪೂ, flowering; ಪೆಚುರ್, increase; ಪೆಳಲಿ, fear; ಬಿತ್ತು, seed; ಬಿಸು, soldering; ಬೆಳೆ, crop; ಮರ್ಚು, fondness; ಸೊರ್ಕು, infatuation; ಸೊಲ್, saying, word; etc., etc. See § 242.

Such nominal bases represent the true ಭಾವನವಚನ or ಭಾವನಾಚಿ terms or verbal nouns, signifying the abstract notion of a verb either as to state or action. Regarding bhāvavačanas see § 243 and the paragraphs quoted there.

Other nominal bases are formed by adding *e. g.* ಅ or ಎ to the verbal theme, as ನೀಳ (from ನೀಳ್), ಸಾಲ (from ಸಾಲ್), ಕೊಲೆ (from ಕೊಲ್), ಕಟ್ಟೆ (from ಕಟ್ಟು); these and other formatives will be treated of in § 243.

Several nominal bases have a form in the ancient dialect that differs from that which they have in the mediæval and modern one, *e. g.* ಎದ್ದು, ಕದ್ದು, ಫೊದ್ದು, ಬಿದ್ದು (see § 233).

101. Kannada nominal bases derived from verbal themes by altering their radical vowel (*cf.* § 66 and see § 242), are *e. g.* ಈಡು (from ಇಡು), ಬೇಡು (from ಬಿಡು), ಸೂಡು (from ಸುಡು), ಕೇಡು (from ಕಿಡು), ಎಸು (from ಇಸು), ತೋಡು (from ತುಡು), ಕೋಡು (from ಕುಡು).

Others alter that vowel and add a formative vowel to the final consonant, as ಕೆಲಿ (from ಕಿಲಿ), ತೆಲಿ (from ತಿಲಿ), ನೆಲೆ (from ನಿಲ್), ಬೆಲೆ (from ಬಿಲ್).

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102. (Theoretically) it may be said (the grammarian Kēsava teaches) that, according to properties and qualities, there are eight genders (liṅgas) for the seven declinable bases (liṅgas, prakṛitis, §§ 67. 68. 90), and that there is also, as a ninth kind, a gender of particles (avyayaliṅga). Compare § 116. (Remark that the term 'liṅga' thus has two distinct grammatical meanings.)

The nine genders are the following:—

1, The masculine gender (puṁ, pulliṅga, puruṣa). It is seen in the names of men, male deities and demons, *e. g.* ಅಣ್ಣ, ತಮ್ಮ, ನರ, ಅರಸ, ದೇವ, ಸುರ, ಅಸುರ, and in those of some animals, *e. g.* ಹರಿಣ, ಕೋಣ, ಹಂಗ, ಹಸುಬ, ಸರ್ಪ, ಗರುಡ, ಕೂರ್ಮ, ಕಮಲ, ವೃಷಭ, ಬಸವ.¹⁾

2, The feminine gender (strī, strīliṅga). It appears in the names of the female sex of the human race, of deities and of demons, *e. g.* ತಾಯ್, ಅಕ್ಕ, ಅಮ್ಮ, ಅವ್ವ, ಅರಸಿ, ದೇವಿ, ಗೌರಿ, ಮಾತೆ, ರಾಕ್ಷಸಿ.

3, The neuter gender (nappu, napuṁsaka, napuṁsakaliṅga). To this belongs everything which is destitute of reason whether animate (çêtana) or inanimate (açêtana), *e. g.* ಪುಲಿ, ಭೃಂಗ, ತುರಂಗ, ಹಯ, ಗಜ (but see Nos. 1 and 5); ಧನ, ಕಳಸ, ಕನ್ನಡಿ, ಜಿಡೆ, ಕೊಡೆ.²⁾

4, The masculine-feminine, *i. e.* common or epicene gender (puṁstrīliṅga). This is seen in the plural of nouns and demonstrative (see No. 8, remark pronouns (ಅವಂ, ಇವಂ, ಉವಂ) wherein the same suffix ಅರ್ (ಇರ್) is added to masculines and feminines without regard to sex, *e. g.* ಇವರ್ ಪುರುಷರ್, ಇವರ್ ಸ್ತ್ರೀಯರ್; ಅವರ್ ಗಣ್ಡರ್, ಅವರ್ ಪಣ್ಡರ್; ಉವರ್ ದೇವರ್, ಉವರ್ ದೇವಿಯರ್. Cf. § 119. 132. 134.

It is seen also in the singular, namely in that of ತೊಟ್ಟು, which term by itself is masculine and feminine. Cf. § 243, B, 7.

5, The masculine-neuter gender (punnapuṁsakaliṅga). This is found in the nouns ರವಿ (or ಸೂರ್ಯ), ವಿಧು (or ಚಿನ್ಮ), ಮಂಗಲ, ಬುಧ, ಭೃಹಸ್ಪತಿ, ಶುಕ್ರ, ಶನಿ, ರಾಹು, ಕೇತು (the nine planets, navagraha), ಆಳ್ (see § 120), ಬಸವ, ಚೈತ್ರ, ಮಲಯಾನಿಲ, ಕಾಮ and ವರಾಹ, which are used either as masculines or neuters.

¹⁾ The Kannāḍa grammar called Nūḍigaṭṭu (p. 122) says that *e. g.* ತೋಳನು, ಮಂಗನು have their verb in the neuter, *e. g.* ಆ ಅಡವೆಯಲ್ಲಿ ಒನ್ನ ತೋಳನು ಇತ್ತು; ಮಂಗನು ಹಲ್ಲು ಕಿಸಿಯುತ್ತದೆ; but that animals, if they are introduced as speaking, have their verb in the masculine, as ವ್ಯಾಳು ನು ಇನ್ನೆನ್ನನು, or in the feminine, as ಬಹುಲೆ ಇನ್ನೆನ್ನಳು.

²⁾ With regard to masculine and feminine terms the Nūḍigaṭṭu (p. 122) says that in disdain (ತಿರಸ್ಕಾರ) they may be used as neuters, *e. g.* ನಿನ್ನ ಗಣ್ಣು ಏನು ಮಾಡುತ್ತದೆ? ಏನು ಮಾಡಿತು? ಮೂಲೆಯಲ್ಲಿ ಕೂತಿದೆ. ಮುದುಕಿ ಎಲ್ಲಿ ಅದೆ? ಅದು ನೋಡು, ಅಲ್ಲಿ ನಿನ್ನದೆ. In a Bombay schoolbook we find likewise: ಈ ಹುಡುಗಿ ಎಷ್ಟು ಹೊಲಸು ಕಾಣಿಸುತ್ತದೆ!

The Nūḍigaṭṭu (p. 120) says that such is also done in ignorance (ಅಜ್ಞಾನ), *i. e.* if the concerned ones are ignorant, *e. g.* ಹುಡುಗರು ಅಡುತ್ತವೆ; ಹುಡುಗ ಒನ್ನು; ಹುಡುಗ ನಗುತ್ತದೆ; ಹೊತ್ತಲ್ಲದ ಹೊತ್ತಿನಲ್ಲಿ ತೊತ್ತು ಮೆಯ್ಯೆಡಾಯಿತು; ಇವರ ಮನೆಯಲ್ಲಿ ಒನ್ನು ವರನು ಅದೆ, ಇವರಲ್ಲಿ ಒನ್ನು ಕನ್ನೆ ಅದೆ. In a Bombay schoolbook we find likewise: ನಿನ್ನ ವರ್ಗದಲ್ಲಿ ಎಷ್ಟು ಹುಡುಗರು ಅದೆ?

6, The feminine-neuter gender (strīnapuṃsa, strīnapuṃsakalinga). This is used for the nouns ಪೆಣ್, ಕನ್ನಿಕೆ, ನಿರಿ, ಸರಸ್ವತಿ and ದೇವತೆ, which are treated either as feminines or neuters.

7, The masculine-feminine-neuter gender (trilinga). This is employed *e. g.* for the words ಆಂ, ನೀಂ, ತಾಂ (see No. 8, letter *a*, *cf.* § 256), and the nouns ಶಿಶು, ಹಸುಳೆ, ಮಗುವು, ಕೂಸು, ಸೊನ್ನಿ, ಪಗೆ, ಕೆಳೆ, ಅರಸು, ತರುವಲಿ, which are either of the masculine or feminine or neuter gender.

8, The adjective gender (vāṇīyalinga) or the gender that depends on the word which is to be distinguished or defined (viśeṣyādhīnalinga).

This gender comprises

a) the words (ukti, śabda) ಆಂ (ನಾಂ), ನೀಂ, ತಾಂ (§ 90).

Remark.

Neither Kēśava nor Nāgavarma (sūtra 99) reckon ಆಂ, ನೀಂ, ತಾಂ among the pronouns (sarvanāma), though Europeans would call the first two the personal pronouns, and the last one the reflexive (reciprocal) pronoun. In order to distinguish them from the pronouns mentioned under letter *b* let us call the three words simply 'pronouns' here.

b) the pronouns (sarvanāma, § 90)¹⁾, *viz.* ಅದು, ಇದು, ಉದು, ಆವುದು, ಎಲ್ಲದು, ಪೆಹತು, ಪೆಹದು (neuter)²⁾; ಎನ್ (masculine, feminine, neuter, see §§ 255. 262); ಅವಂ, ಇವಂ, ಉವಂ, ಪೆಹಂ (masculine); ಅವಳ್, ಇವಳ್, ಉವಳ್, ಪೆಹಳ್ (feminine); ಆತಂ, ಈತಂ, ಊತಂ (masculine); ಆಕೆ, ಈಕೆ, ಊಕೆ (feminine); *cf.* also ಆ, ಈ, ಊ in § 264.

Remark.

Both Kēśava and Nāgavarma (sūtras 42. 49. 66. 102) call these terms sarvanāma. ಅದು, ಇದು, ಉದು, ಪೆಹತು, ಪೆಹದು, ಎಲ್ಲದು, ಅವಂ, ಇವಂ, ಉವಂ, ಪೆಹಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್, ಪೆಹಳ್, ಆತಂ, ಈತಂ, ಊತಂ, ಆಕೆ, ಈಕೆ, ಊಕೆ are what Europeans call demonstrative pronouns, and ಆವುದು, ಆವಂ, ಅವಳ್, ಯಾವದು, ಯಾವನು, ಯಾವಳು, ಎನ್ are what they call interrogative pronouns. To distinguish these pronouns from those under letter *a* we may term them 'adjectival pronouns' in this place.

¹⁾ In Samskrita ಸರ್ವನಾಮ means originally 'a class of words beginning with ಸರ್ವ (ಸರ್ವ ಎತ್ತು, ಉಭ, etc.)' under which native grammarians have included also the real pronouns (ಆಪಂ, I, ತ್ವಂ, thou, ನಃ, he, etc.).

²⁾ As seen in the Dictionary under ಅದು, the Basavapurāṇa and Jaiminibhāṛata occasionally use the pronoun ಅದು in combination with masculine terms (see § 270). The Nūḍigattu (p. 122) says that in disdain (ತಿರಸ್ಕಾರ) ಅದು, ಇದು and their plurals ಅವು, ಇವು are used for males and females, *e. g.* ಅದು (for ಅವನು or ಅವಳು) ಕೂತಿದೆ; ಅವು (for ಅವರು) ಕೆಲೆದಾಡುತ್ತನೆ.

It (p. 162) further says that in order to express positiveness (ನಿಶ್ಚಯಾರ್ಥ) ಅದೇ and ಇದೇ are combined with masculine terms and feminine terms, *e. g.* ಅದೇ ಮನುಷ್ಯರನ್ನು ನಾನು ಕಣ್ಣೆನು; ಅದೇ ಬಸರಲ್ಲಿ ಈ ನವತೆಯುಣ್ಣು; ಅದೇ ಹೆಂಗಸು ದಾಡುತ್ತಾಳೆ; ಅದೇ ನಾನು ಈಗ ಬಿಕ್ಕೆಯ ಬೇಡುತ್ತೇನೆ; ಅದೇ ನೀನು ಈಗ ನನ್ನ ಹಗೆಯಾದೆ; ಅದೇ ಅವನು ನನ್ನ ಕೊಣೆದನು; ಇದೇ ಇವನೇ ನನ್ನ ಗೆಳೆಯನು; ಇದೇ ಇವನೇ ನಮ್ಮ ಮಾಪ್ಪರು; ಇದೇ ಹೆಂಗಸು ನಿನ್ನ ಕುಣಿದಳು; ಇದೇ ಬಸರು ಅಲ್ಲಿದ್ದರು. (In such a case ಆ and ಈ might be used instead; thus: ಆ ಮನುಷ್ಯನನ್ನೇ ನಾನು ಕಣ್ಣೆನು; ಈ ಹೆಂಗಸೇ ನಿನ್ನ ಕುಣಿದಳು; ನಾನೇ ಇಗ ಬಿಕ್ಕೆಯ ಬೇಡುತ್ತೇನೆ.)

About possessive pronouns see § 272, and about indefinite ones § 290.

c) so-called Kannaḍa adjectives (gūpavaçana, § 90, clearly formed in this case from nouns by means of pronominal suffixes, see § 276), such as ನೇರಿವಂ (masculine), ನೇರಿವಳ್ (feminine), ನೇರಿತು or ನೇರಿತ್ತು (neuter); ಇನಯಂ (m.), ಇನಯಳ್ (f.), ಇನದು (n.), and Sāṁskṛita adjectives (which partly are used also as nominal bases, § 68, 4, b), e. g. ಗುರು, ಲಘು, ಪಟು, ಸಾಧು. ಅಭಿಮಾನಿ, ದಾನಿ, ಭೋಗಿ, ಸುಖಿ.

d) so-called adjective compounds (bahuvrīhi, § 249), e. g. ವಿಮಲಮತಿ, ಕಡು ಚಾಗಿ, ಕಡುಗೇಡಿ.

e) verbal bases (kr̥it, kr̥illīṅga), e. g. ಪಾಡಿದಂ (of ಪಾಡಿದ, masculine), ಪಾಡಿದಳ್ (of ಪಾಡಿದ, feminine), ಪಾಡಿದುದು (of ಪಾಡಿದ, neuter); ಪಾಡುವಂ (of ಪಾಡುವ, m.), ಪಾಡುವಳ್ (of ಪಾಡುವ, f.), ಪಾಡುವುದು (of ಪಾಡುವ, n.). See §§ 68, 1. 177. 180. 185. 198, 3. 7, remark 1; 253, 2, c; 254.

f) bases with certain suffixes (taddhita, taddhitalīṅga, § 68, 2), e. g. ಓದಾಳಿ, ಜೂದಾಳಿ, ಮಾತಾಳಿ, ಆಯ್ತುಳಿ, ಪೇಂಕುಳಿ, ಮಹುಕುಳಿ (see § 243).

g) numerals (saṅkhyē, § 90), e. g. ಸಾಯಿರ (ಸಾನಿರ, ಸಾವಿರ, because it is put before nouns in the plural whether these are masculines, feminines or neuters. See § 278, 1.

9. The gender of particles (avyayalīṅga), although they are unchangeable (avikāra, avikṛita). It appears in words like ಕಮ್ಮಿದಂ (masculine), ಕಮ್ಮಿದಳ್ (feminine), ಕಮ್ಮಿತು (neuter), in which from the particle (avyaya) ಕಮ್ಮಿ (cf. § 273), by adding ಇ + ದ್ + ಅಂ, ಇ + ದ್ + ಅಳ್ and ಇ + ತು (see § 276), a masculine, feminine and neuter term has been formed, so that one may say that ಕಮ್ಮಿ in such a case represents three genders;—and then in the particles or adverbs themselves (avyaya, nipāta, §§ 212. 281) used to modify the sense of a verb, e. g. ಭೋಂಕನೆ, ತೊಟ್ಟನೆ, ಕಮ್ಮನೆ, ಸಿಯ್ಯನೆ, ಕೆಚ್ಚನೆ, which so to say are of the gender of the agent (kartṛi, § 344) of the verb to which they belong, the agent (whether actually given or only understood by the verbal termination) being either masculine, feminine or neuter, and being in any of the three grammatical numbers (vaçanatrāya, vaçanatritāya, § 107).

103. Although the nine genders (Kēṣava continues) mentioned in § 102 are occasionally accepted and used (kvaçitprayōga), practically there are only three genders (līṅgatrāya) in Kannaḍa, viz. the masculine, feminine and neuter. Words denoting males (puruṣaḥaṇṇaka) are of the masculine gender, e. g. ಶಿವ, ರಾಮ, ಭೀಮ, ಅರಸ; words denoting females (strivāṇṇaka) are of the feminine gender, e. g. ಪಾರ್ವತಿ, ಲಕ್ಷ್ಮಿ, ಸರಸ್ವತಿ, ಶಬಿ, ರೋಹಿಣಿ, ಕಾಮಿನಿ, ಭಾಮಿನಿ, ರಮಣಿ, ಅತ್ತೆ, ತಾಯ್; and all other words, whether Sāṁskṛita or Kannaḍa, are of the neuter gender, e. g. ಪುಷ್ಪ, ಸ್ತ್ರೀತಿ, ಧರೆ, ನದಿ, ಮತಿ, ಕುಲ, ಲೋಕ, ಮರ, ಗಿಡ, ಬಳ್ಳಿ, ಪುಲ್, ಪೊದ್ದು, ಪುಲಿ, ಕರಡಿ, ಗೆಟ್ಟ, ಬೆಟ್ಟ, ಜಿಡೆ, ಕೊಡೆ, ಕನ್ನಡಿ, ಕಳಸ. Cf. §§ 115. 116.

Remark.

If it happens to be necessary to distinguish the sex of any animal, (tree, river, etc.), ಗಣ್ಡು, male, and ಪೆಣ್, (ಪೆಣ್ಣು, ಹೆಣ್, ಹೆಣ್ಣು), female, are prefixed.

104. As a special rule it is to be stated that the terms ಜನ, ಮಹಾಜನ, and ಲೋಕ (in the sense of 'man', 'men') are neuter in Kannaḍa, whereas the terms ಮರ್ಜನ, ಸಜ್ಜನ, and ಸುಜನ are masculine; but ಸಜ್ಜನ, if it denotes a woman of good family (kulastrī), is neuter. Likewise ಕಲತ್ರೆ, wife, and ಅವತ್ರೆ, child (whether male or female) are of the neuter gender.

In metaphorical diction (rūpaka) a substantive (viśēshya) in the neuter may represent a feminine noun, as ನೆಲ, the earth, may mean ಧರಾವನಿಕೆ, the earth considered as a woman (§ 239); or an attribute (viśēsha), e. g. ಜಗದ್ವರ್ಪಣ, may be masculine, feminine or neuter according to the gender of the noun to which it refers (§ 239).

105. For the seven (or eight) declinable bases (līṅga, prakṛiti) adduced above (§§ 68. 90) there are seven (sapta) cases (vibhakti) and case-terminations (vibhakti, nāma-vibhakti, pratyaya).

106. The names of the seven cases are ಪ್ರಥಮೆ or the English nominative, ದ್ವಿತೀಯೆ or the E. accusative, ತೃತೀಯೆ or the E. instrumental, ಚತುರ್ಥಿ or the E. dative, ಪಂಚಮಿ or the E. ablative, ಷಷ್ಠಿ or the E. genitive, and ಸಪ್ತಮಿ or the E. locative. (About the vocative see § 140.)

107. Kannaḍa declinable bases have two numbers (vačana), viz. the singular (ēkavačana, ēkatē, ēkatva, ēkōkti) and the plural (bahuvačana, bahutē, bahutva).

A third number, the dual (dvitva, dvivačana), may be thought of with propriety (uṇīta, auṇītya), that is when two persons forming a pair are so introduced that the first one is without a case-termination and the second one has a termination of the plural, e. g. ಭೀಮಾರ್ಜುನರ್, ರಾಮ ಲಕ್ಷ್ಮಣರ್, ನಕುಲಸಹದೇವರ್; or when objects are mentioned that exist as pairs in nature, e. g. ಕಣ್ಣಳ್, ತೊಡೆಗಳ್, ತೋಳ್ಗಳ್ (see § 102, 9).

108. The case-terminations are attached to the end of a declinable base, and therefore are suffixes.

109. The instances of the case-terminations (or their series; vibhaktimālē) are taken from writings of the three periods; if from inscriptions (śāsanas), they are marked by 'in a śāšana'. The period of the written ancient dialect extends from about 600 to 1250 A. D., that of the mediæval dialect from about 1250 to 1600 A. D., and that of the modern one from about 1600 A. D. to the present time. Compare § 32, note.

The terminations for the singular of neuter bases ending in ಅ are the following:—

a) in the ancient dialect

1, Nominative ಂ, *e. g.* ಮರಂ (of ಮರು), ಪೊಲಂ (of ಪೊಲು), ನೆಲಂ (of ನೆಲು), ಬಿಲಂ (of ಬಿಲು), ಬೆಟ್ಟಂ (of ಬೆಟ್ಟು), ಕುಲಂ (of ಕುಲು).

The ಂ or ಸೊನ್ನೆ when followed by a vowel, becomes ನ್, ಮ್, or ವ್ (see § 215, 8).

2, Accusative ಅಂ, *e. g.* ಮರನಂ (of ಮರು), ಪೊಲನಂ (of ಪೊಲು), ನೆಲನಂ (of ನೆಲು), ಬಿಲನಂ (of ಬಿಲು), or ಬೆಟ್ಟಮಂ (of ಬೆಟ್ಟು), ಗಟ್ಟಮಂ (of ಗಟ್ಟು), ಹಳ್ಳಮಂ (of ಹಳ್ಳು), ಕೊಳ್ಳಮಂ (of ಕೊಳ್ಳು), ಬಳ್ಳಮಂ (of ಬಳ್ಳು).

It will be observed that in this kind of accusative either the augment (āgama) ನ್ or the augment ಮ್ is, for the sake of euphony, inserted between the base and termination.

In true Kannada words it is optional which of the two augments may be employed; but in Sanskrita words the ಮ್ is always required, *e. g.* ಕುಲಮಂ (of ಕುಲು), ಚಲಮಂ (of ಚಲು), ಅವಲೇಷಮಂ (of ಅವಲೇಷ).

3, Instrumental ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಎ, *e. g.* ಮರದಿಂ (of ಮರು), ಮನದಿಂ (of ಮನ); ಭಯದಿನ್ನಂ (of ಭಯ), ಸ್ವಯದಿನ್ನಂ (of ಸ್ವಯ); ಭಯದಿನ್ನೆ (of ಭಯ), ರಾಗದಿನ್ನೆ (of ರಾಗ), ವ್ಯಾಕರಣದಿನ್ನೆ (of ವ್ಯಾಕರಣ); ಕ್ರಮದಿಂ (of ಕ್ರಮ), ನಯದಿಂ (of ನಯ), ಭಯದಿಂ (of ಭಯ).

In this case the terminations are annexed to the base by means of the augment ದ, that is the secondary termination of the genitive, *q. v.*, the final ಂ of ದ losing its sound when it coalesces with the terminations or in sandhi (§ 213 *seq.*).

ಇನ್ನಂ and ಇನ್ನೆ are forms of ಇಂ lengthened by the addition of the suffixes ಅಂ (in the later dialect ಅ) and ಎ, and stand for ಇನಂ and ಇನೆ, the ದ್ being simply euphonic or a help to enunciation.

The first three terminations of the instrumental are often used also for the ablative, *e. g.* ಮುನಕ್ಕದಿಂ, ಉತ್ತಮಾಂಗದಿಂ, ಅಭ್ರದಿಂ, ತಿಳಿಗೊಳದಿನ್ನಂ, ತಿಳಿಗೊಳದಿನ್ನೆ. See § 352 4 a, 1 *seq.*

4, Dative ಕೆ, ಕ್ಕೆ, *e. g.* ಮರಕೆ or ಮರಕ್ಕೆ (of ಮರು), ನೆಲಕೆ or ನೆಲಕ್ಕೆ (of ನೆಲು), ಪೊಲಕೆ or ಪೊಲಕ್ಕೆ (of ಪೊಲು), ಬನಕೆ or ಬನಕ್ಕೆ (of ಬನ), ಕುಲಕೆ or ಕುಲಕ್ಕೆ (of ಕುಲು).

The doubling is optional (see § 371 regarding it). ಕ್ (=ಕ್, § 117, a, 4) with the vowel ಎ (or with the vowels ಅ, ಒ, ಓ) conveys the meaning of pointing at or exciting attention to. Cf. ಅ-ಕ, ಅ-ಕೊ, ಅ-ಕ್ಕ, ಇ-ಕೊ, ಇ-ಕ್ಕೋ, ಇ-ಕ್ಕೋ in the Dictionary, and see also in § 265 the ಕೆ of ಆಕೆ, ಈಕೆ, ಊಕೆ.

5, Ablative ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ, *e. g.* ಮರದತ್ತಣಿಂ (of ಮರು), ಮನದತ್ತಣಿಂ (of ಮನ); ಬೆಟ್ಟದತ್ತಣಿನ್ನಂ (of ಬೆಟ್ಟು); ಗಟ್ಟದತ್ತಣಿನ್ನೆ (of ಗಟ್ಟು).

The suffixes ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ are the ablative of ಅತ್ತ, that side, meaning 'from that side' (see § 123, a, 5). They are attached to the base that has the secondary ದ of the genitive.

In the dialect of the present time ದೆಸೆಯಿನ್ದ or ಕಡೆಯಿನ್ದ, both meaning 'from the side', are occasionally used to imitate the form of this so-called case.

The terminations ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ of the instrumental are, as has been stated under No. 3, often employed for the ablative.

6, Genitive ದ, ದಾ, *e. g.* ಮರದ (of ಮರ), ಮನದ (of ಮನ); ನರಕದಾ (in a *śāsana* between 597-608 A. D.), ವರ್ಷದಾ, ತೀರ್ಥದಾ (in *śāsana* of 804 A. D.).

The suffix ದ is not the primitive termination of the genitive. It is composed of ದ್, a letter of euphony facilitating pronunciation, and ಲಿ, the real termination of the sixth case (see § 120, a, 6). ದಾ is ದ್ + ಲಿ, *i. e.* a long form of ಲಿ. *Cf.* the lengthening of the genitive in § 117, a, 6; 119, a, 6; 120, a, 6; 128, a, 6; 130, a, 6; 131, a, 6; that of the accusative in 122, a, 2. About the ದ್ see also § 119, a, 1; and compare also the euphonic ಯ್ in § 130, a, 6.

If 'ಪದನ' of the word, in the *Śābdamapīdarpana*, page 53, is not a mistake for ಪದದ, the existence of the termination ನ (*i. e.* euphonic ನ್ + ಲಿ = ದ್ + ಲಿ) of the mediæval and modern period is proved already for the ancient period; *cf.* the ನ in ಹೊಲನಲ್ಲಿ under the locative, and ನೆಲನೊಡೆಯ (ನೆಲನ + ಒಡೆಯ) in § 243, B, 23.

Regarding the augments ದ್ and ನ್ compare the augments ಅಣ್ and ಅಱ್ in § 122, a, 6.

7, Locative ಉಳ್, ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್, ಅಲು, ಅಲ್ಲಿ, ಇ, *e. g.* ಮರಣಾಶಿವ ದುಳ್ (in a *śāsana* of 689-696 A. D.), ಪೂರ್ಣಮಾಸದುಳ್, ವಿಷುಪಮುಳ್, ಗಾಣದುಳ್ (in a *śāsana* of 707 A. D.); ಮರದೊಳ್, ಮನದೊಳ್, ಕೊಳದೊಳ್; ತಪದೊಳು, ಭುವನದೊಳು (in a *śāsana* of 1084 A. D.), ದೇಶದೊಳು, ವಂಶದೊಳು (in a *śāsana* of 1123 A. D.); ಬನ ದೊಳಗೆ; ಅರ್ಥದಲ್ (in a *śāsana* of 1181 A. D.); ಬೃಹಸ್ಪತಿವಾರದಲು, ಸೃಷ್ಟಿಮುಖಾಗದಲು (in a *śāsana* of 1132 A. D.); ತೇರಿದಾಳದಲು, ಅದಿವಾರದಲು, ಸ್ಥಳದಲು (in a *śāsana* of 1182 A. D.); ಕೊಳದಲ್ಲಿ, ಬನದಲ್ಲಿ; ಹೊಲನಲ್ಲಿ (which form occurs in a *śāsana* of 1186 A. D.); ಕುರು ಕ್ಷೇತ್ರದಿ (in a *śāsana* of 1187 A. D.).

The suffixes ಉಳ್, ಒಳ್, ಒಳು, ಒಳಗೆ mean 'inside', 'within', and ಅಲ್, ಅಲು (*cf.* remark in § 188), ಅಲ್ಲಿ mean 'place', 'in a place'; ಅಲ್ಲಿ is composed of ಅಲ್ and the termination ಇ; the ಉ of ಒಳು and ಅಲು is a help to enunciation or euphonic (*cf.* 92. 96, remark). The suffixes are added to the base by means of the ದ (*i. e.* ದ್ + ಲಿ) or ನ (*i. e.* ನ್ + ಲಿ) of the genitive.

b) in the mediæval dialect

1, Nom. ಁ, ನು, ವು, and (the nominal base itself without any termination, *i. e.*) the crude base, *e. g.* ಮರಂ (of ಮರ), ಕೊಳಂ (of ಕೊಳ), ತೆಂಂ (of ತೆಂ); ನೊಗನು (of ನೊಗ), ನೊನು (of ನೊ), ನೊಣನು (of ನೊಣ), ಮರನು (of ಮರ), ಹೊನು (of ಹೊ), ಮೊಯನು (of ಮೊಯ); ಕಸವು (of ಕಸ), ಗುಣವು (of ಗುಣ), ಮೊತ್ತವು (of ಮೊತ್ತ), ಇರಿಸುಹವು (of ಇರಿಸುಹ), ಕೊಳ ಗವು (of ಕೊಳಗ); ದಿನಸ, ದಿನ, ಮರ, ಮನ, ಹಳ್ಳ, ಕೊಳುಹ, ಇನ್ನ ಚಾವ.

In ನು and ವು the ಁ or ಸೊನ್ನೆ has been changed into ನ್ and ವ್, to which the euphonic ಉ has been added (regarding which see *e. g.* the locative under letter a; § 92. 111. 112. 113. 119. 121. 125. 126).

Compare the crude base for the nominative in the ancient dialect in §§ 110. 120. 121. 122. 123. 125. 126. 127. 128.

2, Acc. ಅಂ, ಅನು, ಅ, ಅನ್ವ, *e. g.* ಮರನಂ, ತೊನಂ; ಭೂಪಮಂ; ಬೇಟೆವಂ, ಬೋನವಂ, ಕಸವಂ, ಭಸಿತವಂ, ಅಂಗವಂ, ಘನವಂ; ಅಭಯವನು, ಬೋನವನು; ಕೊಳನ, ಆಶ್ರಯನ; ಉದಕವ, ದೊಷವ, ಕುಲವ, ರಸವ, ಸನ್ನೇಹವ; ಗುಗ್ಗುಳವನ್ನ.

The euphonic augments ನ್, ಮ್ and ವ್ are inserted between the base and the terminations. ಅನು is ಅಂ with the euphonic ಉ; in ಅನ್ವ the termination ಅನು has taken the form of ಅನ, and its final has been doubled on account of euphony.

Concerning ಅ compare the ಅ of the genitive (§ 120, a, 6), and see the remark on the accusative in the ancient dialect in § 117, a, 2.

3, Instr. ಇಂ, ಇಂದಂ, ಇನ್ನೆ, ಇಂದವು, ಇಂದ್ವ, ಇ, *e. g.* ನಿನದದಿಂ; ಚಿತ್ತದಿಂದ, ನಿಯಮದಿಂದ; ಓಲಗದಿನ್ನೆ; ನಿಶ್ಚಯದಿಂದವು, ವಿಕ್ಲಬದಿಂದವು; ಅಂದದಿಂದ, ಸತ್ವಿಯದಿಂದ; ಅಂದದಿ, ಪ್ರಕಾರದಿ, ಅಸುರದಿ, ಅಕ್ಷರತ್ತಯದಿ.

In ಇಂದವು (*i. e.* ಇಂ + ದ್ + ಅವು) the ಅಂ has been changed into ಅವ್ to which the euphonic ಉ has been added; ಇಂದ್ವ has dropped the ಸೊನ್ನೆ. The ಇ is another form of the ancient ಁ of the instrumental. Cf. the note under ಇ 2 in the Dictionary and see also § 151, b, 2, and the close of § 282.

4, Dat. ಕೆ, ಕ್ಕೆ, *e. g.* ಮರಕ್ಕೆ, ಮುನ್ನಿರಕ್ಕೆ; ಮರಕ್ಕೆ, ಲಗ್ನಕ್ಕೆ.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ, ಅತ್ತಣಿನ್ನ, *e. g.* ಬಿಟ್ಟದತ್ತಣಿನ್ನ, in which the ಸೊನ್ನೆ has been dropped.

6, Gen. ದ, ನ, *e. g.* ಮರದ; ಕೊಳನ, ಜೀಂಕೊಡನ, ವೊಡನ.

The augment ನ್, like ದ್, is euphonic. Compare the ನ್ of the genitive in §§ 109, a; 117, a, b, c.

7, Loc. ಒಳ್, ಒಳ್ಳು, ಒಳ್ಳಗೆ, ಅಲು, ಅಲ್ಲಿ, ಅಲಿ, ಇ, *e. g.* ಕಟಕದೊಳ್ಳು, ಸಮಯದೊಳ್ಳು; ಉದರದೊಳ್ಳಗೆ; ಕಾಲದಲು (in a śāṣana of 1509 A. D.), ಗುರುವಾರದಲು (in a śāṣana of 1533 A. D.); ಬೇಗದಲಿ, ಭಾಗದಲಿ, ತುಷ್ಟದಲಿ; ಪುರದಿ.

ಅಲಿ is a curtailed form of ಅಲ್ಲಿ.

For the augment ದ್ occasionally ನ್ is used, as in ಮರನಲ್ಲಿ.

c) in the (later and) modern dialect

1, Nom. ನು, ವು, and (most frequently) the crude base, *e. g.* ಮೊಲನು (of ಮೊಲ), ಬಹನು (of ಬಹು), ಮರನು (of ಮರು), ಗಿಡನು (of ಗಿಡ); ಪುಸ್ತಕವು (of ಪುಸ್ತಕ), ವಿಷವು (of ವಿಷ), ಗಿಡವು (of ಗಿಡ), ಮರವು (of ಮರು), ಹನ್ನರವು (of ಹನ್ನರು), ಕಾಳಗವು (of ಕಾಳಗ); ಗಿಡ, ಮರು.

2, Acc. ಅನು, ಅನ್ನು, ಅ, ಆ, and (most frequently) the crude bases, *e. g.* ಸಂಗವನು, ಜಗವನು, ದೇಹವನು, ಬೆಲ್ಲವನು; ಕಾಗದವನ್ನು, ಕಷ್ಟವನ್ನು, ಸಾವಿರವನ್ನು, ಗಿಡವನ್ನು, ಮರವನ್ನು; ಮೊಲನ, ಹೆಣನ, ನೆಲನ; ವಿಷವ, ಕೆಲಸವ, ಗಿಡವ, ಮರವ, ತಡವ, ತವವ; ಅನ್ನು (of ಅನ್ನ), ಕಾಟಾ (of ಕಾಟ), ಪಾಠಾ (of ಪಾಠ), ಭೇದಾ (of ಭೇದ), ಮೊಹಾ (of ಮೊಹ), ಹಣಾ (of ಹಣ), ಹಳ್ಳಾ (of ಹಳ್ಳ); ಗಿಡ, ಮರು.

The euphonic augments are ವ್ and ನ್; in ಅನ್ನು the final of ಅನು has been doubled for the sake of euphony; the ಆ is attached to the crude base.

3, Instr. ಇನ್ನ, ಇ, *e.g.* ಮನದಿಂದ, ಕುತ್ತದಿಂದ; ಅತಿಶಯದಿ, ಕುಶಲದಿ, ಕೂದತನದಿ, ಕೃತ್ಯದಿ, ಧ್ಯಾನದಿ, ಹಸನದಿ.

4, Dat. ಕೆ, ಕೈ, *e.g.* ಕುಲಕೆ, ಕ್ಷಣಕೆ, ಉತ್ತರಕೆ; ಮರಕ್ಕೆ, ಅಲಕ್ಕೆ, ಸಾಲಕ್ಕೆ.

5, Abl. ಇನ್ನ, *e.g.* ಮರದಿನ್ನ, ತೆಪದಿನ್ನ; ಮರನಿನ್ನ, ನೆಲನಿನ್ನ.

The augment ನ್ is the same as ದ್.

6, Gen. ದ, ದಾ, ನ, *e.g.* ಮರದ; ಸಾರಾಯದಾ, ಧರ್ಮದಾ, ಕರ್ಮದಾ; ಕೊಡನ, ನೆಲನ.

The lengthened ದಾ appears frequently in poetry.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, ಇ, *e.g.* ಗ್ರಾಮದೊಳಗೆ; ಮರದಲ್ಲಿ; ಬಲದಲ್ಲಿ, ವಿನೋದದಲ್ಲಿ, ಸದ್ಯದಲ್ಲಿ, ಸೊನ್ನದಲ್ಲಿ; ಬನದಿ, ಮನದಿ, ಕಾನನದಿ, ಸ್ಥಳದಿ, ವಶದಿ, ವೇಳದಿ.

110. In ancient Kannada no nominal bases receive the *o* or *s* in the nominative singular, except masculine, a few feminine (see § 102, 2), and neuter bases with final *u*.

Words of which the crude base forms the nominative singular, are *e.g.* ಕಣ್, ಬೆನ್, ಕಡಲ್, ಕಲ್, ಕಾಲ್, ಪುಲ್, ಬಿಸಿಲ್, ಪೊದಲ್, ನೇಸಲ್, ತಳರ್, ಬಿದರ್, ಸಿಡಿಲ್, ಊರ್, ನೀರ್, ಬೇರ್, ಕುರುಳ್, ಮರುಳ್, ಮುಳ್, ಪೊಕ್ಕುಲಿ, ನಾಯ್, ಬಾಯ್, ಗಿಡು, ಕರು, ಮಲಿ, ಬಳ್ಳಿ, ಪುಲಿ, ಕರಡಿ, ಎರಲೆ, ಕರೆ, ತೆರೆ, ಕಲಿ, ಕೆಲಿ, ಕೊಲೆ, ಮಲಿ; ಕವಿ, ಪತಿ, ಮನ್ರಿ, ದೇವಿ, ದೇವತೆ, ಪ್ರಕೃತಿ, ಸ್ತ್ರೀತಿ, ಗುರು, ಪಶು; ಪೂ, ಗೋ. See some exceptions in § 111, and § 109 under *b* 1.

111. In the mediæval dialect, as has been stated in §§ 93 and 94, nominal bases ending in a consonant may receive a final euphonic ಉ, in which case their nominative singular shows such an ಉ, *e.g.* ಕಣ್ನು, ಕಣ್ಲು, ಕಲ್ಲು, ಬೆನ್ನು, ಪುಲು, ಪುಲ್ಲು, ಮುಳು, ಮುಳ್ಳು.

Exceptionally this is the case in the ancient dialect too, as we find in a *śāṣana* of about 778 A. D. also ಮಗಳು (for ಮಗಳ್), in one of 1048 A. D. ಕಲ್ಲು (for ಕಲ್), in one of 1084 A. D. ಊರು (for ಊರ್), in one of 1123 A. D. ಸೊಡರು (for ಸೊಡರ್), in one of 1182 A. D. ಪೋಲು, ಸಿಡಿಲು (for ಪೋಲ್, ಸಿಡಿಲ್), and in one of 1187 A. D. ಮತ್ತರು (for ಮತ್ತರ್).

112. In modern Kannada, as will be seen from the same paragraphs, nominal bases with a final consonant generally receive the euphonic ಉ, and their nominative singular, therefore very often ends in such an ಉ.

113. A strange peculiarity of modern Kannada writings, especially of school-books, which begins to appear already in mediæval works, is that also to nominal bases with the final vowels ಇ, ಈ, ಉ, ಎ, ಊ, ಋ, ಌ, ಔ, the nominative singular of which in the ancient dialect has no termination at all (see § 110), an ಉ is annexed, at option, as the termination of the nominative singular, by means of the letters ಯ್

and ವ್, these ಯ್ and ವ್ being merely a help to enunciation, *e. g.* ಪತಿಯು, ಗಿಳಿಯು, ತಾಯಿಯು, ನುಡಿಯು, ಹೇಡಿಯು, ಬಳ್ಳಿಯು, ಸ್ತ್ರೀಯು, ಅವೈಯು, ಸಭೆಯು; ಕಪುವು, ಗಿಡುವು, ಗುರುವು, ಪೂವು, ಪಿತ್ತವು, ಖೂವು, ಗೋವು, ಗ್ಲಾವು. See §§ 128. 129. 130, and compare letters *b* and *c* in § 109.

114. As very many ancient true Kannāḍa nominal bases have no nominative case-sign in the singular (see § 110), as already in the mediæval dialect neuter and masculine bases with final ಅ too occasionally appear without it (see § 109, letter *b* and § 117, letter *b*), and as in later Kannāḍa such neuter, masculine and feminine bases are most frequently used without it (see § 109, letter *c* and § 117, letter *c*), the thought arises that the ancient ಁ (sōnnē), the termination of the nominative singular of neuters (§ 109), masculines and feminines (§ 117) ending in ಅ, of which ನ್, ಮ್, ವ್, ಸು and ವು are but other forms, originally may have been a sign introduced by grammarians, partly for the sake of euphony in sandhi (§ 215, 8) in order to avoid an hiatus (*e. g.* ಮರನ್ ಇರ್ದುದು for ಮರ ಇರ್ದುದು, ಅರಸನ್ ಒಪ್ಪಿದಂ for ಅರಸ ಒಪ್ಪಿದಂ) and partly as a help to the formation of the oblique cases, especially the accusative and genitive, it forming also therein the euphonic letter (*e. g.* ಮರ + ನ್ + ಅಂ, ಮರ + ನ್ + ಅ; ರಾಜ + ನ್ + ಅಂ, ರಾಜ + ನ್ + ಅ). Let it be added that Tuḷu, one of the sister-languages of Kannāḍa, never uses a nominative case-sign for neuter bases ending in ಅ.

115. Kannāḍa grammarians teach that by the suffix ಁ (which means 'he', as we learn from § 193) true Kannāḍa masculine nominal bases are formed. The application of this rule appears *e. g.* in the following instances, in which the formative ಁ is annexed to the ಅ of the genitive (§ 109, letter *a*, 6), the two letters ಅ being euphonicallly joined (§ 214, *seq.*):—

ಕೇಸಡಿ, a reddish foot, Gen. ಕೇಸಡಿಯು (§ 130); ಕೇಸಡಿಯು + the formative suffix ಅ, or joined and forming the crude base 'ಕೇಸಡಿಯು', and combined with the nominative case-sign ಁ ಕೇಸಡಿಯುಂ, a man of or with reddish feet;—ಇಸ, charm, Gen. ಇನಿಯು (§ 130); ಇನಿಯು + ಅ, or joined and forming the crude base 'ಇನಿಯು', and combined with the nominative case-sign ಁ ಇನಿಯುಂ, a man of charm, a charming man;—ಅಲಗಣ್ಣ, a flower-like eye, Gen. ಅಲಗಣ್ಣು (§ 120); ಅಲಗಣ್ಣು + ಅ, or joined and forming the crude base 'ಅಲಗಣ್ಣು', and combined with the nominative case-sign ಁ ಅಲಗಣ್ಣುಂ, a man of or with flower-like eyes;—ಹೊನ್ನ, gold, Gen. ಹೊನ್ನ (§ 120); ಹೊನ್ನ + ಅ, or ಹೊನ್ನ, or ಹೊನ್ನಂ, a man of gold, a very precious man;—ಬಿಲ್, a bow, Gen. ಬಿಲ್ಲ (§ 120); ಬಿಲ್ಲ + ಅ, or ಬಿಲ್ಲ, or ಬಿಲ್ಲಂ, a man of the bow, an archer;—ಮೂಡ, the east, Gen. ಮೂಡಣ (§ 123); ಮೂಡಣ + ಅ, or ಮೂಡಣ, or ಮೂಡಣಂ, a man of the east;—ಕೆಲ, the side, Gen. ಕೆಲದ (§ 109); ಕೆಲದ + ಅ, or ಕೆಲದ, or ಕೆಲದಂ, a man of or on the side;—ಎಳೆ, youth, Gen. ಎಳೆಯು (§ 130); ಎಳೆಯು + ಅ, or ಎಳೆಯು, or ಎಳೆಯುಂ, a man of youth, a youthful man;—ಬಹು, vainness, Gen. ಬಹುವ (§ 128); ಬಹುವ + ಅ, or ಬಹುವ, or ಬಹುವಂ, a vain man;—ಕಹುಬು, envy, Gen. ಕಹುಬ (§ 122); ಕಹುಬ + ಅ, or ಕಹುಬ, or ಕಹುಬಂ, a man of envy, an envious

man;—ಕಳ್, theft, Gen. ಕಳ್ಳ (§ 120); ಕಳ್ಳ + ಅ, or ಕಳ್ಳ, or ಕಳ್ಳಂ, a man of theft, a thief;—ಗಣ್ಡ strength, Gen. ಗಣ್ಡ (§ 122); ಗಣ್ಡ + ಅ, or ಗಣ್ಡ, or ಗಣ್ಡಂ, a man of strength, a powerful man. Cf. §§ 224; 243, B, remark; 249.

Analogously the formation of the true Kannada masculine nominal bases ಅಣ್ಣ, ತಮ್ಮ, ಕಬ್ಬಿಲ, ಕುಡುಬ, ಪೊಸವ್ವ, ಹದಬ, etc. may have taken place, although the themes to the genitive of which the formative ಅ was attached, are nowadays out of use.

116. But the form of true Kannada crude bases with final ಅ, used in books and the language of ordinary conversation for the nominative singular, *e. g.* ಮರ, ಪೊಲ, ನೆಲ, ಅಲರ್ಗಣ್ಣ, ಗಣ್ಣ, ಹೊನ್ನ, does not by itself indicate the gender of them (see also § 102). Likewise ಂ (the sōnnē), the grammatical sign of the nominative singular of bases ending in ಅ (§ 114), does not express distinction of gender; thus, for instance, the neuters ಮರಂ, ಪೊಲಂ, ನೆಲಂ, ಬೆಟ್ಟಂ cannot, by their sōnnē, be distinguished as to gender from the masculines ಅಣ್ಣಂ, ತಮ್ಮಂ, ಗಣ್ಣಂ, ಹೊನ್ನಂ, or from the feminine tadbhavas ಅಕ್ಕಂ, ಆವ್ವಂ (§ 117).

This impossibility of discerning the gender by the sōnnē appears also in the oblique cases of neuter bases ending in ಅ, because they show, with regard to their final ಂ or sōnnē, frequently the same forms as such masculine bases do (see §§ 109. 117), *e. g.* Nom. ಮರನ್ (*i. e.* ಮರಂ before a following vowel; cf. its vocative ಮರನೇ and the vocative ಕೊಳನೇ in § 140), ಅಣ್ಣನ್ (*i. e.* ಅಣ್ಣಂ before a following vowel) or also ಮರನು, ಅಣ್ಣನು; Acc. ಮರನಂ, ಅಣ್ಣನಂ; ಪೊಲನಂ, ಅಣ್ಣನಂ; ಕೊಳನ, ಅಣ್ಣನ; Gen. ಕೊಳನ, ಅಣ್ಣನ; Abl. ಮರನಿನ್, ಅಣ್ಣನಿನ್; Loc. ಮರನಲ್ಲಿ, ಅಣ್ಣನಲ್ಲಿ.

Hence it is to be stated as a general rule that all Kannada nominal bases with final ಅ are, in the singular, destitute of a particular sign to express their gender, except in the nominative when it has the euphonic ವು, in the genitive when it is formed by means of the euphonic ದ್ (§ 109), and in the dative ending in ಕೆ or ಕೈ (§ 109).

When the grammarian Kēṣava says that there are eight or nine genders in the Kannada language (§ 102), he does not found their difference on outward signs in the nominal bases, but on their distinguishing properties and qualities. It is a fact that in Kannada no nominal crude base in the singular, whether ending in ಅ, ಇ, ಉ and ಎ, or in a consonant, shows a difference of termination expressive of the distinction of male, female and neuter, except in the feminine pronominal suffixes ಆಳ್, ಆಳು (§§ 120. 121), in the neuter pronominal suffixes ತು, ತ್ತು and ದು (§§ 122. 169), in the neuter pronouns ಅದು, ಇದು, ಉದು (§ 122), and in the feminine suffixes ಇತಿ, ಇತ್ತಿ and ತಿ (*e. g.* ಕನ್ನಡಿಗತಿ, ಅಕ್ಕಸಾಲಿತಿ, ಗಾಣಿಗತಿ, ಪಣ್ಣತಿ), although also these suffixes and words do not bear such terminations as specify absolutely their gender by themselves.

The termination ಅ has above been treated of as to the impossibility of its expressing by itself a distinction of gender. The same absence of an outward sign of gender is seen in the final vowels ಇ, ಉ and ಎ, as there are *e. g.* ಸೊಡ್ಡಿ, a

profligate, ತೆಂಗಿ, a younger sister, ಕೆಳದಿ, a female friend, ಮಣ್ಣಿ, male or female persons, ಪಣ್ಣಿ, a hog, ಕುಣ್ಣಿ, a sheep, ಗಣ್ಣಿ, a feather; ಗಣ್ಣು, a male person, ಗಣ್ಣು, a male person, ಹೆಂಗಸು, a female, ಹೆಣ್ಣು (ಹೆಣ್ಣು), a female, ಕೂಸು, a child, ಎತ್ತು, an ox, ತುತ್ತು, a cow, ಕತ್ತು, the neck; ಎಣ್ಣಿ, a master, ತಣ್ಣಿ, a father, ಊಮೆ, a dumb man, ಆನೆ, who? which? ಅಣ್ಣಿ, such a woman as, ಆಕೆ, that woman, ನೀಣ್ಣಿ, a damsel, ಪಾಣ್ಣಿ, a whore, ಆನೆ, an elephant, ಕೆಣ್ಣಿ, a tank, ತೆಣ್ಣಿ, a wave, ಪಣ್ಣಿ, the crescent;—and in final consonants, as there are *e. g.* ಆಳ್ (ಆಳು), a person (masc., fem. and neuter), ಪಣ್ಣಿ, a female, ಕಲ್, a stone, ತೇರ್, a chariot, ತೇರ್, (ತೇರು), a scorpion, ಬಾಣ್ಣಿ, life.

Let it be added that also in the plural no terminations exist by which the gender is fixed (see §§ 118. 119. 131. 132. 134. 135); also ಅವು, ಇವು, ಉವು (§ 136), the plurals of ಅದು, ಇದು, ಉದು, do not show such forms as at once distinguish them from the singular of the neuters ಕಳವು, ಉದಾವು, ಅಕುವು, etc.

117. In § 109 the case-terminations for the singular of neuter bases with final ಅ have been given according to the forms they have in the three periods of the language; here follow the case-terminations for the singular of masculine and feminine bases with final ಅ, viz.

a) in the ancient dialect

1, Nom. ಅ, *e. g.* ಕಾಟಂ (of ಕಾಟ), ಕಸವಂ (of ಕಸವ), ಭೀವಂ, ವೇದವದಂ, ದೇವಂ, ಮಾದಿದಂ, ಬೇಡುವಂ, ಅಲಗಣ್ಣಂ, ಕೇಸದಿಯಂ, ಅಡವವಳಂ, ಆವಂ, ಆವಂ, ಒಳ್ಳಿದಂ, ತಳ್ಳಿದಂ, ಮುಲ್ಲಿದಂ, ಬೆಟ್ಟಿದಂ, ತೋರಿದಂ, ಎಲ್ಲಿದಂ, ಅಸಿಯಂ; ಅಕ್ಕಂ, ಅಮ್ಮಂ, ಅವ್ವಂ.

ಆವಂ appears also as ಆವೊಂ (*cf.* §§ 119 and 120, letters *a*; 122, letter *a*; § 193, 1 and remarks).

2, Acc. ಅಂ, ಅನು, (ಅ), *e. g.* ಅರಸನಂ (of ಅರಸ), ಮಾಣವಕನಂ (of ಮಾಣವಕ), ಮಾದಿದನಂ, ಅಡವವಳನಂ, ಅವನಂ, ಆವನಂ; ಅಕ್ಕನಂ, ಅಮ್ಮನಂ, ಅವ್ವನಂ; ದೇವನನು (in a Śāśana of 1182 A. D.).

ಆವನಂ appears also as ಆವೊನಂ (Śābdānuśāśana sūtra 175).

The augment ನ್ is euphonic like that of neuter bases in the accusative § 109, letters *a* and *b*).

In ಅನು the euphonic ಉ has been added to the sōnnē of ಅಂ.

The termination ಅ in the parenthesis refers to a quotation in the Śābdamaṇi-darpaṇa (page 164), viz. ಎಲವೋ, ನೀನ್ ಎನ್ನ ಕೊನ್ನಯ್ (oh, thou killedst me), in which, as Kēśava supposes, the ಎನ್ನ (of ಅಂ, I, § 137) is the genitive used instead of the accusative ಎನ್ನಂ. Kēśava appears to be wrong; our opinion is that in this case ಎನ್ನ is the accusative with final ಅ that so frequently occurs in the neuter, masculine and feminine singular of the mediæval and modern dialects (*cf.* ನಾಟ and ತುತ್ತುವ್ವು in § 122, *a*, 2; § 352, 1, *b*).

Likewise when Bhaṭṭākalāṅka in his grammar under sūtra 231 thinks that in ಎನ್ನ ಮಹಾದಂ (he forgot me) the genitive is used for the accusative, we believe that in this case too ಎನ್ನ is the accusative with final ಅ.

Another similar instance of Kēśava that belongs to a neuter noun with final *ā*, is ಪೂಜವ (of ಪೂಜ) in the obscene sentence ಪೂಜವ ಕೇ (Śabdamanidarpana page 75; see § 215, 6, remark 3); it too is the accusative of the mediæval and modern dialects.

It is reasonable to think that the accusative ending in *ā* existed already in the colloquial dialect of the ancient period, but had not been generally accepted by classical writers.

3, Instr. ಇಂ, ಇಂದಂ, ಇನ್ನೆ, *e. g.* ಪಾರ್ವಣಿಂ (of ಪಾರ್ವ), ಜಿನನಿಂ (of ಜಿನ), ಮಾದಿದನಿಂ, ಅಕ್ಕನಿಂ, ಅವ್ವನಿಂ; ಜಿನನಿನ್ನಂ; ಜಿನನಿನ್ನೆ, ಗೋವಳನಿನ್ನೆ.

The terminations are attached to the genitive, the final *ā* of which disappears in sandhi (§ 213 *seq.*).

4, Dat. (ಗಿ), ಂಗಿ, *e. g.* (ವಲ್ಲಭಗಿ, in a śāśana of 1123 A. D., if the reading be right; ನಿಮಿರ್ಚಿದಗಿ in the stanza under rūpaka in § 239); ಅರಸಂಗಿ, ಕೆಳಿಯಂಗಿ, ಬ್ರಾಹ್ಮಣಂಗಿ, ಮಾದಿದಂಗಿ, ಅಡಪವಳಂಗಿ, ಅವಂಗಿ; ಅಕ್ಕಂಗಿ, ಅವ್ವಂಗಿ.

ಗಿ is the true termination; the *sonnē* before it is merely euphonic (*cf.* § 137, *a*, 4). ಗ್ + ಂ has the same meaning as ಕ್ + ಂ (see § 109); *cf. e. g.* ಅ-ಗೊ, ಇ-ಗೊ in the Dictionary.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ, *e. g.* ಮಾಣವಕನತ್ತಣಿಂ, ಅಡಪವಳನತ್ತಣಿಂ, ಮಾದಿದನತ್ತಣಿಂ, ಆದ್ವನತ್ತಣಿಂ, ಅವನತ್ತಣಿಂ; ಅಕ್ಕನತ್ತಣಿಂ, ಅವ್ವನತ್ತಣಿಂ; ಆದ್ವನತ್ತಣೆನ್ನಂ; ಆದ್ವನತ್ತಣೆನ್ನೆ.

The terminations are added to the genitive the final *ā* of which disappears in sandhi (§ 213 *seq.*); those of the instrumental are optionally used for the ablative. See § 352, 4 *a*, 1 *seq.*

6, Gen. ಆ, ಆ, *e. g.* ಕರ್ಣನ (of ಕರ್ಣ), ನೃಪನ, ಮಾದಿದನ, ಅಡಪವಳನ, ಅವನ; ಅಕ್ಕನ, ಅವ್ವನ; ಮೃಡನಾ, ರಾಮನಾ, ತೈಲಪನಾ, ಇಲ್ಲದನಾ, ಜಿನನಾ.

The augment *ನ* is a letter of euphony facilitating pronunciation; *cf.* the *ದ* and *ನ* of the genitive in § 109, letters *a*, *b* and *c*. About the lengthening of *n* see § 109, *a*, 6.

7, Loc. ಒಳ್, (ಒಳಗೆ), ಅಲ್ಲೆ, *e. g.* ಅರಸನೊಳ್, ಮಾದಿದನೊಳ್, ಅಡಪವಳನೊಳ್, ಅವನೊಳ್; ಅಕ್ಕನೊಳ್, ಅವ್ವನೊಳ್; (ಅರಸನೊಳಗೆ); ಅರಸನಲ್ಲಿ, ಅಕ್ಕನಲ್ಲಿ.

The terminations are added to the genitive according to the rule of sandhi.

b) in the mediæval dialect

1, Nom. ಂ, ನು and (the nominal base itself without any termination, *i. e.*) the crude base, *e. g.* ಅರಸಂ, ಅವಂ, ಆವಂ; ಅಕ್ಕಂ; ಅಭಿಪನು, ಕಿಂಕರನು, ಅಯ್ಯನು, ಒಡೆಯನು, ಕ್ಷತ್ರಿಯನು, ಮಾದ್ವನನು; ಅವ, ಮಗ, ರಾಮಯ್ಯ, ಮಾದರಸ, ವಸಿಷ್ಠಪುತ್ರ, ಮಾವನ, ಶುನಕ, ಆತ.

In *ನು* the *sonnē* has been changed into *ನ* before the euphonic vowel *ಉ*.

2, Acc. ಅಂ, ಅನು, ಅನ್ನು, ಆ, *e. g.* ಧನಿಕನಂ (of ಧನಿಕ); ಅಕ್ಕನಂ; ಅಭಿಷಿಕ್ತನನು, ಚೇರನನು, ವಾಯ್ಕನನು, ಧೂರ್ಯನನು; ಮಂಗಳನನ್ನು; ಸತ್ತವನ.

In *ಅನ್ನು* the *ನ* has been euphonicallly doubled.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, (ಇನ್ನವು, ಇನ್ನ)¹⁾, *e. g.* ಕಷ್ಟನಿಂ; ಅಯ್ಯನಿನ್ನಂ; ಶಂಕರನಿನ್ನೆ.

4, Dat. ಗೆ, ಒಗೆ, *e. g.* ಅಯ್ಯಗೆ, ಶಿವಗೆ, ಅವಗೆ; ಈತನಿಗೆ; ತನೂಜಂಗೆ, ಪಾರ್ವಂಗೆ, ಬಸವಂಗೆ, ಶಿಲಾದಂಗೆ, ಈತಂಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ), the terminations of the instrumental.

6, Gen. ಅ, *e. g.* ರಾಜನ; ಅವನನ.

7, Loc. ಒಳ್, ಒಳು, (ಒಳಗೆ), ಅಲ್ಲಿ, (ಅಲ್ಲಿ, see § 109, letter *b*), *e. g.* ಅಜನೊಳ್; ಶಂಕರನೊಳು; ಅಣ್ಣನಲ್ಲಿ; ಅಕ್ಕನಲ್ಲಿ.

c) in the (later and) modern dialect

1, Nom. ನು, frequently the crude base, *e. g.* ಹುಡುಗನು, ಹೋದವನು, ಅವನು, ಇವನು, ಯಾವನು; ಅಕ್ಕನು, ಅವ್ವನು; ಅಪ್ಪ, ನೃಪ, ಮೂರ್ಖ, ಮುಷಾವ, ಅಜಸುವವ, ಹೊರೆವವ, ಅವ, ಇವ; ಅವ್ವ.

2, Acc. ಅನು, ಅನ್ನು, ಆ, ಅನ್ನು, *e. g.* ಅಜನನು, ಶಿವ್ವನನು, ಶಯನನನು; ಹುಡುಗನನ್ನು, ಅತನನ್ನು, ಅವನನ್ನು; ಅರಸನ, ಮೂರ್ಖನ, ಹಾರುವನ, ಹುಡುಗನ, ಅವನ; ಮಗನ್ನು, ಬಾವನ್ನು, ಬ್ರಹ್ಮರಾಕ್ಷಸನ್ನು, ಕೃಷ್ಣನ್ನು, ವಿಠಲನ್ನು; ಅಕ್ಕನ್ನು.

3, Instr. ಇನ್ನ, *e. g.* ಹುಡುಗನಿನ್ನ, ಅವನಿನ್ನ, ಈತನಿನ್ನ, ಅಕ್ಕನಿನ್ನ, ಅವ್ವನಿನ್ನ.

4, Dat. ಗೆ, ನಗೆ, ನಿಗೆ, *e. g.* ಈಶ್ವರನಿಗೆ, ಭಕ್ತನಿಗೆ, ಶೂಕರನಿಗೆ, ಅಣ್ಣನಿಗೆ, ಅವನಿಗೆ; ಅಕ್ಕನಿಗೆ; ಮರುಳನಿಗೆ, ಹುಚ್ಚನಿಗೆ; ಅರಸನಿಗೆ, ಅಳಿಯನಿಗೆ, ಹುಡುಗನಿಗೆ, ಮಗನಿಗೆ, ಅವನಿಗೆ; ಅವ್ವನಿಗೆ.

The augments ನ and ನಿ and other forms of the euphonic *sōnnē*, to which the vowels ಅ and ಇ are joined for the sake of euphony, so that ನಗೆ and ನಿಗೆ stand for ಒಗೆ.

5, Abl. ಇನ್ನ, *e. g.* ಅರಸನಿನ್ನ, ಅವನಿನ್ನ; ಅಕ್ಕನಿನ್ನ.

6, Gen. ಅ, ಆ (especially in poetry), *e. g.* ಹುಡುಗನ, ಅವನ; ಅಕ್ಕನ; ಗಣ್ಣನಾ, ಮೂರ್ಖನಾ, ಕೊಡುವವನಾ.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲ್ಲಿ, *e. g.* ಅರಸನೊಳಗೆ; ಹುಡುಗನಲ್ಲಿ, ಅವನಲ್ಲಿ; ಅವನಲ್ಲಿ; ಅಕ್ಕನಲ್ಲಿ.

118. The case-terminations for the plural of neuter nominal bases with final ಅ. (Cf. §§ 131. 132.)

a) in the ancient dialect

1, Nom. ಗಳ್, ಒಗಳ್, ಒಗಳು, ಒಗಳಿರ್, *e. g.* ಮರಗಳ್, ಪೊಲಗಳ್, ಕೆಲಗಳ್; ಮರಂಗಳ್, ಪೊಲಂಗಳ್, ಕೆಲಂಗಳ್; ಗುಣಂಗಳ್, ಮದಂಗಳ್, ದೇಶಂಗಳ್; ನಗರಂಗಳು (in a *śāsana* of 1123 A. D.); ಸುರಸಾಲಯಂಗಳರ್, ಸುರತರುನನ್ನನಂಗಳರ್.

ಗಳ್ is the true termination; in ಒಗಳ್ the *sōnnē* is euphonic, likewise the ಉ in ಒಗಳು. The ಒಗಳಿರ್ is composed of ಒಗಳ್ and ಇರ್ which is another termination of the plural (see § 119).

Either ಗಳ್ or ಒಗಳ್ are added to true Kannaḍa bases. Samskr̥ita bases according to grammar always use to receive ಒಗಳ್ or ಒಗಳಿರ್ (cf. 109, a, 2); in a *śāsana* of 1076 A. D., however, we find ತೀರ್ಥಗಲೊಳು and ಧರ್ಮಗಲಿರ್.

¹⁾ The absence of instances for certain terminations in parenthesis in this and other cases, only means to say that instances with them have not been met with by the author, although they do exist; see *e. g.* ಇನ್ನವು in § 119, b; ಇನ್ನ in § 120, b.

2, Acc. ಅಂ, *e. g.* ಮರಗಳಂ, ಮರಂಗಳಂ; ವಚನಂಗಳಂ.

The terminations are attached to those of the nominative. A final ಉ, as in ಂಳು, disappears then in sandhi (§ 213 *seq.*).

3, Instr. ಇಂ, ಇಂದಂ, ಇಂದೈ, *e. g.* ಮರಗಳಂ, ಕೆಲಂಗಳಂ; ಗುಣಂಗಳಂ.

The terminations are added to the genitive, the ಅ of which disappears in sandhi (§ 213 *seq.*).

4, Dat. ಗೆ, ಇಗೆ, *e. g.* ಮರಗಳ್ಳಿ, ಮರಂಗಳ್ಳಿ; ದೇಶಂಗಳ್ಳಿ; ಧರ್ಮಗಳಿಗೆ (in *śāṣana* of 1076 A. D.).

The ಇ in ಇಗೆ is euphonic.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿಂದಂ, ಅತ್ತಣಿಂದೈ, *e. g.* ಮರಗಳತ್ತಣಿಂ, ಮರಂಗಳತ್ತಣಿಂ; ದೇಶಂಗಳತ್ತಣಿಂ.

The terminations are attached to the genitive.

6, Gen. ಅ, *e. g.* ಮರಗಳ, ಮರಂಗಳ; ದೇಶಂಗಳ.

7, Loc. ಒಳ್, ಒಳು, (ಒಳಗೆ), ಅಲ್ಲಿ, *e. g.* ಮರಗಳೊಳ್, ಮರಂಗಳೊಳ್; ದೇಶಂಗಳೊಳ್, ಬನಂಗಳೊಳ್; ತೀರ್ಥಂಗಳೊಳ್ (in a *śāṣana* of 1076 A. D.); ಮರಗಳಲ್ಲಿ, ಮರಂಗಳಲ್ಲಿ; ದೇಶಂಗಳಲ್ಲಿ.

The terminations are added to the genitive.

b) in the mediæval dialect

1, Nom. ಗಳ್, ಗಳು, ಂಗಳ್, ಂಗಳ್ಳು, ಗಳಿರ್, (ಂಗಳಿರ್), *e. g.* ಮರಗಳ್; ಮರಂಗಳ್; ಕರ್ಮಗಳು, ಸೇವಾಂಗಳಳು; ಮರಂಗಳು, ಉಪಕರಣಂಗಳು; ಮರಗಳಿರ್.

2, Acc. ಅಂ, ಅನು, ಅ, *e. g.* ಫಲಂಗಳಂ, ಪರಿಚರಿಯಂಗಳಂ; ಫಲಂಗಳನು, ಕುತೂಹಲಗಳನು, ರಸಾಯನಗಳನು; ಪದಾರ್ಥಗಳ, ರಸಾಯನಂಗಳ.

3, Instr. ಇಂ, ಇಂದಂ, ಇಂದೈ, ಇಂದ, (ಇಂದವು), *e. g.* ಆಟಂಗಳಂ, ಸ್ಥಳಗಳಂ; ವಿಮಾನಗಳಂದಂ; ಅಕ್ಷರಂಗಳಂದೈ; ವಿಭವಂಗಳಂದ.

4, Dat. ಗೆ, ಇಗೆ, *e. g.* ಮರಗಳ್ಳಿ, ಮರಂಗಳ್ಳಿ, ವೃಕ್ಷಂಗಳ್ಳಿ; ಉಪಚಾರಂಗಳಿಗೆ, ಕೆಲಸಂಗಳಿಗೆ, ಗೃಹಂಗಳಿಗೆ, ಧರ್ಮಂಗಳಿಗೆ, ವಾಡ್ಯಂಗಳಿಗೆ, ಚರಣಂಗಳಿಗೆ, ಕುಜಂಗಳಿಗೆ.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿಂದಂ, ಅತ್ತಣಿಂದೈ, (ಅತ್ತಣಿಂದೈ); the terminations of the instrumental.

6, Gen. ಅ, *e. g.* ನರಗಳ, ಮರಂಗಳ; ವಿಧಂಗಳ.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, *e. g.* ಗೃಹಂಗಳೊಳ್; ಜನಂಗಳೊಳು; ಬೆಟ್ಟಂಗಳೊಳಗೆ, ವನವಾಸಂಗಳೊಳಗೆ; ಯುಗಂಗಳಲ್ಲಿ, ವೃಕ್ಷಂಗಳಲ್ಲಿ; ಆಲಿಂಗಳಲಿ, ಪ್ರತ್ಯಯಂಗಳಲಿ, ಭಕ್ತುಣಂಗಳಲಿ.

c) in the modern dialect

1, Nom. ಗಳು, *e. g.* ಗಿಡಗಳು, ಮರಗಳು, ಕರ್ಮಗಳು, ದೋಷಗಳು.

2, Acc. ಅನು, ಅನ್ನು, ಅ, *e. g.* ತರ್ಮಣಗಳನು, ಕರಗಳನು, ವೆಸನಗಳನು; ಗಿಡಗಳನ್ನು, ಮರಗಳನ್ನು; ಪುರಗಳ, ಗಿಡಗಳ, ಉಪಕಾರಗಳ.

3, Instr. ಇಂದ, *e. g.* ಗಿಡಗಳಿಂದ, ಕರ್ಮಗಳಿಂದ.

4, Dat. ಇಗೆ, *e. g.* ಗಿಡಗಳಿಗೆ, ಕರ್ಮಗಳಿಗೆ.

5, Abl. ಇನ್ನ, *e.g.* ಗಿಡಗಳನ್ನ, ಕರ್ಮಗಳನ್ನ.

6, Gen. ಅ, *e.g.* ಗಿಡಗಳ, ಕರ್ಮಗಳ, ರಸ್ತೆಗಳ.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲ್ಲಿ, *e.g.* ಗಿಡಗಳಲ್ಲಿ, ಕಮಲಗಳಲ್ಲಿ; ಅಮ್ಮರಗಳಲ್ಲಿ.

119. The case-terminations for the plural of masculine, feminine and epicene (§ 102, 4) bases with final ಅ, including also some bases that occur only in the plural. (*Cf.* §§ 131. 132. 134. 135. 137.)

a) in the ancient dialect

1, Nom. ಂಗಳ್, ಕಳ್, ಅರ್, ಅರು, ಒರ್, ಬರ್, ಂಬರ್, ವರ್, ಅರ್ಕಳ್, ಅರ್ಗಳ್, ಇರ್, ಅರಿರ್, ಂಗಳಿರ್, ಅರ್ಕಳಿರ್, ಂದಿರ್, ಂದಿರಿರ್, ಂದಿರ್ಗಳ್, *e.g.* ಅಣ್ಣಂಗಳ್, ಅಯ್ಯಂಗಳ್, ಆತಂಗಳ್, ಈತಂಗಳ್, ಉತಂಗಳ್, ಭಾವಂಗಳ್, ಮಾವಂಗಳ್; ಅಕ್ಕಂಗಳ್, ಅನ್ನಂಗಳ್; ಮಕ್ಕಳ್, (of ಮಗ); ಅರಸರ್, ಸಾಮನ್ನರ್, ಪಾವರ್, ಮಾದಿದರ್, ಎರೆವರ್, ನುಡಿದರ್, ಪೆಜರ್, ಅವರ್, ಇವರ್, ಉವರ್, ಒಳ್ಳಿದರ್, ಮೆಲ್ಲಿದರ್, ನೇರಿದರ್, ಇನಿಯರ್, ಪಿರಿಯರ್, ಮಣಿಗಾಹರ್, ಇರ್ಬರ್, ಪಲರ್, ಕೆಲರ್, ಎಲ್ಲರ್, ಅನಿಬರ್; ಅರಸರು, ತೆಲ್ಲಿಗರು (both in a *śāsana* of 1123 A. D.), ಶಿಷ್ಯರು, ದೇವರು, ಸಧರ್ಮರು, ತಾಪಸರು (the four terms in a *śāsana* of 1182 A. D.), ಸಾಯಕರು, ಗೊಂಕರಸರು (both in a *śāsana* of 1187 A. D.); ಕಾನ್ನಬೊರ್ (in a *śāsana* between 680 and 696 A. D.), ಇದ್ದಿವೊರ್ (in a *śāsana* of 866 A. D.), ನೂಪದಿವೊರ್ (in a *śāsana* of 916 A. D.); ಇರ್ಬರ್, ಅನಿಬರ್, ಇನಿಬರ್, ಎನಿಬರ್, ಪಲಬರ್, ಕೆಲಬರ್; ಪಲಮ್ಮರ್, ಕೆಲಮ್ಮರ್; ಎಲ್ಲವರ್, ಇವರ್, ಮೂವರ್, ನೂವರ್, ಸಾಸಿವರ್, ಪಲವರ್; ಬುಧರ್ಕಳ್, ಗೋವರ್ಕಳ್, ಪುರುಷರ್ಕಳ್, ಅಹಿತರ್ಕಳ್, ಮೂವರ್ಕಳ್; ಕಾದಲರ್ಗಳ್, ಅವರ್ಗಳ್, ಇವರ್ಗಳ್, ಉವರ್ಗಳ್; ಪೆಜ್ಜಿರ್; ನಣ್ಣಿರ್, ನಲ್ಲಿರ್, ಪುರುಷಿರ್, ಪೆಜ್ಜೆತರಿರ್, ನೇರಿದರಿರ್; ಅಕ್ಕಂಗಳಿರ್; ಬುಧರ್ಕಳಿರ್; ಅಣ್ಣನ್ನಿರ್, ಭಾವನ್ನಿರ್, ಮಾನ್ನಿರ್, ಅಯ್ಯನ್ನಿರ್, ಇವನ್ನಿರ್, ಅವನ್ನಿರ್, ಉವನ್ನಿರ್; ಅಕ್ಕನ್ನಿರ್; ಮೂವನ್ನಿರಿರ್; ಇವನ್ನಿರ್ಗಳ್.

ಅರು is ಅರ್ and a euphonic ಉ (*cf.* § 96 remark); ಒರ್ is another form of ಅರ್ (*cf.* § 117, letter a). In ಬರ್, ಂಬರ್ and ವರ್ the letters ಬ್, ಂಬ್ and ವ್ are euphonic augments; ಅರ್ಕಳ್, ಅರ್ಗಳ್ are composed of ಅರ್ and ಕಳ್ and ಗಳ್; ಅರಿರ್ is composed of ಅರ್ and ಇರ್, and ಅರ್ಕಳಿರ್ of ಅರ್, ಕಳ್ and ಇರ್; in ಂದಿರ್ the *sonnē* is euphonic; ಂದಿರಿರ್ is ಂದಿರ್ and ಇರ್; ಂದಿರ್ಗಳ್ is composed of ಂದಿರ್ and ಗಳ್; ದಿರ್ is composed of a euphonic ದ್ and ಇರ್ (*cf.* the euphonic ದ್ of the genitive in § 109, α, 6; that of ದಿರ್ in § 132, α. 134, α; that of ಅಲ್ಲಿದಂ, etc. in § 243, B, remark; that of ಒಳ್ಳಿದಂ in § 276).

2, Acc. ಅಂ, ಅನ್ನು, *e.g.* ಅಣ್ಣಂಗಳಂ; ಮಕ್ಕಳಂ; ಅಕ್ಕಂಗಳಂ, ಅರಸರಂ, etc.; ಶೂಲರನು (in a *śāsana* of 1182 A. D.).

ಅನು is ಂ (ನ್) and a euphonic ಉ.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, *e.g.* ಅಣ್ಣಂಗಳಿಂ; ಮಕ್ಕಳಿಂ; ಅಕ್ಕಂಗಳಿಂ; ಧೀರರಿಂ; ಧೀರರ್ಕಳಿಂ; etc.

The terminations are added to the genitive according to the rule of sandhi (§ 213 seq.).

4, Dat. ಗೆ, ಗ್ಗೆ, ಇಗೆ, ಕೆ, *e.g.* ಅಣ್ಣಂಗಳ್ಗೆ; ಮಕ್ಕಳ್ಗೆ; ಅಕ್ಕಂಗಳ್ಗೆ; ದೇವರ್ಗೆ or ದೇವರ್ಗೆ, ಬುಧರ್ಗೆ or ಬುಧರ್ಗೆ, ಬಾನ್ಧವರ್ಗೆ or ಬಾನ್ಧವರ್ಗೆ, ಎರೆವರ್ಗೆ or ಎರೆವರ್ಗೆ, etc.; ದೇವರಿಗೆ (in a

śāsana of 1123 A. D.), ಭೇತರಿಗೆ, ಬ್ರಹ್ಮಣರಿಗೆ (both in a śāsana of 1181 A. D.); ದೇವರ್ಕೆ (in a śāsana between 597 and 608 A. D.).

ಗ್ಗ occurs optionally after the répha; such a doubling of a consonant after it is very frequent. Cf. §§ 132, a; 155; 240, under 5; 246, under a; § 371, 1.

The ಇ before ಗ್ಗ is a euphonic prefix.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ; the terminations of the instrumental, e. g. ಅಣ್ಣಂಗಳತ್ತಣಿಂ, etc.

6, Gen. ಆ, ಆ, e. g. ಅಣ್ಣಂಗಳ; ಮಕ್ಕಳ; ಅಕ್ಕಂಗಳ; ಪೆಣ್ಣಿರ; etc.; ವೆಡೆವಳ್ಳಿಯರಾ (in a śāsana between 680 and 696 A. D.), ಭಟಾರರಾ (in a śāsana of 804 A. D.).

ಆ is simply a euphonic lengthened ಅ. See § 109, a, 6.

7, Loc. ಒಳ್, (ಒಳಗೆ), ಅಲ್ಲಿ, e. g. ಅಣ್ಣಂಗಲೊಳ್; ಅಕ್ಕಂಗಲೊಳ್; ದೇವರೊಳ್, ರಸಿಕರೊಳ್, ಕಾದುವರೊಳ್; etc.

b) in the mediæval dialect

1, Nom. the same case-terminations as in the ancient dialect; further ಗಳು, ಗಳು, ಗಳು, ಕಳು, ಕಳುಗಲ್, ಬರು, ಒಬರು, ಅರುಗಲ್, ಅರುಗಲು, ಅರುಗಲಿರ್, ದಿರ್, ದಿರು, ಂದಿರು, e. g. ಈತಗಲ್; ದೇವಗಲ್; ಪರಿಜನಂಗಲು; ಅಕ್ಕಂಗಲರ್; ಮಕ್ಕಳು; ಮಕ್ಕಳುಗಲ್; ಅವರ್; ದೇವರು, ಭಕ್ತರು, ನರರು, ಮಾನವರು, ಊರವರು, ಕೆಲರು; ಕೆಲಬರು; ಕೆಲವ್ವರು; ಭಕ್ತರುಗಲ್, ಮುಗ್ಧರುಗಲ್, ಹಿರಿಯರುಗಲ್, ಹೋದವರುಗಲ್; ಭಕ್ತರುಗಲು, ಅವರುಗಲು; ಜಡರುಗಲರ್; ಅವದಿರ್, ಅವದಿರು; ತಮ್ಮನ್ನಿರು.

The terminations show a free use of the euphonic ಉ and an occasional omission of the euphonic sönnë.

2, Acc. ಅಂ, ಆ, e. g. ಹಿರಿಯರುಗಲಂ; ಮೂವರಂ; ಅಯ್ಯಗಲ, ಅವರುಗಲ, ಲೋಗರ, ಅನಿಬರ.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನವು, e. g. ಮತಿವನ್ನರಿನ್ನಂ; ವಿದ್ವಾಂಸರಿನ್ನೆ, ಇವರಿನ್ನೆ; ಬಲ್ಲವರುಗಲನ್ನವು.

4, Dat. ಗೆ, ಇಗೆ, ಇಂಗೆ, e. g. ಭಕ್ತರ್ಗೆ, ಇನಿಯರ್ಗೆ, ಎಲ್ಲರ್ಗೆ; ಅಯ್ಯಂಗಳಿಗೆ, ಒಡೆಯರಿಗೆ, ಅರಸರಿಗೆ, ಗಣ್ಣರಿಗೆ, ಪ್ರಮಥರಿಗೆ, ಮನುಜರಿಗೆ, ಮಾನವರಿಗೆ, ಅವರಿಗೆ, ಎಲ್ಲರಿಗೆ, ವೇದಿಸುವರಿಗೆ, ಪರರುಗಳಿಗೆ, ಭಕ್ತರುಗಳಿಗೆ, ಶಿಷ್ಯರುಗಳಿಗೆ, ಅವರ್ಗಳಿಗೆ; ಅವರಿಂಗೆ.

The ಇ and ಇಂ are euphonical prefixes.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ; the terminations of the instrumental.

6, Genitive ಅ, e. g. ಅಯ್ಯಗಲ, ದೇವರ್ಕಲ, ಅವರ್ಗಲ, ಹೋದವರುಗಲ, ಮೂವರ, ಪಲರ, ಅವನ್ನಿರ.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್ಲಿ, (ಅಲ್ಲಿ), e. g. ಶರಣರುಗಳೊಳ್; ಎಲ್ಲರೊಳು; ಅವರೊಳಗೆ, ಇವರೊಳಗೆ, ನರರೊಳಗೆ, ಆದ್ವರುಗಳೊಳಗೆ, ಅವರಲ್ಲಿ.

c) in the modern dialect

1, Nom. ಗಳು, ಕಳು, ಕಳಿರು, ಅರು, ಬರು, ವರು, ಂದರು, ಂದಿರು, e. g. ಅಕ್ಕಗಲು; ಮಕ್ಕಳು; ಮಕ್ಕಳಿರು; ಹುಡುಗರು, ಹೆಣ್ಣರು, ಅವರು, ಇವರು, ಹಲರು; ಹಲಬರು, ಇಬ್ಬರು; ಹಲವರು, ಕೆಲವರು, ಮೂವರು; ಬಾವನ್ನರು; ತಮ್ಮನ್ನಿರು, ಅಣ್ಣನ್ನಿರು, ಹೆಣ್ಣನ್ನಿರು.

ಕಳಿರು is ಕಳು (= ಕಳ್) and ಇರು (= ಇರ್).

Another plural is formed by adding ಅವರು, the nominative plural of the pronouns ಅವ or ಅವಳು, to the nominative singular, *e.g.* ಅಪ್ಪನವರು (ಅಪ್ಪಂ or ಅಪ್ಪನ್ + ಅವರು), ಅಮ್ಮನವರು, ಅಯ್ಯನವರು, or to the nominative plural, *e.g.* ಸಾಹೇಬರವರು. Cf. § 131, c, 1, and see § 258.

2, Acc. ಅನ್ನು, ಅನ್ನು, ಅನ್ನು, ಅ, ಆ, *e.g.* ಕಳ್ಳರನ್ನು, ಹೆಣ್ಣರನ್ನು; ಹುಡುಗರನ್ನು; ಯಾರನ್ನು (§ 135); ಎಲ್ಲರ, ಯಾರ (§ 135); ಭ್ರಷ್ಟರಾ.

3, Instr. ಇನ್ನ, *e.g.* ಹುಡುಗರಿನ್ನ.

4, Dat. ಅಗೆ, ಇಗೆ, *e.g.* ಇಬ್ಬರಗೆ; ಅಧಮರಿಗೆ, ಹುಡುಗರಿಗೆ.

The ಅ and ಇ before ಗೆ are euphonic additions.

5, Abl. ಇನ್ನ, *e.g.* ಹುಡುಗರಿನ್ನ.

6, Gen. ಅ, ಆ, *e.g.* ಹುಡುಗರ, ಮೂವರ, ಹಲವರ, ಎಲ್ಲರ; ಅವರಾ, ಒಬ್ಬರಾ, ಹೆಣ್ಣರಾ.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, (ಅಲ್ಲಿ), *e.g.* ನೃಪರೊಳಗೆ; ಹುಡುಗರಲ್ಲಿ.

120. The case-terminations for the singular of neuter and feminine bases (and of one that is either masculine or neuter in the ancient language, *viz.* ಅಳ್, § 102, 5) ending in consonants.

a) in the ancient dialect

1, Nom. the crude base, *e.g.* ಕಲ್, ಬಿಲ್, ಕಳ್, ಮುಳ್, ಕೆಯ್, ಕಾರ್, ಕಾಲ್, ಕೋಲ್, ಕುರುಳ್, ಅಗದ್, ಬಾಸುಡ್, ತಿಮಿರ್, ಮೊಸರ್, ಪವಣ್; ಪೆಣ್, ತಾಯ್; ಅವಳ್, ಇವಳ್, ಉವಳ್, ಆವಳ್, ಪೆವಳ್, ಇನಿಯಳ್, ಕರಿಯಳ್, ಒಳ್ಳಿದಳ್, ಒವ್ವಳ್, ಒಬ್ಬಳ್; ಅಳ್; ಅಗಲ್, ಪೊಗದಲ್; ನುಡಿಯಲ್, ಪೆಡಲ್ (see § 187, 1).

ಅವಳ್ appears also as ಅಪೊಳ್ (Śabdānuśāsana sūtra 175).

2, Acc. ಅಂ, ಆಂ, the crude base, *e.g.* ಕಲ್ಲಂ, ಬಿಲ್ಲಂ, ಮುಳ್ಳಂ, ಕೆಯ್ಯಂ, ಕಾರಂ, ಕಾಲಂ, ಕೋಲಂ, ಕಾಯಂ, ಬಾಯಂ, ಕುರುಳಂ, ಅಗದಂ, ಮೊಸರಂ, ಅವಳಂ, ಇವಳಂ, ಉವಳಂ, ಆವಳಂ; ಕಲ್ಲಂ, ಬಿಲ್ಲಂ; ಬೀಡ್ (in ಬೀಡ್ ಕೋಳ್), ಕೋಡ್ (in ಕೋಡ್ ಕುಟ್ಟು), ಊಳ್ (in ಊಳ್ ಇಡು).

ಅವಳಂ appears also as ಅಪೊಳಂ (Śabdānuśāsana sūtra 175).

The doubling of the consonant of monosyllabic bases with a short vowel takes place on account of euphony (cf. § 215, 7, d).

Kēśava (page 297) gives the following quotation (see § 365); ಬಯ್ಯನ ಕೆಮ್ಮಿಸಿಲೆಳಸಲ್ ಎನೆದುವು ಆಶ್ರಯದ ತರುಗಳ್, and remarks that the ಅಲ್ in ಎಳಸಲ್ is wrong (abaddha), as it ought to be ಎಳಸೆ or ಎಳಸಲೊಡನೆ or ಎಳಸಲೊಡನೆ, because a new agent or subject is introduced, *viz.* ತರುಗಳ್, ಕೆಮ್ಮಿಸಿಲ್, therefore, is the crude base and stands for the accusative. A translation is:—‘When (they, certain people) desired the purple sunshine of the evening, the trees of the hermitage appeared’. Cf. the ancient accusatives ಎ in § 125, ಮೂಡಲ್ in § 126, ಅನ್ನು in § 127, ನಿಳಿ in § 130, a, 2, especially also the Kriyāsamāsa (§ 253, 1, a) in which the crude base represents the accusative, and § 352, 6, b.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, *e.g.* ಕಲ್ಲಿಂ, ಕಲ್ಲಿನ್ನಂ, ಕಲ್ಲಿನ್ನೆ, ಕಾರಿಂ, ಕೋಲಿಂ, ಬೇರಿಂ, ಬಿದಿರಿಂ, ತುಕ್ಕುಗಲಿನ್ನೆ.

The terminations are attached to the genitive according to the rule of sandhi (§ 213 seq.). Cf. the ಇಂ in the Dictionary, Additions, p. 1711.

4, Dat. ಕೆ, ಗೆ, *e.g.* ನುಡಿಯಲ್ಕೆ, ಪೆದ್ದಲ್ಕೆ, ಕಾಡ್ಕೆ, ಕೊಡ್ಕೆ, ನಾಡ್ಕೆ; ಕಲ್ಲೆ, ಪುಲ್ಲೆ, ಬಿಲ್ಲೆ, ಮುಳ್ಳೆ, ಕೆಯ್ಲೆ, ಕಾಲ್ಕೆ, ತೋಳ್ಕೆ, ಸೂದ್ಕೆ, ಅಗಲ್ಕೆ, ಬಾಸುಡ್ಕೆ, ಪವಣ್ಕೆ; ಅವಳ್ಕೆ, ಇವಳ್ಕೆ.

5, Abl. ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ, the terminations of the instrumental *e.g.* ಕಲ್ಲತ್ತಣೆಂ, ಕೆಯ್ಲತ್ತಣೆಂ, ಕಾಲತ್ತಣೆಂ.

6, Gen. ಅ, ಆ, *e.g.* ಕಲ್ಲ, ಬಿಲ್ಲ, ಕಳ್ಳ, ಕೆಯ್ಯ, ಕಾಲ, ಕೋಲ, ತೋಳ, ನಾಯ, ಸೂದ, ಕುರುಚ; ಪೆಣ್ಣ, ತಾಯ; ಅವಳ, ಇವಳ, ಉವಳ, ಆವಳ, ಒವಳ; ಆಳ; ಊರಾ (in a śāsana of about 750 A. D.).

Here we have the primitive form of the genitive, *viz.* ಅ. About the doubling see the Accusative.

7, Loc. ಉಳ್, ಒಳ್, (ಒಳಗೆ), ಅಲ್, ಅಲು, ಅಲ್ಲಿ, *e.g.* ತಿಂಗಳುಳ್ (in a śāsana of 707 A. D.); ಎಳ್ಳಿಳ್ (of ಎಳ್), ಕೆಯ್ಲಿಳ್, ಬೆನ್ನಿಳ್, ಕಾಲೊಳ್, ತೇರೊಳ್, ಸೂದೊಳ್; ಕೆಯ್ಲಿಲ್ (in a śāsana of 971 A. D.); ಕೋಲಲು (in a śāsana of 1187 A. D.); ಕಣ್ಣಲ್ಲಿ, ನೀರಲ್ಲಿ.

The terminations are added to the genitive according to rule.

b) in the mediæval dialect

1, Nom. the crude base, *e.g.* ಕಲ್, ಕಾಲ್; ಹೆಣ್; ಅವಳ್, ಇವಳ್, ಆವಳ್, ಒವಳ್, ಒವಳ್; ಈಗಲ್.

2, Acc. ಅಂ, ಆ, the crude base, *e.g.* ಕಲ್ಲಂ, ಕಾಲಂ; ಮಗಳಂ; ಹೆಣ್ಣ; ಕಲ್ಲ, ಪಾಲ, ಪಾಲ; ಊಳ್ (in ಊಳ್ ಇಡು), ಬೇರ್ (in ಬೇರ್ ಊಟು), ಬೇಳ್ (in ಬೇಳ್ ಮಾಡು), ಮೆಯ್ (in ಮೆಯ್ ಇಕ್ಕು).

3, Instr. ಇಂ, (ಇನ್ನಂ), ಇನ್ನೆ, (ಇನ್ನವು), ಇನ್ನ, *e.g.* ಕೆಯ್ಯಂ, ನೀರಿಂ, ಕೆಯ್ಯನ್ನೆ, ಕೆಯ್ಯನ್ನೆ, ಕೊರಳನ್ನೆ.

4, Dat. ಕೆ, ಗೆ, *e.g.* ಈಗಕ್ಕೆ; ಹರಸಲ್ಕೆ, ಆಗಲ್ಕೆ, ಅಯ್ದಲ್ಕೆ; ಊರ್ಗೆ, ಬಾಯ್ಗೆ, ಕಲ್ಲೆ.

5, Abl. ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ, the terminations of the instrumental.

6, Gen. ಅ, ಆ, *e.g.* ಕಲ್ಲ, ಕೆಯ್ಯ, ಮಣ್ಣ, ಹುಲ್ಲ, ಊರ, ಕಾಯ; ತಾಯ (or ತಾಯ್); ಅವಳ, ಇವಳ, ಆವಳ, ಒವಳ; ಆಳ.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲು, ಅಲ್ಲಿ, ಅಲಿ, ಇಲಿ, *e.g.* ಕಲ್ಲೊಳ್, ಕೆನಜೊಳ್, ಪಾಲೊಳ್; ನೀರೊಳು, ಬಾಗಿಲೊಳು; ಒಡಲೊಳಗೆ, ಕೊರಲೊಳಗೆ, ಬಿಸಿಲೊಳಗೆ; ಕೆಯ್ಯಲು; ಕೆಯ್ಲಿಲಿ, ಕೊರಳಲಿ; ಕಣ್ಣಲಿ, ಕಲ್ಲಲಿ, ಕಾಲಲಿ, ನೀರಲಿ, ಕೊರಳಲಿ, ಪೆಸರಲಿ, ಮೊಸರಲಿ, ಹೊಡವಾಣಲಿ; ಕಲ್ಲಿಲಿ.

In ಇಲಿ the auxiliary augment ಇನ್ of § 121 appears to have been mutilated.

c) in the modern dialect

In §§ 92. 93 and 112 it has been stated that, in general, all ancient nominal bases with a final consonant appear with a euphonic final ಉ or ಇ in modern Kannaḍa; but there are exceptions, that is especially when such bases are immediately connected with another noun or verb, *e.g.* ಕಲ್-ಡೊಣೆ, ಕಲ್-ನಾರು, ಕಲ್-ಹೊವು, ಕಾಲ್-ಕುಪ್ಪಸ, ಕಾಲ್-ನಡೆ, ಕೆಯ್-ಕೆಳಗೆ, ಕೆಯ್-ಗುದ್ದಲಿ, ಮೆಯ್-ಬಣ್ಣ, ಮೆಯ್-ಮೇಲೆ,

ಬಯಲ್-ಕಡೆ, ಕಾಲ್ ತೆಗೆ, ಕೆಯ್ ಕೊಡು, ಕೆಯ್ ಕೊಳ್ಳು. ಮೆಯ್ ಬರು, or also when they are in union with case-terminations, *e. g.* ಕಾಯ್; ಬಾಯಿನ್, ಕೆಯ್ಯಿನ್; ಕೆಯ್ಯಿ, ಮೆಯ್ಯಿ; ತಾಯ್, ನಾಯ್; ಮೆಯ್ಯಿಲ್ಲಿ, ಬಾಯಿಲ್ಲಿ; ಮೆಯ್ಯಿಳಿಗೆ, ಬಾಯಿಳಿಗೆ. See also ಕೆಯ್ಯಿ and ಬಾಯಿಲಿ (of ಬಾಯ್) in § 121, and ಕೆಯ್, ಬಾಯ್ in a proverb under ಕೆಸಲು in the Dictionary.

121. The case-terminations for the singular of neuter and feminine bases (and of the base ಆಳು that is masculine-feminine-neuter in the modern dialect) ending in ಉ, this vowel being merely euphonicly suffixed to ancient bases ending in consonants (see § § 92. 93. 94. 96 remark). Such bases appear nowadays chiefly in the mediæval and modern dialects; but there are proofs of their existence also in the ancient one, namely in its dative and genitive, and in the words ಮಗಲು (for ಮಗಲ್), ಕಲ್ಲು (for ಕಲ್), ಪೋಲು, ಸಿಡಿಲು, ಮತ್ತರು, ಅಳಿಯಲು (ಅಜಿಯಲು), ರಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು. Cf. § 187, 1.

a) In the ancient dialect

1, Nom. ಉ, *i. e.* the crude base, *e. g.* ಮಗಲು (in a śāśana of about 778 A. D.), ಕಲ್ಲು (in one of 1048 A. D.), ಪೋಲು, ಸಿಡಿಲು (in one of 1182 A. D.), ಮತ್ತರು (in one of 1187 A. D.), ಅಳಿಯಲು (in one of 1076 A. D.), ರಕ್ಷಿಸಲು (in one of 1123 A. D.), ನಿರೀಕ್ಷಿಸಲು (in one of 1182 A. D.).

4, Dat. ಇಂಗೆ, ಕೆ, *e. g.* ಆಗಂಗೆ, ಈಗಂಗೆ; ಊರಿಂಗೆ (in a śāśana of 1084 A. D.), ಸೊಡರಿಂಗೆ (in a śāśana of 1123 A. D.); ಪೊಗಳಲುಕೆ (for ಪೊಗಲುಕೆ), ಆಗಲುಕೆ (in one of 1123 A. D.).

The grammatical bases of the terms ಆಗಂಗೆ, ಈಗಂಗೆ, ಊರಿಂಗೆ, ಸೊಡರಿಂಗೆ, ಪೊಗಳಲುಕೆ, ಆಗಲುಕೆ are ಆಗಲ್, ಈಗಲ್, ಊರ್, ಸೊಡರ್, ಪೊಗಳಲ್, ಆಗಲ್. According to rule their dative ought to be ಆಗಲ್ಲಿ, ಈಗಲ್ಲಿ, ಊರ್ಗೆ, ಸೊಡರ್ಗೆ, ಪೊಗಳಲ್ಲಿ, ಆಗಲ್ಲಿ (see § 120); but they have been treated as if they were ಆಗಳು, ಈಗಳು, ಊರು, ಸೊಡರು, ಪೊಗಳಲು, ಆಗಲು, analogously to the ancient ಆಗಡು and ಈಗಡು (§ 122), for which ಇಂಗೆ is the grammatical termination of the dative, and somewhat analogously *e. g.* to the modern ಮಾಡಲು and ಹೋಗಲು, for which ಇಕೆ is the grammatical termination of the dative (see under letter c). Thus the forms ಆಗಲ್, ಈಗಲ್, ಊರ್, ಸೊಡರ್, ಪೊಗಳಲ್, ಆಗಲ್ have existed with the euphonic suffix ಉ of the mediæval and modern dialect already in ancient times, and have been used like the bases with final ಉ in § 122. Observe that ಏವ್ and ಏವು, seven, appear in these two forms in the ancient dialect.

ಇಂಗೆ consists of the euphonic augment ಇಂ and the termination of the dative ಗೆ (see § 120). The ಉ before ಕೆ is simply euphonic.

6, Gen. ಇನ, *e. g.* ಇರುಳಿನ, ಪಗಲಿನ, ಸೂಜಿನ, ಆಗಲಿನ, ಈಗಲಿನ.

The bases of these terms are ಇರುಳ್, ಪಗಲ್, ಸೂಜ್, ಆಗಲ್, ಈಗಲ್, and the grammatical forms of the genitive would be ಇರುಳ, ಪಗಲ, ಸೂಜ, ಆಗಲ, ಈಗಲ (see § 120). Kēśava remarks that ಇರುಳಿನ and ಪಗಲಿನ are optionally used for ಇರುಳ and

ಪಗಲ, which goes to show that ಇರುಳು and ಪಗಲು, forms with the euphonic ಉ, were together with ಸೂಡು, ಆಗಳು, ಈಗಳು, in common use at his time and in the time preceding. Kōśava adds that it is wrong (dōsha) to use such forms as ಬೆಮರಿನ, ಮಣಲಿನ, ಮುಗಲಿನ, etc. He evidently opposes the too free use of forms of ordinary conversation, which presuppose the existence of many bases with the euphonic final ಉ (§ 122), in the present case of ಬೆಮರು, ಮಣಲು and ಮುಗಿಲು.

ಇನ is ಅ, the termination of the genitive, and the euphonic augment ಇಂ (ಇನ್).

b) in the mediæval dialect

1, Nom. ಉ *i. e.* the crude base, *e. g.* ಎಳ್ಳು, ಕಲು, ಕಲ್ಲು, ಊರು, ಕಾಲು, ಪಾಲು, ಮಾನು, ಸೂಡು, ತಿಂಗಳು, ಮೊಸರು, ನೆಡಲು; ಅವಳು, ಇವಳು, (ಆವಳು), ಒವಳು, ಒಬ್ಬಳು; ಈಗಳು, ಆಗಳು, ಆಗಲು; ಆಳು.

2, Acc. ಅಂ, ಆ, the crude base, *e. g.* ತಿಂಗಳಂ; ಬಯಲಂ, ಅವಳಂ; ಕಲ್ಲು, ಮಾನ, ಮೇಲ; ಆಳ; ಮರುಳು.

It is impossible to settle whether ತಿಂಗಳಂ, ಬಯಲಂ, ಅವಳಂ, ಕಲ್ಲು, ಮಾನ, ಮೇಲ, ಆಳ are the accusative of bases with final consonants (§ 120, letter b) or of bases with the euphonic ಉ.

3, Instr. ಇಂ, (ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನ), ಇನ್ನಿನ್ನ, *e. g.* ಕಲ್ಲಿಂ, ಊರಿಂ, etc.; ಕಂಕುಡಾನಿನ್ನ.

It is possible that in such forms as ಕಲ್ಲಿಂ, ಊರಿಂ; etc. the bases are ಕಲ್, ಊರ್, etc. (see § 120, letter b).

ಇನಿನ್ನ is ಇನ್ನ attached to ಇನ of the genitive.

4, Dat. ಇಂಗಿ, ಇಗಿ, ಇಕಿ, *e. g.* ಕಣ್ಣಿಂಗಿ, ಬಿಲ್ಲಿಂಗಿ, ಊರಿಂಗಿ, ನೀರಿಂಗಿ, ಪಾಲಿಂಗಿ, ಬೇರಿಂಗಿ, ಮೇಲಿಂಗಿ, ಸೂಡುಂಗಿ, ಬೆರಳಿಂಗಿ, ಹೆಗಲಿಂಗಿ; ಊರಿಗಿ, ಬೇರಿಗಿ, ಸೂಡುಗಿ, ಕೊರಳಿಗಿ, ನೆಡಲಿಗಿ; ಈಗಳಿಕೆ.

Like the ಇಂ the ಇ that precedes the terminations ಗಿ and ಕೆ, is a euphonic augment.

5, Abl. (ಅತ್ತಣಿಂ, etc.), the terminations of the instrumental.

6, Gen. ಆ, ಇನ್ನ, *e. g.* ಎಳ್ಳು, ಮಣ್ಣು, ಊರು, ಕಾಲ, ಕೊರಳ, ಮಳಲ; ಅವಳ, ಇವಳ, (ಆವಳ), ಒವಳ, ಒಬ್ಬಳ; ಆಳ; ಬಿಲ್ಲಿನ, ಹಾಲಿನ, ಕೊಗಲಿನ, ಇರುಳಿನ.

ಎಳ್ಳು, ಮಣ್ಣು, etc. may be referred also to ಎಳ್, ಮಣ್, etc. (see § 120, letter b).

7, Loc. ಇನೊಳ್, ಇನ್ನಲ್ಲಿ, *e. g.* ಗೇಣಿಪೊಳ್; ಹಾಲಿನಲ್ಲಿ.

c) in the modern dialect

1, Nom. ಉ, *i. e.* the crude base, *e. g.* ಎಳ್ಳು, ಕಲು, ಊರು, ಕೊರಳು, ಮಾಡಲು, ಹೋಗಲು, ನೋಡಲು; ಹೆಣ್ಣು; ಅವಳು, ಇವಳು, ಯಾವಳು, ಒಬ್ಬಳು; ಆಗಲು, ಈಗಲು; ಆಳು.

2, Acc. ಅನು, ಅನ್ನು, ಆ, ಆ, the crude base, *e. g.* ಹೆಣ್ಣುನು, ಕೊರಳನು, ನೀರನು; ಹೆಣ್ಣನ್ನು, ಕಲ್ಲನ್ನು, ಹೊನ್ನನ್ನು, ಬೇರನ್ನು, ಕೆಸಡನ್ನು; ಅವಳನ್ನು, ಇವಳನ್ನು; ಆಳನ್ನು; ಹಲ್ಲು, ಊರು, ಕಾಲ, ಕೂಡ, ತೇರು, ಮಾನ, ನೇಗಿಲ, ಬಾಗಿಲ; ಕೆಚ್ಚಲಾ, ಬಚ್ಚಲಾ, ನೆತ್ತರಾ; ಕಲ್ಲು, ಬೇರು.

It is impossible to decide whether ಹಲ್ಲು, ಊರು etc., also in this case, are formed from ಹಲ್ಲು, ಊರು, etc. or from ಹಲ್, ಊರ್, etc. (see § 120, letter c).

3, Instr. ಇನ್ನ, ಇನ್ನಿನ್ನ, *e. g.* ಮೇಲಿನ್ನ; ಕಲ್ಲಿನಿನ್ನ, ನೀರಿನಿನ್ನ, ಹಾಲಿನಿನ್ನ.

ಮೇಲಿನ್ನ may come from ಮೇಲು or ಮೇಲ್.

4, Dat. ಇಕೆ, ಇಕ್ಕೆ, ಇಗೆ, *e. g.* ಮಾಡಲಿಕೆ or ಮಾಡಲಿಕ್ಕೆ, ಹೋಗಲಿಕೆ or ಹೋಗಲಿಕ್ಕೆ (see § 370, 4); ಹೆಣ್ಣಿಗೆ, ಇವಳಿಗೆ, ಅವಳಿಗೆ; ಆಳಿಗೆ; ಕಲ್ಲಿಗೆ, ಬಯ್ಯಿಗೆ, ಹೆಣ್ಣಿಗೆ, ಹಲ್ಲಿಗೆ, ಊರಿಗೆ, ನೀರಿಗೆ, ಬಾದಾಗೆ, ಮೊಸರಿಗೆ, ಮುಗಿಲಿಗೆ.

5, Abl. ಇನ್ನ, ಇನ್ನಿನ್ನ, *e. g.* ಊರಿನ್ನ, ಮೇಲಿನ್ನ; ಊರಿನ್ನ, ಮೇಲಿನ್ನ, ಕೆಸಲಿನ್ನ.

ಊರಿನ್ನ, ಮೇಲಿನ್ನ may, also in this case, come from ಊರು or ಊರ್, ಮೇಲು or ಮೇಲ್.

6, Gen. ಅ, ಇನ, *e. g.* ಕಣ್ಣ, ಕಲ್ಲ, ಬಿಲ್ಲ, ಕಾಲ, ಹಾಲ, ಕೊರಳ, ಮುಗಿಲ; ಅವಳ, ಇವಳ, ಯಾವಳ; ಹೆಣ್ಣಿನ; ಕಣ್ಣಿನ, ಕಲ್ಲಿನ, ಮಣ್ಣಿನ, ಹೆಣ್ಣಿನ, ತೇರಿನ, ನೀರಿನ, ಖಾನಿನ, ಹಾಲಿನ, ಮೇಲಿನ, ಕೆಸಲಿನ, ಮುಗಿಲಿನ; ಆಳಿನ.

ಕಣ್ಣ, ಕಲ್ಲ, etc. may, also in this case, come from ಕಣ್ಣು, ಕಲ್ಲು, etc. or from ಕಣ್, ಕಲ್, etc.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, ಇನಲ್ಲಿ, ಇನಲಿ, ಇಲಿ, ಲಿ, *e. g.* ಊರೊಳಗೆ; ಕಲ್ಲಲ್ಲಿ, ನೀರಲ್ಲಿ, ಹಾಲಲ್ಲಿ, ಬಿಸಲಲ್ಲಿ, ಮೊಸರಲ್ಲಿ; ಇವಳಲ್ಲಿ, ಅವಳಲ್ಲಿ; ಗಡ್ಡಲಲಿ; ಊರಿನಲ್ಲಿ, ಕಣ್ಣಿನಲ್ಲಿ, ಕಲ್ಲಿನಲ್ಲಿ, ತೇರಿನಲ್ಲಿ, ಹಾಲಿನಲ್ಲಿ, ಕೆಸಲಿನಲ್ಲಿ; ಕಣ್ಣಿನಲಿ, ಕಣ್ಣಲಿ, ಕಾಲಲಿ, ಬಾಯಲಿ, ಹೊನ್ನಲಿ; ಹೆಸರ್ಲಿ, ಕೈಯಲಿ.

ಊರೊಳಗೆ, ಕಲ್ಲಲ್ಲಿ, etc. may, also in this case, be referred to bases with final consonants.

In ಲಿ the ಅಲಿ or ಇಲಿ has been mutilated (*cf.* § 130, letter c).

122. The case-terminations for the singular of dissyllabic and trisyllabic neuter bases, (of the masculine bases ಗಣ್ಣುನು, ಗಣ್ಣು, of the feminine base ಹೆಂಗನು, and of the masculine-feminine-neuter bases ಅರನು, ಕೂನು) always ending in the euphonic ಉ in the ancient, mediæval and modern dialect (see §§ 96. 98). See ಅನ್ನ, ಇನ್ನ, ಉನ್ನ, ಎನ್ನ in § 127.

Concerning the terminations ತು, ತ್ತು and ದು in ಒಳ್ಳಿತು, ಒಳ್ಳಿತ್ತು, ಬೆಟ್ಟಿತು, ಬೆಟ್ಟಿತ್ತು, ಕಿಡಿದು, ನೇರಿದು, etc. (which are classed with the so-called adjectives, § 102, 8, *b. c.*; §§ 273. 276) the grammarian Kêśava teaches only that they are their base-terminations. They are pronominal forms; ತು we find again in ಎತ್ತಣ್ಣು (§§ 123, *a*; 272), in ಆರ್ತು (§§ 135. 270. 272 under 2), in ಎನ್ನು, ನಿನ್ನು, ತನ್ನು (§ 272, 2), in ಏತು (§ 125), in ಅಲ್ಲು (§ 212), in past participles (§§ 166. 168. 169), in ಉಣ್ಣು (§ 194), in a personal termination (§§ 193. 198. 199), in the formation of the pronouns ತಾ (§ 138, *d*, 3) and ಆತ, etc. (§§ 138, *d*, 3; 265), in ಸಿನ್ನು, ಮುನ್ನು (§ 243, *A*, remark *b*), and ದು in past participles (§§ 166. 168. 169) and in the modern ನೋಡಿದ್ದು, ಮಾಡಿದ್ದು, etc. (§ 254, 1, *a* and remark 3).

ತು, ತ್ತು (euphonically doubled) and ದು represent the letters ತ್, ತ್ತ್, ದ್, the primitive signs which point to an object in a general way, with a euphonic ಉ. When the vowels ಅ, ಇ, ಉ (other forms of ಆ, ಈ, ಊ, see § 264) are prefixed to ದು (ಅದು, ಇದು, ಉದು which are the commonly used demonstrative neuter pronouns) the direction becomes distinct; ಅತು, ಆತ್ತು, (which are substitutes for ಅದು) are met with in combination with ಎನ (of me), etc. as ಎನತು, ಎನತ್ತು, etc. (§ 137, *a*, 6; § 272, 2), ಅತ್ತು, ಇತ್ತು, ಇತ್ತು (= ಇದು) as personal terminations (§ 193), ಉತ್ತು

(= ಉದು) in combination with ಎಮ್ಮ (of us), etc. as ಎಮ್ಮತ್ತು, etc. (§ 272, 2, and ಉತ್ತು as a participial termination, § 173). Compare also § 124, 4; § 265.

Regarding the neuter plural of ಒಳ್ಳಿತು, etc., ಕೆಹಾದು, etc., ಅದು, etc. see § 136.

The case-terminations are

a) in the ancient dialect

1. Nom. ಉ, *i. e.* the crude base, *e. g.* ಒತ್ತು, ಎತ್ತು, ಪೊತ್ತು, ಕೊಸು, ಪಾವು, ನಾಡು, ತುಲುಮ್ಪು, ಮಾತು, ಕಡುಪು, ಈಗಡು, ಆಗಡು, ನಾಡಿದು, ಸೆಹಂಗು, ಒಳಗು, ಕೆಳಗು, ಮೇಗು, ಪಿನ್ನು, ಮುನ್ನು, ಪೊಹಗು, ಅನಿತು, ಬೆಟ್ಟಿತು, ಒಳ್ಳಿತು, ಬೆಟ್ಟತ್ತು, ಒಳ್ಳತ್ತು, ಇದು, ಅದು, ಉದು, ಆವುದು, ನೆಹಿತು, ಎಲ್ಲದು, ಕೆಹಾದು, ಇನಿದು, ಬನ್ನದು, ಎರಡು.

ಅದು appears also as ಒದು (in a śāsana between 594 and 608 A. D.; *cf.* § 117, letter a).

2. Acc. ಅಂ, (ಅ), ಆಂ, *e. g.* ಒಳ್ಳಂ, ಕೊಳ್ಳಂ, ಪಾವಂ, ನಾಡಂ, ಮಾತಂ, ಪದವಂ, ಸೆಹಂಗಂ, ಅನಿತಂ, ಒಳ್ಳಿತಂ, ಅದಂ, ಆವುದಂ, ಕೆಹಾದಂ, ಒನ್ನಂ, ಎರಡಂ, ಅಯ್ಯಂ, ಮೇಲುದಂ; (ನಾಡ, ತುಲುಮ್ಪು); ಇದಾಂ (in a śāsana between 680 and 696 A. D., in one of somewhat after 732 A. D., and in one of 750 A. D.).

The ಅ in parenthesis refers to ನಾಡ and ತುಲುಮ್ಪು. We take ನಾಡ to be the accusative in the sentence quoted by Kēśava (page 164) in ತಂಕನಾಡ ಮಹಾಯಲ್ಲೆ ಎನ್ನುಂ ಮನಂ ಬರ್ತುಮೆ (could it ever come to (my) mind to forget the southern country?). He, however, supposes that ನಾಡ is the genitive used for the accusative. ತುಲುಮ್ಪು stands (according to a Mqb. Ms.) in the passage quoted by Kēśava in page 288:—ಬೆರಣ್ಣವು ಪೊಕ್ಕುಡನ್ ಉಗುಂಸಿದುವು ತುಲುಮ್ಪು (they scratched the (*i. e.* his or her or its or their) navel and clawed the hair-knot). *Cf.* the note under the ancient accusative in § 117, and see § 352, 1, b. Regarding the lengthening *cf.* § 109, a, c.

3. Instr. ಇಂ, ಇನಿಂ, ಇನ್ನೆ, ಇನಿನ್ನೆ, ಅರಿಯಿಂ, *e. g.* ಮಾತಿನಂ, ಕಡುವಿನಂ; ಮಾತಿನಿಂ, ಕಡುವಿನಿಂ; ಒಳ್ಳಿನೆ, ಬೆಟ್ಟಿನೆ, ರೂಪಿನೆ; ಪಾಂಗಿನೆ; ಅದಪಾಂ, ಆವುದಪಾಂ, ಒನ್ನಪಾಂ, ಎರಡಪಾಂ, ಮೂಜಪಾಂ, ಅನಿತಪಾಂ, ಎನಿತಪಾಂ, ಮೇಲುದಪಾಂ.

4. Dat. ಇಂಗಿ, ಅಣ್ಣಿ, ಅರಿಯಿ, *e. g.* ಮಾತಂಗಿ, ಲೇಸಿಂಗಿ, ರೂಪಿಂಗಿ, ಕೂಸಿಂಗಿ, ಆಗಡಿಂಗಿ, ಈಗಡಿಂಗಿ, ನಾಡಿಂಗಿ; ಮೇಗಣ್ಣಿ, ಕೆಳಗಣ್ಣಿ, ಮುನ್ನಣ್ಣಿ, ಪಿನ್ನಣ್ಣಿ, ಒಳಗಣ್ಣಿ, ಅದಕೆ, ಇದಕೆ, ಆವುದಕೆ, ಕೆಹಾದಕೆ, ಒನ್ನಕೆ, ಎರಡಕೆ, ಎಣ್ಣಕೆ, ಪತ್ತಕೆ, ನೂಜಕೆ, ಅನಿತಕೆ, ಎನಿತಕೆ, ಬೆಟ್ಟಿತಕೆ, ಮೇಲುದಕೆ.

The terminations are ಗಿ and ಕೆ; ಇಂ, ಅಣ್ and ಅಕೆ are euphonical augments.

5. Abl. ಇನತ್ತಣಿಂ, ಇನತ್ತಣಿನ್ನಂ, ಇನತ್ತಣಿನ್ನೆ, ಅಣಿಂ, ಅರಿಯತ್ತಣಿಂ, the terminations of the instrumental, *e. g.* ಮಾತಿನತ್ತಣಿಂ; ಮೇಗಣಿಂ, ಕೆಳಗಣಿಂ, ಮುನ್ನಣಿಂ, ಪಿನ್ನಣಿಂ, ಪೊಹಗಣಿಂ, ಒಳಗಣಿಂ; ಆವುದಪತ್ತಣಿಂ; ಮುಳಿಸಿನ್ನೆ, ತಳಿವಾಸಿನೆ.

6. Gen. ಅ, ಇನ, ಅಣ, ಅರಿಯ, *e. g.* ನಾಡ, ತುಲುಮ್ಪು; ಎಲ್ಲನ, ಪಿದಿನ, ಮಾತಿನ, ಸೊಬಗಿನ, ಕೊಸಗಿನ, ಹೊರಸಿನ, ಬಯ್ಯನ, ಮುತ್ತಿನ, ಆಗಡಿನ, ಈಗಡಿನ, ನಾಡಿನ; ಕೆಳಗಣ, ಮೇಗಣ, ಮುನ್ನಣ, ಪಿನ್ನಣ, ಪಿನ್ನಣ, ಪೊಹಗಣ, ಒಳಗಣ; ಅದಕ, ಇದಕ, ಆವುದಕ, ಮಾಡಿಮದಕ, ಒನ್ನಕ, ನಾಲ್ಕಕ, ಅಯ್ಯಕ, ಆಜಕ, ಅನಿತಕ, ಎನಿತಕ.

ಇನ is the euphonic augment ಇಂ (ಇನ್) and ಅ, the true termination of the genitive; in ಅಣ the augment is ಅಹ್, and in ಅಃ it is ಅಹ್. Compare the augments ಡ್ and ಣ್ in § 109, letter *a*, and see § 141, remark under Dative.

7, Loc. ಇನೊಳ್, ಇನೊಳು, ಇನೊಳಗೆ, ಇನಲ್ಲಿ, ಅರಿಯಿಳ್, ಅರಿಯೊಳ್, ಅರಿಯಿಲ್ಲಿ, *e. g.* ಪುನೊಳ್, ಮಾತಿನೊಳ್, ಮಾವಿನೊಳ್, ಪಾನೊಳ್, ಕವಿನೊಳ್; ನೆಲೆವೀಡಿನೊಳು (in a *śāsana* of 1123 A. D.); ಬಣ್ಣಿನೊಳಗೆ; ತಾವಿನಲ್ಲಿ; ಈರಬ್ಬತ್ತಮುಳ್ (in a *śāsana* between 680 and 696 A. D.); ಇದಹೊಳ್, ಜ್ಞಪ್ತದಹೊಳ್, ಎರದಹೊಳ್, ಎಣ್ಣಿಹೊಳ್, ಕಿಪಾಡಹೊಳ್, ಇನಿತಹೊಳ್, ಎನಿತಹೊಳ್; ಅದಹಲ್ಲಿ, ಅಯ್ತಹಲ್ಲಿ.

b) in the mediæval dialect

1, Nom. ಉ, *i. e.* the crude base, *e. g.* ಎತ್ತು, ಒತ್ತು, ಪೊತ್ತು, ಹಿನ್ನು, ಹೊಹಗು, ಅದು, ಇದು, ಉದ್ದಿತು, ಒಳ್ಳಿತು, ಒಳಿತು, ಬೆಟ್ಟಿತು, ಕಿಪಾದು, ಒನ್ನು, ಎರಡು, ಏದು, ಅಷ್ಟು, ಏನು, ಮೇಲುದು.

2, Acc. ಅಂ, ಆ, the crude base, *e. g.* ಒತ್ತಂ, ಕನಸಂ, ಮಾತಂ, ಎಳ್ಳಿತಂ, ಇನಿದಂ, ಕಿಪಾದಂ, ಅದಂ, ಏದಂ, ಏನಂ; ಉರ್ಕ, ಕನ್ನ, ಕಿಚ್ಚ, ಕುಪಾಪ, ಕೇಡ, ತಪ್ಪ, ಹಿನ್ನ, ಅದ, ಇದ, ಒನ್ನ; ಕಾವು, ಕೇಡು, ಕಿಪಾದು, ಪಿರಿದು.

3, Instr. ಇಂ, ಇನಿಂ, ಇನಿನ್ನಂ, ಇನಿನ್ನೆ, ಇನ್ನಂ, ಇನ್ನವು, ಇನ್ನ, ಅರಿಯಿಂ, ಅರಿಯಿನ್ನೆ, ಅರಿಯಿನ್ನವು, ಅರಿಯಿನ್ನ, *e. g.* ಕಡುಪಿಂ, ಕಡುಹಿಂ; ಕಡುಹಿನಂ, ಹಮ್ಮಿನಂ; ಕೊಡಿನನ್ನಂ; ಕಿಚ್ಚಿನನ್ನೆ, ಹಮ್ಮಿನನ್ನೆ; ಬಲುಹಿನಂ; ಜೂಜಿನನ್ನವು; ಕಿಚ್ಚಿನನ್ನ, ಒಲವಿನ್ನ, ಕಳವಿನ್ನ, ಮುಸುಡಿನನ್ನ; ಅದಹಾಂ; ಅದಹಾನ್ನೆ; ಅದಹಾನ್ನವು; ಅನಿತಹಾನ್ನೆ.

4, Dat. ಇಂಗಿ, ಇಗೆ, ಇಕೆ, ಇಕ್ಕೆ, ಇಂಕೆ, ಅರಿಯಿಕ್ಕಿ, ಅಕ್ಕಿ, ಅಕೆ, *e. g.* ಮಾತಿಂಗಿ, ಹೊತ್ತಿಂಗಿ; ಮಾತಿಗೆ, ಮುದ್ದಿಗೆ, ಲೇಸಿಗೆ, ತಪ್ಪಿಗೆ, ಗೆಲವಿಗೆ, ಹಸಿವಿಗೆ, ಬಿಳಿದಿಗೆ; ಕಳಯಿಕ್ಕಿ; ಕಳಯಿಕ್ಕೆ; ಒಳಯಿಂಕೆ; ಬನ್ನರ್ಕ, ಅನಿತರ್ಕ; ಅನಿತಕ್ಕಿ, ಏನಕ್ಕಿ, ಎರಡಕ್ಕಿ, ಮೂಹಕ್ಕಿ, ಎಣ್ಣಿಕ್ಕಿ, ಒಳಿತಕ್ಕಿ, ಒಳ್ಳಿತಕ್ಕಿ; ಮುನ್ನಕ್ಕಿ, ಹಿನ್ನಕ್ಕಿ, ಮೇಲಕ್ಕಿ; ಅದಕೆ, ಇದಕೆ, ಅನಿತಕೆ; ಮುನ್ನಕೆ, ಹಿನ್ನಕೆ, ಮೇಲಕೆ.

ಇಂಗಿ, ಇಗೆ, ಇಂಕೆ, ಇಕೆ, ಇಕ್ಕೆ are ಗಿ, ಕೆ, ಕ್ಕೆ, the terminations of the dative, and the euphonic augments ಇಂ and ಇ. In ಕಳಯಿಕ್ಕೆ, ಕಳಯಿಕ್ಕೆ, ಒಳಯಿಂಕೆ the final letter ಗು of ಕಳಗು and ಒಳಗು has been changed into ಯು. ಅಕ್ಕಿ, ಅಕೆ generally are mutilated forms of ಅಕ್ಕಿ. ಮೇಲಕೆ, ಮೇಲಕ್ಕಿ, ಮುನ್ನಕೆ, ಮುನ್ನಕ್ಕಿ, ಹಿನ್ನಕೆ, ಹಿನ್ನಕ್ಕಿ either stand for ಮೇಲಣ್ಣ, ಮುನ್ನಣ್ಣ, ಹಿನ್ನಣ್ಣ (see letter *a*), or for ಮೇಲರ್ಕ, ಮುನ್ನರ್ಕ, ಹಿನ್ನರ್ಕ, ಮೇಲಕ್ಕಿ, etc.

5, Abl. (ಇನತ್ತಣಿಂ, etc.), the terminations of the instrumental.

6, Gen. ಅ, ಇನ, ಅಣ, ಅರಿಯಿ, *e. g.* ಚಲುವ, ಹಾವ, ಅರಸ, ಮೇಲುದ; ಒತ್ತಿನ, ಓದಿನ, ತಪ್ಪಿನ, ಬೆಳ್ಳಿನ, ತುಕುಬಿನ, ಕರಿದಿನ, ಬಿಳಿದಿನ, ಅರಸಿನ, ಮೇಲುದಿನ; ಕಳಗಣ, ಮೇಗಣ, ಮುನ್ನಣ, ಹಿನ್ನಣ, ಪೊಗಣ, ಹೊಹಗಣ, ಒಳಗಣ, ಸುತ್ತಣ, ಮೂಹಣ; ಅದಹ, ಅಷ್ಟಹ, ಇಷ್ಟಹ, ಏನಹ, ಒನ್ನಹ, ಎರಡಹ, ಮೂಹಹ, ನಾಲ್ಕಹ, ಒಳ್ಳಿತಹ, ಬಿಳಿದಹ, ದೊಡ್ಡಿತಹ, ಬೆಟ್ಟಿತಹ.

The Basavapurāṇa, exceptionally, has ಹಿನ್ನಣದ; see § 123, letter *c*, 4. 5. 6.

7, Loc. ಇನೊಳ್, ಇನೊಳು, (ಇನೊಳಗೆ), ಇನಲ್ಲಿ, ಇನಲಿ, ಅರಿಯೊಳ್, ಅರಿಯೊಳು, ಅರಿಯೊಳಗೆ, ಅರಿಯಿಲ್ಲಿ, ಅರಿಯಿಲ್ಲಿ, *e. g.* ಒತ್ತಿನೊಳ್, ಕಿಚ್ಚಿನೊಳ್, ಬೇವಿನೊಳ್, ಕಳಗಿನೊಳ್, ಕರಿದಿನೊಳ್, ಕಿಪಾದಿನೊಳ್, ಬಿಳಿದಿನೊಳ್, ಅರಸಿನೊಳ್; ಕಬ್ಬಿನೊಳು, ಎತ್ತಿನೊಳು; ಒತ್ತಿನಲ್ಲಿ, ಬಹುನಲ್ಲಿ, ಕಿಪಾದಿನಲ್ಲಿ, ಬಿಳಿದಿನಲ್ಲಿ, ಹದುದಿನಲ್ಲಿ, ದೊಡ್ಡಿತಿನಲ್ಲಿ; ಒತ್ತಿನಲಿ, ಕಿಚ್ಚಿನಲಿ, ಕುಹುಹಿನಲಿ, ಜನುಗಿನಲಿ; ಇನಿತಹೊಳ್, ನಾಲ್ಕಹೊಳ್; ಏವಹೊಳು; ಒನ್ನಹೊಳಗೆ; ಎರಡಹಲ್ಲಿ, ನೂಹಹಲ್ಲಿ, ಒಳಿತಹಲ್ಲಿ, ಬಿಳಿದಹಲ್ಲಿ, ಉದ್ಧಿತಹಲ್ಲಿ,

ದೊಡ್ಡತನದಲ್ಲಿ, ಬೆಟ್ಟತನದಲ್ಲಿ; ಅನಿತನಲ್ಲಿ, ಒನ್ನತನಲ್ಲಿ, ನಾಲ್ಕನಲ್ಲಿ, ಅಯ್ಯನಲ್ಲಿ, ಆಡನಲ್ಲಿ, ಎಣ್ಣನಲ್ಲಿ, ಹತ್ತನಲ್ಲಿ, ಒಳತನಲ್ಲಿ.

c) in the modern dialect

1, Nom. ಉ, *i. e.* the crude base, *e. g.* ಎತ್ತು, ಬೆಕ್ಕು, ಕೂಸು, ಕನಸು, ಬೆಳಗು, ಬರವು, ಅದು, ಇದು, ಒನ್ನ, ಅಷ್ಟು, ಹಿನ್ನು.

2, Acc. ಅನು, ಅನ್ನ, ಅನ, ಅನ್ನ, ಅ, ಆ, ಅರಿನ್ನು, the crude base, *e. g.* ಚೆಲು ವನು, ಸೊಪ್ಪನು, ಮಾತನು, ಅದನು, ಇದನು, ಒನ್ನನು, ನಾಲ್ಕನು; ಹೆಂಗನನ್ನು, ಗಣ್ಣನನ್ನು, ಕೇಡನ್ನು, ಅದನ್ನು, ಇದನ್ನು, ಯಾವದನ್ನು, ಅಷ್ಟನ್ನು, ಒನ್ನನ್ನು, ನಾಲ್ಕನ್ನು, ಹತ್ತನ್ನು; ಅದನ; ಅದನ್ನ; ಕನ್ನ, ಕೂಸ, ತಪ್ಪ, ಮಾತ, ಹಾವ, ತುಂಬು; ಗುರ್ತು; ಅದನ್ನು, ಯಾವದನ್ನು, ಒನ್ನದನ್ನು, ಹತ್ತದನ್ನು; ಕನಸು, ಕೂಸು.

About ಅನು, etc. see *e. g.* § 109, letters *b, c*; § 117, *b, c*. In the vulgar ಅನನ್ನು the ಅನ್ನು is attached to the ಅನ of the genitive.

3, Instr. ಇನ್ನ, ಇನ್ನೆ, ಇನ್ನಿನ, ಅರಿನ್ನು, *e. g.* ನಾಡಿನನ್ನ, ಹಿನ್ನಿನ, ನೂಡನ್ನ; ಹಿನ್ನಿನೆ; ನಾಡಿನನ್ನ, ಕೆಮ್ಮಿನನ್ನ, ಕೂಸಿನನ್ನ, ಬರವಿನನ್ನ, ಹಿನ್ನಿನನ್ನ; ಅಷ್ಟನ್ನ, ನೂಡನ್ನ.

4, Dat. ಇಗೆ, ಅಕ್ಕೆ, ಅಕ್ಕೆ, *e. g.* ತೆಂಗಿಗೆ, ಸಿಟ್ಟಿಗೆ, ಹೊತ್ತಿಗೆ, ಕಾಡಿಗೆ, ಸಾವಿಗೆ, ಬರವಿಗೆ, ಬೆಳಗಿಗೆ, ಗಣ್ಣಿಗೆ, ಗಣ್ಣಿಗೆ, ಹೆಂಗನಿಗೆ, ನೂಡನಿಗೆ; ಅದಕ್ಕೆ, ಅಷ್ಟಕ್ಕೆ, ಏಡಕ್ಕೆ, ಹತ್ತಕ್ಕೆ, ನೂಡಕ್ಕೆ, ಹಿನ್ನಕ್ಕೆ, ಮುನ್ನಕ್ಕೆ, ಮೇಲಕ್ಕೆ; ಅದಕ್ಕೆ, ಅಷ್ಟಕ್ಕೆ, ಒನ್ನಕ್ಕೆ, ಮುನ್ನಕ್ಕೆ, ಹಿನ್ನಕ್ಕೆ, ಮೇಲಕ್ಕೆ, ಕೆಳಯಕ್ಕೆ, ಒಳಕ್ಕೆ.

ಕೆಳಯಕ್ಕೆ comes from ಕೆಳಗು, and ಒಳಕ್ಕೆ (for ಒಳಯಕ್ಕೆ) from ಒಳಗು (see letter *b*).

5, Abl. the terminations of the instrumental, *e. g.* ಒಳಗಿನನ್ನ, ಹೊಡಗಿನನ್ನ, ಕೆಳಗಿನನ್ನ; ಒಳಗಿನನ್ನ, ಹೊಡಗಿನನ್ನ, ಮುನ್ನಿನನ್ನ; ಹತ್ತನ್ನ.

6, Gen. ಅ, ಆ, ಇನ, ಅನ, ಅಳ, ಅರಿ, *e. g.* ಕೆಮ್ಮು, ತಪ್ಪ, ಬೆಳಗ, ಕಾಡ, (ನೂಡ); ನೂಡ; ಗಣ್ಣನ, ಕೂಸಿನ, ಕೆಮ್ಮಿನ, ತೆಂಗಿನ, ಬೆಕ್ಕಿನ, ಕನಸಿನ, ಬೆಳಗಿನ, ನೂಡನ, ಕೆಳಗಿನ, ಒಳಗಿನ, ಹೊಡಗಿನ, ಮುನ್ನಿನ, ಹಿನ್ನಿನ; ಕೆಳಗನ, ಮೇಲನ, ಒಳಗನ, ಹೊಡಗನ, ಮುನ್ನನ, ಹಿನ್ನನ, ಸುತ್ತನ; ಮೇಲಳ, ಹಿನ್ನಳ; ಅದನ, ಇದನ, ಅಷ್ಟನ, ಎಷ್ಟನ, ಒನ್ನನ, ನೂಡನ.

ಅಳ is another form of ಅನ.

7, Loc. ಅಲ್ಲಿ, (ಅಲಿ), ಇನ್ನೊಳಗೆ, ಇನಲ್ಲಿ, ಇಲಿ, ಅರಿಯೊಳಗೆ, ಅರಿಯಲ್ಲಿ, ಅರಿಯಲಿ, *e. g.* ಕಾಡಲ್ಲಿ, ನೂಡಲ್ಲಿ; ಕಾಡಿನೊಳಗೆ, ಕಾಡಿನಲ್ಲಿ, ಕೂಸಿನಲ್ಲಿ; ಕೆಳವಲಿ, ರಾವಲಿ, ಮೂಗಲಿ; ಅದೊಳಗೆ, ಅಷ್ಟೊಳಗೆ; ನಾಡಿದ್ಲಲ್ಲಿ, ಅಷ್ಟದ್ಲಲ್ಲಿ, ಒನ್ನದ್ಲಲ್ಲಿ, ಮೂಡದ್ಲಲ್ಲಿ, ನೂಡದ್ಲಲ್ಲಿ; ಒನ್ನದಲಿ, ಮೂಡದಲಿ.

123. Eight neuter nominal bases with final ಅ (words denoting direction. digvācaka, digvāci), which, in the ancient and mediæval dialect, and partly also in the modern one, are declined like some bases with the final euphony of ಉ § 122. (Their lengthened form appears in § 126).

a) in the ancient dialect

1, Nom. ಅ, *i. e.* the crude base, *viz.* ಅತ್ತ, ಇತ್ತ, ಉತ್ತ, ಎತ್ತ, ತೆಂಕ, ಪಡುವ, ಬಡಗ, ಮೂಡ.

4, Dat. ಅಣ್ಣೆ, *e. g.* ಅತ್ತಣ್ಣೆ, ಇತ್ತಣ್ಣೆ, ತೆಂಕಣ್ಣೆ, ಪಡುವಣ್ಣೆ, ಬಡಗಣ್ಣೆ, ಮೂಡಣ್ಣೆ.

5, Abl. ಅಣಿಂ, ಅಣಿಂನಂ, ಅಣಿನ್ನೆ, ಅಣುತ್ತಣಿಂ, *e. g.* ಅತ್ತಣಿಂ, ಅತ್ತಣಿಂನಂ, ಅತ್ತಣಿನ್ನೆ; ಎತ್ತಣಿಂ, ತೆಂಕಣಿಂ, ಬಡಗಣಿಂ, ಮೂಡಣಿಂ; ಮೂಡಣತ್ತಣಿಂ.

6, Gen. ಅಣ, ಅಣ್ಣ, *e. g.* ಅತ್ತಣ, ಇತ್ತಣ, ತೆಂಕಣ, ಪಡುವಣ, ಬಡಗಣ, ಮೂಡಣ.

The simple ಅಣ್ಣ appears in ಎತ್ತಣ್ಣು, that stands for the full form ಎತ್ತಣದು (see § 272 under No. 2).

b) in the mediæval dialect

1, Nom. ಅ, *i. e.* the crude base, *e. g.* ಅತ್ತೆ, ಇತ್ತೆ, ಎತ್ತೆ.

4, Dat. (ಅಣ್ಣೆ).

5, Abl. ಅಣಿಂ, (ಅಣಿನ್ದಂ), ಅಣಿನ್ನೆ, ಅಣಿನ್ದ, *e. g.* ಮೂಡಣಿಂ; ಎತ್ತಣಿನ್ನೆ; ಅತ್ತಣಿನ್ದ.

6, Gen. ಅಣ, ಅಳ, *e. g.* ಇತ್ತಣ, ಎತ್ತಣ, ತೆಂಕಣ, ಪಡುವಣ, ಬಡಗಣ, ಮೂಡಣ; ಎತ್ತಳ.

c) in the modern dialect

1, Nom. ಅ, *i. e.* the crude base, *e. g.* ಅತ್ತೆ, ಇತ್ತೆ.

4, Dat. ಅಣಕೆ or ಅಣಕ್ಕು, ಕೆ or ಕ್ಕು, *e. g.* ತೆಂಕಣಕೆ or ತೆಂಕಣಕ್ಕು; ಬಡಗಕೆ or ಬಡಗಕ್ಕು.

In ತೆಂಕಣಕೆ, ತೆಂಕಣಕ್ಕು the augment ಅಣ್ has received an ಅ, and as ಅಣ has become a part of the base, which is declined like a neuter base with final ಅ (§ 109). In ಬಡಗಕೆ, ಬಡಗಕ್ಕು no augment appears, and ಬಡಗ is treated as a neuter base with final ಅ.

5, Abl. ಅಣಿನ್ದ, ಅಣದಿನ್ದ, ಇನ್ದ, *e. g.* ತೆಂಕಣಿನ್ದ; ಮೂಡಣದಿನ್ದ; ಅತ್ತಿನ್ದ, ಇತ್ತಿನ್ದ.

For ಮೂಡಣದಿನ್ದ the base ಮೂಡಣ has been formed like that of ತೆಂಕಣ of the dative, and has been declined like a neuter base ending in ಅ (§ 109); *cf.* the ಹಿನ್ನೆಣದ in § 122 under letter b.

The bases for ಅತ್ತಿನ್ದ, ಇತ್ತಿನ್ದ seem to be ಅತ್ತು, ಇತ್ತು (ಅತ್ತೆ, ಇತ್ತೆ with final ಉ, § 122).

6, Gen. ಅಣ, ಅಣದ, *e. g.* ತೆಂಕಣ, ಪಡುವಣ, ಮೂಡಣ.

Regarding ಅಣದ see the ablative and locative.

7, Loc. ಅಣದಲ್ಲಿ, ಅಲ್ಲಿ, *e. g.* ಪಡುವಣದಲ್ಲಿ; ಬಡಗದಲ್ಲಿ.

The bases are ಪಡುವಣ and ಬಡಗ, that are declined like neuter bases with final ಅ (§ 109).

124. Remarks on the employment of the augments ಅದ್ and ಅಣ್ of §§ 122 and 123. (See also the declension of the pronoun ಏನ್ in § 125 and that of the plural of ಅದು, etc. in § 136).

ಅದ್ is used

1, in numerals (saṅkhyā), *e. g.* ಒನ್ನು, ಎರಡು, ಮೂಕು, ನಾಲ್ಕು, ಅಯ್ಯು, ಆಕು, ಐದು, ಎಂಟು, ಒಮ್ಮತ್ತು, ಪತ್ತು (ಹತ್ತು), ನೂಕು;

2, in pronouns (sarvanāma), *e. g.* ಅದು, ಇದು, ಉದು, ಆವುದು, ಯಾವುದು, ಸೆಜತು;

3, in terms denoting quantity (pramāṇavācī, pavan), their finals ತು, ತ್ತು, (ಸು, ಟು) being pronominal forms (see § 122), *e. g.* ಅನಿತು, ಇನಿತು, ಎನಿತು, ಅನಿತ್ತು, ಆಸು, ಈಸು, ಏಸು, ಆಟು, ಈಟು, ಎಟು, ಅಷ್ಟು, ಇಷ್ಟು, ಎಷ್ಟು; (the ಆಸು is probably another form of ಅನಿತು; ಆಟು one of ಅಷ್ಟು; ಅಷ್ಟು one of ಆಸುತು, the ತು having taken the form of ಟು and the ಆ having become short);

4, in the so-called adjectives (guṇavācīna), their finals ತು, ತ್ತು, ದು being pronominal forms, and the pronoun ಅದು, *e. g.* ಒಳ್ಳಿತು, ಒಳ್ಳಿತ್ತು, ಕೆಲದು, ಅನಿದು; (modern) ದೊಡ್ಡದು, ಸಣ್ಣದು, ಚಿಕ್ಕದು;

5, in verbal bases (kṛit), their end-syllables ಉದು or ಅದು being neuter pronouns, *e. g.* ಮಾಡಿದುದು, ಕೂಡಿದುದು, ಮಾಯ್ದು, ಕೂಡುವುದು, ಮಾಡಿದದು, (ಮಾಡಿದ್ದು), ಮಾಡುವದು;

6, in the term ಮೇಲುಮ, it being composed of ಮೇಲ್ and the neuter pronoun ಉಮ.

The Śābdānuśāsa under its sūtra 269 states that ಎಲ್ಲ (ಎಲ್ಲಂ), which is one of the words which express indefinite quantity (§ 90), exceptionally receives the augment ಆ in the neuter forms ಎಲ್ಲದಂ, ಎಲ್ಲಕ್ಕೆ, ಎಲ್ಲದ್ದು, ಎಲ್ಲದ್ದೋಳ್. The dative ಎಲ್ಲಕ್ಕೆ appears in the Śābdamanīdarpana, and ಎಲ್ಲಕ್ಕೆ, ಎಲ್ಲಕ್ಕೆ in the mediæval and modern dialect, in which forms the répha has disappeared. See the neuter plural of ಎಲ್ಲ in § 136, its epicene plural in § 119; cf. § 266.

ಅಣ್ is used

in nominal bases denoting direction (digvācaka, digvāci), e.g. ಮೇಗು, ಕೆಳಗು, ಪೂಜಗು, ಅತ್ತ, ಇತ್ತ, ತೆಂಕ, ಬಡಗ. Compare the terms ನಡು, ಕಡೆ, ಎಡೆ, ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಉಲ್ಲಿ, ಎಲ್ಲಿ in § 139.

125. Declension of the interrogative pronoun ಏನ್ (ಏಂ, cf. §§ 262. 269. 301), the augment being ಆದ್. This is not directly attached to ಏಂ or its crude form, but to ಏತು, i. e. ಏ and the pronominal form ತು (§ 122), literally meaning 'what-it'.

a) in the ancient dialect

- 1, Nom. ಂ, the crude base, i. e. ಏಂ; ಏ.
- 2, Acc. ಅಂ, the crude base, i. e. ಏನಂ; ಏ.
- 3, Instr. ಅದ್ರಿಂ, i. e. ಏತದಂ.
- 4, Dat. ಅದ್ರಿಕ್ಕೆ, ಆಕ್ಕೆ, ಕೆ, i. e. ಏತಕ್ಕೆ; ಏತಕ್ಕೆ; ಏಕ್ಕೆ.

ಏತಕ್ಕೆ is a mutilated form of ಏತಕ್ಕೆ; compare the mutilated forms of the dative of the mediæval and modern dialect in § 122 and in this paragraph. Such forms, therefore, must have existed in ancient times. In ಏಕ್ಕೆ the termination ಕೆ has been suffixed directly to ಏ. See also § 124 ಎಲ್ಲಕ್ಕೆ, ಎಲ್ಲಕ್ಕೆ for ಎಲ್ಲಕ್ಕೆ, ಎಲ್ಲಕ್ಕೆ.

- 5, Abl. ಅದ್ರಿತ್ತದ್ದಿಂ, i. e. ಏತದತ್ತದ್ದಿಂ.
- 6, Gen. ಅದ್ರಿ, i. e. ಏತದ.
- 7, Loc. ಅದ್ರಿಡ್ಲೋಳ್, i. e. ಏತದ್ಲೋಳ್.

b) in the mediæval dialect

- 1, Nom. ಂ, ನು, the crude base, i. e. ಏಂ; ಏನು; ಏ, (ಯಾ).

ಏನು is ಏಂ (ಏನ್) and the euphonic ಉ. ಯಾ is another form of ಏ (see § 41).

- 2, Acc. ಅಂ, ಆ, the crude base, i. e. ಏನಂ; ಏನ; ಏ.

- 3, Instr. ಅದ್ರಿಂ, i. e. ಏತದಂ, (ಯಾತದಂ).

- 4, Dat. ಆಕ್ಕೆ, ಆಕ್ಕೆ, ಕೆ, i. e. ಏತಕ್ಕೆ or ಏತಕ್ಕೆ, ಯಾತಕ್ಕೆ or ಯಾತಕ್ಕೆ; ಏಕ್ಕೆ, ಯಾಕ್ಕೆ.

- 5, Abl. (ಅದ್ರಿತ್ತದ್ದಿಂ), the termination of the instrumental.

- 6, Gen. ಅದ್ರಿ, i. e. ಏತದ, ಯಾತದ.

- 7, Loc. ಅದ್ರಿಡ್ಲೋಳ್, ಅದ್ರಿಡ್ಲೋಳು, ಅದ್ರಿಡ್ಲೋಳೆ, ಅದ್ರಿಲ್ಲಿ, ಅದ್ರಿಲ್ಲಿ, e. g. ಏತದಿಲ್ಲಿ.

c) in the modern dialect

- 1, Nom. ನು, the crude base, *i. e.* ವನು; ಯಾ.
- 2, Acc. ನು, ಅನು, ಅ, the crude base, *i. e.* ವನು; ವನನು; ವನ.
- 3, Instr. ಅನಿನ್ದ, *i. e.* ಯಾತನಿನ್ದ.
- 4, Dat. ಅಕ್ಕಿ, ಅಕ್ಕಿ, ಕೆ, *i. e.* ಯಾತಕ್ಕಿ or ಯಾತಕೆ; ಯಾಕೆ.
- 5, Abl. ಅನಿನ್ದ, *i. e.* ಯಾತನಿನ್ದ.
- 6, Gen. ಅನಿ, *i. e.* ಯಾತನ.
- 7, Loc. ಅನಿನ್ದಲಿ, ಅನಿನ್ದಲಿ, (ಅನಿನ್ದಲಿ), *e. g.* ಯಾತನಿನ್ದಲಿ.

126. Concerning the eight nominal bases with final ಅ mentioned in § 123 it is to be stated that in the nominative, accusative, and locative they may receive the termination ಅಲ್ or ಅಲು; ಅಲ್ or ಅಲು appears also in the ablative of the mediæval dialect, and ಅಲು in the ablative, genitive, and locative of the modern one. The declension of the lengthened bases is the following.

a) in the ancient dialect

- 1, Nom. the crude base, ಉ, *e. g.* ಮೂಡಲ್, ಪಡುವಲ್, ಅತ್ತಲ್; ಬಡಗಲು (in a śāśana of 1123 A. D.).

In this case the ಅಲ್ means 'place' (see § 109, letter α, Locative). The question arises whether *e. g.* ಮೂಡಲ್ may not be ಮೂಡ, the genitive of ಮೂಡು, the east (see the genitive with ಅ in §§ 120. 122), and ಅಲ್, *i. e.* the place of the east. For ಅತ್ತಲ್, ಇತ್ತಲ್, ಉತ್ತಲ್, ಎತ್ತಲ್, however, no base ending in ಉ has as yet been established; but see the curious modern ablative ಅತ್ತಿನ್ದ, ಇತ್ತಿನ್ದ in § 123, letter c.

- 2, Acc. the crude base, *e. g.* ಮೂಡಲ್, ಪಡುವಲ್, ಅತ್ತಲ್.

Here we have an accusative represented by the crude base; *cf.* the ancient accusative in §§ 120. 125. 127.

- 7, Loc. the crude base, *e. g.* ಮೂಡಲ್, ಪಡುವಲ್, ಅತ್ತಲ್.

In this case ಅಲ್ means 'in the place'. It is not impossible that ಅಲ್ has been suffixed to the genitive of ಮೂಡು and ಪಡುವು; but, as remarked above, a base ending in ಉ for ಅತ್ತಲ್, etc. is still to be established.

b) in the mediæval dialect

- 1, Nom. the crude base, ಉ, *e. g.* ಮೂಡಲ್, ಇತ್ತಲ್; ಮೂಡಲು, ಇತ್ತಲು.
- 5, Abl. ಇಂ, *e. g.* ಅತ್ತಲಿಂ.
- 7, Loc. the crude base, ಉ, *e. g.* ಮೂಡಲ್; ಮೂಡಲು.

c) in the modern dialect

- 1, Nom. ಉ, *i. e.* the crude base, *e. g.* ತೆಂಕಲು, ಬಡಗಲು, ಅತ್ತಲು.
- 5, Abl. ಇನ್ದ, *e. g.* ಅತ್ತಲಿನ್ದ, ಇತ್ತಲಿನ್ದ.
- 6, Gen. ಅ, *e. g.* ಬಡಗಲ, ಅತ್ತಲ.
- 7, Loc. ಅಲ್ಲಿ, *e. g.* ಮೂಡಲಲ್ಲಿ, ಪಡುವಲಲ್ಲಿ, ಬಡಗಲಲ್ಲಿ.

127. Declension of four nominal bases always ending in the euphonic ಉ (see § 122) that express time (kālavārāṇaka, kālavārāṇi), viz. ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು, the nominative, accusative, and locative of which have the same form, though the locative may receive also the terminations ಇನೋಳ್, ಇನಲ್ಲಿ. (Cf. the declension of ನಾಳೆ, etc. in § 139.)

a) in the ancient dialect

- 1, Nom. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು.
- 2, Acc. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು.
- 3, Instr. ಇಂ, *e. g.* ಅನ್ನಿಂ, ಇನ್ನಿಂ.
- 4, Dat. ಇಂಗೈ, *e. g.* ಅನ್ನಿಂಗೈ, ಇನ್ನಿಂಗೈ.
- 5, Abl. ಇನತ್ತಣಿಂ, *e. g.* ಅನ್ನಿನತ್ತಣಿಂ, ಇನ್ನಿನತ್ತಣಿಂ.
- 6, Gen. ಇನ, *e. g.* ಅನ್ನಿನ, ಇನ್ನಿನ.
- 7, Loc. the crude base, ಇನೋಳ್, ಇನಲ್ಲಿ, *e. g.* ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು; ಅನ್ನಿನೋಳ್; ಅನ್ನಿನಲ್ಲಿ,

b) in the mediæval dialect

- 1, Nom. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.
- An instance for ಉನ್ನು has not been found by the author.
- 2, Acc. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.
 - 3, Instr. the terminations of the ablative.
 - 4, Dat. ಇಂಗೈ, ಇಗೈ, *e. g.* ಇನ್ನಿಂಗೈ, ಎನ್ನಿಂಗೈ; ಎನ್ನಿಗೈ.
 - 5, Abl. ಇನಿಂ, ಇನಿನ್ನ, ಇನ್ನ, *e. g.* ಅನ್ನಿನಿಂ; ಎನ್ನಿನಿನ್ನ; ಎನ್ನಿನಿನ್ನ.
 - 6, Gen. ಇನ, *i. e.* ಅನ್ನಿನ, ಇನ್ನಿನ, ಎನ್ನಿನ.
 - 7, Loc. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.

c) in the modern dialect

- 1, Nom. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.
- 2, Acc. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.
- 3, Instr. the termination of the ablative.
- 4, Dat. ಇಗೈ, *i. e.* ಅನ್ನಿಗೈ, ಇನ್ನಿಗೈ, ಎನ್ನಿಗೈ.
- 5, Abl. ಇನಿನ್ನ, *e. g.* ಅನ್ನಿನಿನ್ನ, ಇನ್ನಿನಿನ್ನ.
- 6, Gen. ಇನ, *e. g.* ಅನ್ನಿನ, ಇನ್ನಿನ.
- 7, Loc. the crude base, ಇನಲ್ಲಿ, *e. g.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು; ಅನ್ನಿನಲ್ಲಿ.

128. The case-terminations for the singular of nominal bases with a radical final ಉ (see § 97), whether masculine, feminine, or neuter (see § 139 regarding ನಡು).

The bases comprise Kannada and Samskrita words. They can easily be distinguished from those in §§ 121, 122, and 127, as their final ಉ never unites with a following vowel without the euphonic augment ವ್ವ being inserted. For instance, we say ನಾಡಾಯಿತು (ನಾಡು ಆಯಿತು), ಮುತ್ತಾ

ಯಿತು (ಮುತ್ತು ಆಯಿತು), but we cannot say, as every intelligent teacher knows, ಕುರಾಯಿತು, ಮಡಾಯಿತು, but must say ಕುರುವಾಯಿತು (ಕುರು-ವ್-ಆಯಿತು), ಮಡುವಾಯಿತು (ಮಡು-ವ್-ಆಯಿತು). See § 215, 3, d.

The case-terminations are suffixed by means of a euphonic ವ್, except in one form of the dative.

a) in the ancient dialect

1, Nom. ಉ, *i. e.* the crude base, *e. g.* ಅನು, ಉಡು, ಎಲು, ಕರು, ಕಪು, ಕಳು, ಕೆಯ್ದು, ಕುರು, ತಣು, ತಳು, ತುಪು, ನಡು, ಪಡು, ಪುಡು, ಬಪು, ಬೆಟ್ಟು, ಮಡು; ಗುರು, ತನು, ಪರಶು, ಪಶು, ಭಾನು, ರಿಪು, ವಧು.

2, Acc. ಅಂ, *e. g.* ಕುರುವಂ (ಕುರು-ವ್-ಅಂ), ಪಡುವಂ (ಪಡು-ವ್-ಅಂ); ಗುರುವಂ (ಗುರು-ವ್-ಅಂ).

3, Instr. ಇಂ, ಇನಿಂ, ಇನ್ನಂ, ಇನ್ನಿನ್ನಂ, ಇನ್ನಿನ್ನೆ, *e. g.* ಮಡುವಿಂ, ನಡುವಿಂ, ಗುರುವಿಂ, ಮನುವಿಂ; ಮಡುವಿನಂ, ಗುರುವಿನಂ, ಮನುವಿನಂ; ಗುರುವಿನ್ನಂ; ಮಧುವಿನಿನ್ನಂ; ಮಧುವಿನಿನ್ನೆ.

4, Dat. ಗೆ, ಇಂಗೆ, *e. g.* ಮಡುಗೆ, ನಡುಗೆ, ತನುಗೆ; ಮಡುವಿಂಗೆ, ಗುರುವಿಂಗೆ.

5, Abl. ಇನತ್ತಣಿಂ, ಇನತ್ತಣಿನ್ನಂ, ಇನತ್ತಣಿನ್ನೆ, the terminations of the instrumental, *e. g.* ಧಾತುವಿನತ್ತಣಿಂ.

6, Gen. ಅ, ಆ, ಇನ, *e. g.* ಮಡುವ, ಕನ್ನವ, ಗುರುವ, ವಧುವ; ವಧುವಾ; ಮಡುವಿನ, ಗುರುವಿನ, ಮನುವಿನ.

7, Loc. ಒಳ್, (ಅಲ್ಲಿ), ಇನೊಳ್, ಇನಲ್ಲಿ, *e. g.* ಗುರುಳಿ, ಸ್ವಕರ್ತೃಳಿ; ಮಡುವಿನೊಳ್, ಗುರುವಿನೊಳ್; ಮಡುವಿನಲ್ಲಿ.

b) in the mediæval dialect

1, Nom. ಉ *i. e.* the crude base, ಉ, *e. g.* ಗಿಡು, ತುಪು, ಗುರು, ತನು; ಕಪುವು, ಗಿಡುವು, ಮೆರುವು (see § 113, and *cf.* § 130, letter b).

2, Acc. ಅಂ, (ಅನು), ಅ, *e. g.* ಅನುವಂ, ಕಪುವಂ, ಕೆಯ್ದುವಂ, ತುಪುವಂ, ಶಮ್ಭುವಂ; ಅನುವ, ಎಲುವ, ಕೆಯ್ದುವ, ತಳುವ, ನಡುವ, ಪಶುವ.

3, Instr. ಇಂ, ಇನಿಂ, *e. g.* ಪರಶುವಿಂ; ಅನುವಿನಂ.

4, Dat. ಗೆ, ಇಗೆ, (ಇಂಗೆ), *e. g.* ಶಮ್ಭುಗೆ, ಸಿಪುಗೆ; ಗುರುವಿಗೆ, ತನುವಿಗೆ.

5, Abl. (ಇನತ್ತಣಿಂ, etc.), the terminations of the instrumental.

6, Gen. ಅ, ಇನ, *e. g.* ಅನುವಿನ, ಉಡುವಿನ, ಕಪುವಿನ, ಕೆಯ್ದುವಿನ, ಗುರುವಿನ, ತುಪುವಿನ, ಶಮ್ಭುವಿನ.

7, Loc. (ಒಳ್), ಇನೊಳ್, ಇನೊಳು, ಇನೊಳಗೆ, ಇನಲ್ಲಿ, ಇನಲಿ, *e. g.* ತನುವಿನೊಳ್, ಬೆಟ್ಟುವಿನೊಳ್; ಅನುವಿನೊಳು, ತನುವಿನೊಳು; ತನುವಿನೊಳಗೆ; ಕೆಯ್ದುವಿನಲ್ಲಿ, ಸ್ವಕರ್ತೃವಿನಲ್ಲಿ; ಅನುವಿನಲಿ, ತುಪುವಿನಲಿ.

c) in the modern dialect

1, Nom. ಉ *i. e.* the crude base, ಉ (see § 113), *e. g.* ಗುರು; ಗುರುವು, ಹಸುವು.

2, Acc. ಅನ್ನು, ಅ, ಇನ, ಇನನ್ನು, the crude base, *e. g.* ಗುರುವನ್ನು, ಹಸುವನ್ನು; ಹಸುವ; ಗುರುವಿನ; ಗುರುವಿನನ್ನು; ಹಸು.

The strange forms ಗುರುವಿನ, ಗುರುವಿನನ್ನು are given in his 'Outlines of Kanarese Grammar', page 17, by Venkat Rango Katti, Kanarese Translator, E. D., Bombay, 1886.

Forms of the modern dialect like ಸಂಪತ್ತುವನ್ನು (of ಸಂಪತ್ತು) and ಹೊತ್ತುವನ್ನು (of ಹೊತ್ತು) in which the final ಉ is wrongly treated as if it were radical, are modern licenses in literature.

- 3, Instr. ಇನ್ನ, ಇನ್ನಿನ್ನ, *e. g.* ಗುರುವಿನ್ನ; ಗುರುವಿನನ್ನ.
- 4, Dat. ಇಗೆ, *e. g.* ಅನುವಿಗೆ, ಕಪುವಿಗೆ, ಗುರುವಿಗೆ, ಹಸುವಿಗೆ.
- 5, Abl. ಇನ್ನ, ಇನ್ನಿನ್ನ, *e. g.* ಗುರುವಿನ್ನ, ಹಸುವಿನ್ನ; ಗುರುವಿನನ್ನ, ಹಸುವಿನನ್ನ.
- 6, Gen. ಅ, ಇನ, *e. g.* ಹಸುವ; ಗುರುವಿನ, ಹಸುವಿನ.
- 7, Loc. ಅಲ್ಲಿ, ಇನಲ್ಲಿ, *e. g.* ಹಸುವಲ್ಲಿ; ಮಹುವಿನಲ್ಲಿ, ಗುರುವಿನಲ್ಲಿ, ಹಸುವಿನಲ್ಲಿ.

129. There are some nominal bases ending in ಲೂ, ಋ, ಋ, ಓ, and ಔ which in the singular are declined like those in § 128, *e. g.* ಪೂ, ಹೂ, ಪಿತ್ರು, ಮಾತೃ, ಋ, ಭೂ, ಗೋ, ಗ್ಲಾ.

a) in the ancient dialect

- 1, Nom. the crude base, *e. g.* ಪೂ, ಪಿತ್ರು, ಹೂ.
- 2, Acc. ಅಂ, *e. g.* ಪೂವಂ, ಪಿತ್ರುವಂ, ಗೋವಂ, ಗ್ಲಾವಂ.

In Śabdamanidarpaṇa p. 67 there is ಋವಿತ್ತಂ or the crude base. Cf. letter c.

- 3, Instr. ಇಂ, ಇನ್ನೆ, ಇನ್ನಂ, ಇನಿಂ, *e. g.* ಪೂವಿಂ, ಪಿತ್ರುವಿಂ; ಪೂವಿನ್ನೆ; ಪೂವಿನ್ನಂ; ಪೂವಿನಂ, ಪಿತ್ರುವಿನಂ.

- 4, Dat. ಗೆ, ಇಂಗೆ, *e. g.* ಪೂಗೆ, ಪೂವಿಗೆ, ಗೋವಿಗೆ.

- 5, Abl. ಇನತ್ತಣಿಂ, *e. g.* ಪೂವಿನತ್ತಣಿಂ.

- 6, Gen. ಅ, ಇನ, *e. g.* ಗೋವ, ಗ್ಲಾವ; ಪೂವಿನ, ಕರ್ತೃವಿನ, ಪಿತ್ರುವಿನ, ಹೂವಿನ, ಗೋವಿನ, ಗ್ಲಾವಿನ.

- 7, Loc. ಒಳ್, ಇನೊಳ್, *e. g.* ಗೋವೊಳ್; ಪೂವಿನೊಳ್, ಕರ್ತೃವಿನೊಳ್, ಗೋವಿನೊಳ್.

b) in the mediæval dialect

- 1, Nom. the crude base, ಉ, *e. g.* ಪೂ; ಪೂವು.

- 2, Acc. ಅಂ, *e. g.* ಪೂವಂ.

- 6, Gen. ಇನ, *e. g.* ಪೂವಿನ, ಹೂವಿನ.

c) in the modern dialect

- 1, Nom. the crude base, ಉ, *e. g.* ಹೂ, ಗೋ; ಹೂವು, ಗೋವು.

- 2, Acc. ಅನ್ನು, the crude base, *e. g.* ಹೂವನ್ನು; ಹೂ.

- 4, Dat. ಇಗೆ, *e. g.* ಹೂವಿಗೆ.

- 6, Gen. ಇನ, *e. g.* ಹೂವಿನ.

130. The case-terminations for the singular of masculine, feminine and neuter bases ending in ಇ, ಈ and ಎ. (Regarding some exceptions see § 139.)

The terminations are suffixed by means of a euphonic ಯ್, except in the dative (*cf.* the ದ್ in § 109, a, 6).

a) in the ancient dialect

1, Nom. ಇ, ಈ, ಎ, *i. e. the crude base, e. g.* ಪುಲಿ, ಕರಡಿ, ದಾನಿ, ಕವಿ, ತರುಣಿ, ಪ್ರೀ, ಸ್ತ್ರೀ; ಮನೆ, ಆಕೆ, ಈಕೆ, ಉಕೆ, ಸೀತೆ.

2, Acc. ಅಂ, (the crude base), *e. g.* ಪುಲಿಯಂ, ಗಾಳಿಯಂ, ದಾನಿಯಂ, ಕವಿಯಂ, ಸನಿಯಂ, ರುಚಿಯಂ, ಅರಾತಿಯಂ, ತರುಣಿಯಂ; ಸ್ತ್ರೀಯಂ; ಮನೆಯಂ, ಆನೆಯಂ, ಆಕೆಯಂ, ಈಕೆಯಂ, ಸೀತೆಯಂ.

The crude base is seen, *e. g.* in the following instance of Kṛṣṇa:—ಗಿಳಿ ಸೋವಾಕೆಗರ್. See § 120, a, 2.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಎ, *e. g.* ಕಿವಿಯಂ, ಜನಪತಿಯಂ, ಬಕಾರಿಯಂ, ಕೊಡಲಿಯಂ, ಕಡೆಯಂ, ಗಡೆಯಂ, ನಿಜುಗಿಯಂ, ಅಕ್ಕಸಾಲೆಯಂ; ನದಿಯನ್ನಂ, ಪಸುಮಿಡಿಯನ್ನಂ; ನಿರ್ದಯಿಯನ್ನೆ, ನದಿಯನ್ನೆ; ಅದ್ವಯ (in a śāṣana of 929 A. D.; Pampa Bhārata 1, 140; see Nripatunga's Kavirājamārga, edited by K. B. Pathak, B. A., introduction p. 2).

4, Dat. ಗೆ, *e. g.* ಕಿವಿಗೆ, ಮಣಿಗೆ, ಕವಿಗೆ, ಅಭಿಗೆ, ಸವತಿಗೆ, ಕಡೆಗೆ, ಮಹಿಗೆ, ನೀಚಿಗೆ, ಆಕೆಗೆ.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ, *e. g.* ಸ್ವಾಮಿಯತ್ತಣಿಂ, ತಂಗಾಳಿಯತ್ತಣಿಂ, ಕೆಪ್ಪೆಯತ್ತಣಿಂ, ಪಗೆಯತ್ತಣಿಂ, ರವ್ವೆಯತ್ತಣಿಂ; ಕೆಪ್ಪೆಯತ್ತಣಿನ್ನಂ; ಕೆಪ್ಪೆಯತ್ತಣಿನ್ನೆ, ಚಾದಿಯತ್ತಣಿನ್ನೆ.

6, Gen. ಆ, ಆ, *e. g.* ಗಾಳಿಯ, ಗಿಳಿಯ, ಸ್ವಾಮಿಯ, ರಕ್ಕಸಿಯ, ಕಾಗೆಯ, ಕಡೆಯ, ಕೆಪ್ಪೆಯ, ಕುದುರೆಯ, ಆನೆಯ, ಈಕೆಯ, ಆಕೆಯ; ಪುಲಿಯ, ಕಿರಾತೆಯ, ನೇತ್ರೆಯ, ಗಂಗೆಯ. See under § 109, a, 6, about the lengthening.

7, Loc. ಉಳ್, ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್, ಅಲು, ಅಲ್ಲಿ, *e. g.* ವಾರಣಾಸಿಯುಳ್ (in a śāṣana of 707 A. D.), ಬಾರಣಾಸಿಯುಳ್ (in a śāṣana of 866 A. D.); ಕಿವಿಯುಳ್, ಕೊಡಲಿಯುಳ್, ಭೂತವತಿಯುಳ್, ಇಳಿಯುಳ್, ಎಡೆಯುಳ್, ಧರೆಯುಳ್, ಸಭೆಯುಳ್; ಶ್ರಾಪೆಯುಳ್, ಗುಡಿಗೆಯುಳ್ (both in a śāṣana of 1076 A. D.), ಭರಿತಿಯುಳ್ (in a śāṣana of 1123 A. D.); ಉಡಿಯುಳ್, ಮನೆಯುಳ್; ಅವಧಿಯಲ್ (in a śāṣana of 1186 A. D.); ಪುರಿಗೆಯಲು (in a śāṣana of 1076 A. D.), ಹೆಬ್ಬಟ್ಟೆಯಲು (in a śāṣana of 1123 A. D.), ಯಾತ್ರೆಯಲು (in one of 1182 A. D.); ಕಿವಿಯಲ್ಲಿ, ಸಭೆಯಲ್ಲಿ.

b) in the mediæval dialect

1, Nom. ಇ, ಈ, ಎ, *i. e. the crude base, the augment ಉ* (see § 113), *e. g.* ತಾಯಿ, ಕೇರಿ; ಸ್ತ್ರೀ; ಮನೆ; ವಿಧಿಯು, ಅನ್ವೆಯು, ಸಭೆಯು, ಶಿಲೆಯು.

The augment ಉ, like that of § 128 and § 129, is in reality not euphonic or a help to enunciation, and is so to say, a superfluous addition. Like that of § 128 and § 129 it disappears in sandhi (§ 213 *seq.*).

2, Acc. ಅಂ, ಅನು, ಆ, *e. g.* ಭಕ್ತಿಯಂ, ಕವಿತೆಯಂ, ಅನ್ವೆಯಂ; ಪ್ರಸಿದ್ಧಿಯನು, ಆಜ್ಞೆಯನು, ಚರಿತೆಯನು; ಮಹೀಪತಿಯ, ಇಲಿಯ, ಕೃತಿಯ, ತನ್ನಿಯ, ಮತಿಯ, ಗಣ್ಣಿಯ.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನ, *e. g.* ಅರ್ತಿಯಂ, ಪ್ರೀತಿಯಂ, ಮಾದ್ವೆಯಂ; ಪಾಣಿಯನ್ನಂ, ಭ್ರಾತೃಯನ್ನಂ, ಹತಿಯನ್ನಂ; ಆಡಿಯನ್ನ, ಉತ್ತಿಯನ್ನ, ಪರಿಯನ್ನ, ಮತಿಯನ್ನ, ಪ್ರವರ್ತನೆಯನ್ನ; ಕಠಾರಿಯನ್ನ, ಸನ್ನಿಯನ್ನ, ಚಮ್ಮಟಗಿಯನ್ನ.

4, Dat. ಗೆ, *e. g.* ನನ್ನಿಗೆ, ತಾಯಿಗೆ, ಭಕ್ತಿಗೆ, ಮೂರ್ತಿಗೆ, ತನ್ನೆಗೆ, ಆಕೆಗೆ, ಸುತೆಗೆ, ಶಿಲೆಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, etc.), ಇನ್ನವು, the terminations of the instrumental, *e. g.* ತುದಿಯನ್ನವು; ಎಡೆಯನ್ನ.

6, Gen. ಆ, *e. g.* ಹತ್ತಿಯ, ತಂಗಿಯ, ಆನೆಯ, ಮನೆಯ, ತನ್ನೆಯ, ಆಕೆಯ, ಈಕೆಯ.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಆಲು, ಅಲ್ಲ, ಅಲಿ, *e. g.* ಕ್ಷಿತಿರ್ಯೋಳ್, ಬೀದಿಯೋಳ್, ಇಳಿಯೋಳ್, ಎಚ್ಚುಪಾಕೆಯೋಳ್; ಅವನಿಯೋಳು, ಧರಣಿಯೋಳು, ಪೊಡವಿಯೋಳು, ಕಡೆಯೋಳು, ವೇಳೆಯೋಳು; ರಾಸಿಯೋಳಗೆ, ಅವನಿಯೋಳಗೆ, ಪೊಡವಿಯೋಳಗೆ, ಕತ್ತಲೆಯೋಳಗೆ, ಕಥೆಯೋಳಗೆ, ವಿಗಡಾಗೆಯೋಳಗೆ; ಆದಿಯಲು; ಹಿಡಿಯಲ್ಲಿ, ಚೆಡ್ಡಿಕೆಯಲ್ಲಿ; ಗೋಷ್ಠಿಯಲಿ, ಜೀರ್ಣೋದಯಲಿ, ಪರಿಯಲಿ, ಭಕ್ತಿಯಲಿ, ತಲೆಯಲಿ, ಬೆಣ್ಣೆಯಲಿ, ಮುಲೆಯಲಿ, ಸನ್ನೆಯಲಿ, ಸೇವೆಯಲಿ.

c) in the modern dialect

1, Nom. ಇ, ಈ, ಎ, *i. e.* the crude base, the augment ಉ (see § 113), *e. g.* ತಂಗಿ, ಕಪಿ, ಕವಿ; ಸ್ತ್ರೀ; ಕೆನ್ನೆ, ಬೆಣ್ಣೆ; ಗಿಳಿಯು, ನುಡಿಯು, ಪಕ್ಷಿಯು, ಸ್ತ್ರೀಯು, ಕ್ರಿಯೆಯು, ವಿದ್ಯೆಯು, ಆಕೆಯು.

2, Acc. ಅನು, ಅನ್ನು, ಅ, ಆನ, lengthening of the final vowel, the crude base, *e. g.* ದಾರಿಯನು, ಬೇಲಿಯನು, ಬುದ್ಧಿಯನು, ಸೇವೆಯನು; ಪ್ರೀತಿಯನ್ನು, ಮುನಿಯನ್ನು, ಎಮ್ಮೆಯನ್ನು, ಅಪಾವೆಯನ್ನು; ದನಿಯು, ಮತಿಯು, ಮುನಿಯು, ಹೆಣ್ಣುತಿಯು, ಬೆಳೆಯು, ಕಪಾಕೆಯು, ಕೀರ್ತನೆಯು; ತಂಗಿನ, ತಾಯಿನ, ಹುಡುಗಿನ, ಅತ್ತೇನ, ಸೊಸೇನ; ಅಂಗೀ, ಕೊಳ್ಳೀ, ಗಾಳೀ, ಕಪೀ, ಚಾಡೀ, ಬಾವೀ, ಅಡಿಕೇ, ಕಾಗೇ, ಕೊಟ್ಟೀ, ತನ್ನಲೇ, ತಲೇ, ತಪಾಗೇ, ಮನೇ, ಮನ್ನೇ, ಸೋಗೇ; ಕನ್ನಡಿ, ಗುಗ್ಗರಿ, ಆನೆ, ಮನೆ.

ಅನ is ಅನು with a final ಅ, and ತಂಗಿನ, ಅತ್ತೇನ, etc. stand for ತಂಗಿಯನ, ಅತ್ತೆಯನ, etc. The forms ಅಂಗೀ, etc., ಅಡಿಕೇ, etc., stand for ಅಂಗಿಯ, etc., ಅಡಿಕೆಯ, etc.

3, Instr. ಇನ್ನ, *e. g.* ಮುನಿಯನ್ನ, ನುಡಿಯನ್ನ, ತನ್ನೆಯನ್ನ, ಮದೆಯನ್ನ.

4, Dat. ಗೆ, *e. g.* ಮುನಿಗೆ, ನುಡಿಗೆ, ತಾಯಿಗೆ, ನಾಯಿಗೆ, ಸ್ತ್ರೀಗೆ, ಅತ್ತೆಗೆ, ಸೊಸೆಗೆ, ತನ್ನಗೆ, ಆಕೆಗೆ, ಮನೆಗೆ, ಆನೆಗೆ.

5, Abl. ಇನ್ನ, *e. g.* ಮುನಿಯನ್ನ, ದೊರೆಯನ್ನ, ಸರಿಯನ್ನ.

6, Gen. ಅ, ಆ, lengthening of the final vowel, *e. g.* ಮುನಿಯ, ನಾಯಿಯ, ಸ್ತ್ರೀಯ, ತನ್ನೆಯ, ಸೊಸೆಯ, ಆಕೆಯ, ಈಕೆಯ, ತಲೆಯ, ಕೋಗಿಲೆಯ; ಬಟ್ಟೆಯಾ, ಹಾದಿಯಾ; ತಾಯಾ, ಕಾಯಾ, ಗಾಳೀ, ನೆಲ್ಲೀ, ಹೆಲ್ಲೀ, ಕೊಡಚೀ, ಹಿತ್ತಾಳೀ, ತನ್ನೇ, ಆನೇ, ಕುದುರೇ, ಕೆಪೇ, ಕೊಪೇ, ಬೋರೇ, ಬಾವೇ, ಮೋಪೇ, ಮನೇ, ಸಾಲೇ.

ತಾಯಾ, etc., ತನ್ನೇ, etc. stand for ತಾಯಿಯ, etc., ತನ್ನೆಯ, etc.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, ಂಲಿ, ಲಿ, *e. g.* ಪೊಡವಿಯೋಳಗೆ, ಸಭೆಯೋಳಗೆ, ಮಡೆಯೋಳಗೆ; ಮುನಿಯಲ್ಲಿ, ಮನೆಯಲ್ಲಿ; ದಿಟ್ಟಿಯಲಿ, ಕಡೆಯಲಿ, ಸಭೆಯಲಿ, ಮಮತೆಯಲಿ; ಬಾವಿಲಿ, ಹನ್ನಿಲಿ, ಹಾದಿಲಿ; ಇಚ್ಚೆಲಿ, ಕಡೆಲಿ, ತಿಪ್ಪೇಲಿ, ಮನೇಲಿ; ಕೇರಿಲಿ, ದಾರಿಲಿ, ನೆತ್ತಿಲಿ, ಬೀದಿಲಿ, ಸಂಗತಿಲಿ, ಎಣ್ಣೆಲಿ.

ಬಾವಿಲಿ, etc., ಇಚ್ಚೆಲಿ, etc. stand for ಬಾವಿಯಲಿ, etc., ಇಚ್ಚೆಯಲಿ, etc.; and ಕೇರಿಲಿ, etc. are corrupted forms of ಕೇರಿಯಲಿ, etc. (*cf.* § 121, letter c).

131. The case-terminations of the plural of neuter bases with final ಅ are given in § 118, and those of the plural of masculine and feminine (and epicene) bases with final ಆ in § 119.

Here follow the case-terminations for the plural of neuter bases, (the feminine bases ತಾಯ್, ಪೆಣ್, and the masculine-neuter base ಆಳ್) ending in consonants (§ 120), in the vowel ಉ that, occasionally also in the ancient dialect, is euphonically suffixed (§ 121), and in the euphonical vowel ಉ that in each dialect is always suffixed (§ 122), and further those

for the plural of masculine, feminine and neuter bases ending in the radical vowel ಉ (§ 128), in ಊ, ಋ, ೠ, ಓ and ಔ (§ 129), and in ಇ and ಎ (§ 130), the case-terminations nowhere indicating the gender (see § 132 wherein the gender, to some extent, appears from the terminations of the plural).

The case-terminations are

a) in the ancient dialect

1, Nom. ಗಳ್, ಕಳ್, ಗಳು, *e. g.* ಕಣ್ಣಳ್, ಮುಳ್ಳಳ್, ಊರ್ಗಳ್, ಕಾಲ್ಗಳ್, ಕೇರ್ಗಳ್, ಗೇಣ್ಣಳ್, ತೋಳ್ಗಳ್, ಅಗದ್ಗಳ್, ಬಾಸುದ್ಗಳ್, ಮುಗುದ್ಗಳ್, ಕುರುಳ್ಗಳ್, ಕನರ್ಗಳ್, ಕೆನರ್ಗಳ್, ಆಳ್ಗಳ್, ತಾಯ್ಗಳ್, ಪೆಣ್ಣಳ್, ಕೋಣ್ಣಳ್, ನಾಡ್ಗಳ್; ಕಲ್ಪುಗರ್ (in a śāśana of 1187 A. D.); ಅರಸುಗರ್, ನಾಲ್ಕುಗರ್, ಅಯ್ಯುಗರ್, ನೂರುಗರ್, ಕರ್ಪುಗರ್, ಕೂರ್ಪುಗರ್, ಬೆಳ್ಳುಗರ್; ಗುರುಗರ್, ತುಹುಗರ್, ತರುಗರ್, ಮಧುಗರ್; ಪೂಗರ್, ಪಿತ್ಯುಗರ್, ಭ್ರಾತೃಗರ್; ಕಲಗರ್, ಕವಿಗರ್, ಚಾಗಿಗರ್, ಪಾಪಿಗರ್, ಸ್ವಾಮಿಗರ್, ಉಕ್ತಿಗರ್, ಕಿವಿಗರ್; ತನ್ನೆಗರ್, ಅತ್ತೆಗರ್, ಆಕೆಗರ್, ಎಡೆಗರ್, ತೊಡೆಗರ್, ದೆನೆಗರ್, ಮನೆಗರ್, ಕುದುರೆಗರ್; ಗುರುಗಳು, ಸ್ವಾಮಿಗಳು (both in a śāśana of 1182 A. D.).

2, Acc. ಅಂ, *e. g.* ಕಾಲ್ಗಂ, ಊರ್ಗಂ; ತುಹುಗಂ; ಕೇರಿಗಂ; ಮೊಳೆಗಂ.

3, Instr. ಇಂ, (ಇಂದಂ, ಇಂದೆ), *e. g.* ಕಾಯ್ಗಿಂ, ಪಣ್ಣಿಗಿಂ, ತಳಿಗಿಂ; ಆಕೆಗಿಂ, ಅಪ್ಪಿಗಿಂ, ಉದಾಹರಣೆಗಿಂ.

4, Dat. ಗೆ, ಉಗೆ, *e. g.* ಊರ್ಗಲೆ; ಕಿವಿಗಲೆ; ಶತ್ರುಗಳಿಗೆ (in a śāśana of 1187 A. D.).

The ಉ in ಉಗೆ is merely euphonic.

5, Abl. (ಅತ್ತಣಿಂ, ಅತ್ತಣಿಂದಂ, ಅತ್ತಣಿಂದೆ), the terminations of the instrumental, *e. g.* ಕೋಡ್ವಳಿಂ; ಕಾಡಿಯಳ್ಳಿಗಳನ್ನೆ.

6, Gen. ಅ, ಆ, *e. g.* ಕಣ್ಣಳ, ಮೆಯ್ಯಳ, ಕುರುಳ್ಳಳ; ಗುರುಗಳ, ತುಹುಗಳ, ಪೂಗಳ, ಬಿರಯಿಗಳ, ಸ್ವಾಮಿಗಳ; ಗುರುಗಳಾ.

7, Loc. ಒಳ್, (ಅಲ್ಲಿ), *e. g.* ಕಣ್ಣಳೊಳ್; ಚಾಗಿಳೊಳ್; ಸಮ್ಪಿಗೆಳೊಳ್.

b) in the mediæval dialect

1, Nom. ಗಳ್, ಗಳು, *e. g.* ಹೆಣ್ಣಳ್, ಪುಲ್ಲಳ್, ಪೂಗಳ್; ತಾಯಿಗಳ್, ಮಹಿಗಳ್, ಬಳ್ಳಿಗಳ್, ಗಣ್ಡುಗಳ್, ತನ್ನೆಗಳ್, ಗಣ್ಣೆಗಳ್; ತಾಯ್ಕಳು, ಕಾಲ್ಕಳು; ನೆಲ್ಲುಗಳು, ಮುಗುಳುಗಳು; ಎತ್ತುಗಳು; ಕಡುಗಳು, ವಸುವುಗಳು; ತಾಯಿಗಳು, ಕುದುರೆಗಳು.

In ವಸುವುಗಳು the termination ಗಳು has been appended to the euphonic ಉ of the nominative singular (see § 128, letter b).

2, Acc. ಅಂ, ಅನು, ಆ, *e. g.* ಕಾಲ್ಗಂ; ಒಡಲುಗಳಂ, ಆಳುಗಳಂ; ಅನುಗಳಂ, ಕಡುಗಳಂ; ವ್ರತಿಗಳಂ, ಮಾಲೆಗಳಂ; ನೆಲೆಗಳನು, ಮಹಿಮೆಗಳನು; ಕಲ್ಪುಗಳ, ಕೋಲುಗಳ, ಸರಳುಗಳ, ಮಾತುಗಳ, ಕೆಯ್ದುಗಳ, ವಸ್ತುಗಳ, ಅಲಿಗಳ, ಉಕ್ತಿಗಳ, ಮಿಳಿಗಳ, ಗಡ್ಡೆಗಳ.

3, Instr. ಇಂ, ಇಂದಂ, ಇಂದೆ, ಇಂದೆ, ಇ, *e. g.* ಶ್ರುತಿಗಳಂ, ಸ್ತುತಿಗಳಂ; ಧ್ವನಿಗಳಂದಂ; ಕೆಯ್ದುಗಳನ್ನೆ, ಉಕ್ತಿಗಳನ್ನೆ, ಸೂಕ್ತಿಗಳನ್ನೆ; ಕೆಯ್ದುಗಳನ್ನೆ, ವಿಧಿಗಳನ್ನೆ, ವಿಣೆಗಳನ್ನೆ; ಮಾಯೆಗಳ.

For the ಇ in ಮಾಯೆಗಳ see § 109, letters b and c.

4, Dat. ಗೆ, ಇಗೆ, *e. g.* ಅರ್ಥಿಗಳಿಗೆ; ಕಾಲ್ಗಿಗೆ, ತಳಿಗಿಗೆ, ಅರಸುಗಳಿಗೆ, ಗುರುಗಳಿಗೆ, ಜೀವಿಗಳಿಗೆ, ಅಡಿಗಳಿಗೆ, ಕಿವಿಗಳಿಗೆ, ಸುಹುಗಳಿಗೆ, ನಿಷ್ಕುಗಳಿಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, etc.), the terminations of the instrumental, *e. g.* ಮನೆಗಳಿಂ.

6, Gen. ಅ, *e. g.* ಕಾಲ್ಗಳ; ಅರಸುಗಳ, ಎತ್ತುಗಳ, ಮುತ್ತುಗಳ; ಧೇನುಗಳ, ಸಶುಗಳ; ಪೂಗಳ; ತಾಯಿಗಳ.

7, Loc. ಒಳ್ಳೆ, (ಒಳ್ಳು), ಒಳ್ಳಗೆ, ಅಲ್ಲಿ, ಅಲ್ಲಿ, *e. g.* ಗಡ್ಡುಗಳೊಳ್; ಕವ್ವಿಗಳೊಳಗೆ, ದೆಸೆಗಳೊಳಗೆ; ನಾಯ್ಗಳಲ್ಲಿ; ಮತಿಗಳಲಿ, ಮನೆಗಳಲಿ, ದೊನ್ನೆಗಳಲಿ, ವೇಳೆಗಳಲಿ, ಸಭೆಗಳಲಿ, ಹಣೆಗಳಲಿ.

c) in the modern dialect

1, Nom. ಗಳು, *e. g.* ಕಡ್ಡುಗಳು, ಮುಳ್ಳುಗಳು, ಹಣ್ಣುಗಳು, ಕಾಲುಗಳು, ಹೆಸರುಗಳು, ಆಳುಗಳು; ಎತ್ತುಗಳು, ಕೂಸುಗಳು, ಮಾತುಗಳು; ಗುರುಗಳು, ವಸ್ತುಗಳು, ಹಸುಗಳು; ಪೂವುಗಳು, ಗೋಗಳು, ಕರ್ತೃಗಳು; ತಾಯಿಗಳು, ಮುನಿಗಳು, ಕುನ್ನಿಗಳು, ಇಲಿಗಳು, ಕಾಯಿಗಳು; ತನ್ನೆಗಳು, ದೊರೆಗಳು, ಮೊಲೆಗಳು, ಮೊಳೆಗಳು.

Another plural is formed by adding the plural of the pronouns ಅವ or ಅವಳು, *viz.* ಅವರು, to the nominative plural, *e. g.* ದೊರೆಗಳವರು, ಶ್ರೀಗಳವರು, or to the nominative singular, *e. g.* ಚಕ್ರವರ್ತಿಯವರು. Cf. § 119, c, 1.

2, Acc. ಅನ್ನು, ಅ, *e. g.* ಕಲ್ಲುಗಳನ್ನು, ಹಣ್ಣುಗಳನ್ನು, ಕಾಲುಗಳನ್ನು, ಆಳುಗಳನ್ನು; ಎತ್ತುಗಳನ್ನು, ಮಾತುಗಳನ್ನು, ಒಡ್ಡುಗಳನ್ನು; ಗುರುಗಳನ್ನು, ವಸ್ತುಗಳನ್ನು; ಮುನಿಗಳನ್ನು, ಇಲಿಗಳನ್ನು, ಕಾಯಿಗಳನ್ನು, ರೂಪಾಯಿಗಳನ್ನು; ತನ್ನೆಗಳನ್ನು, ಎಲೆಗಳನ್ನು; ಕೂಸುಗಳ, ಗುರುಗಳ, ಮುನಿಗಳ.

3, Instr. ಇನ್ನು, *e. g.* ಕಾಲುಗಳಿನ್ದ, ಉಗುರುಗಳಿನ್ದ; ಎತ್ತುಗಳಿನ್ದ, ಕೂಸುಗಳಿನ್ದ; ಗುರುಗಳಿನ್ದ; ಮುನಿಗಳಿನ್ದ, ಕಡ್ಡಿಗಳಿನ್ದ, ಗಜಗಳಿನ್ದ; ದೊರೆಗಳಿನ್ದ, ಗೆರೆಗಳಿನ್ದ.

4, Dat. ಇಗೆ, *e. g.* ಬಾಲುಗಳಿಗೆ; ಎತ್ತುಗಳಿಗೆ, ಕೂಸುಗಳಿಗೆ, ನಾಡುಗಳಿಗೆ; ಗುರುಗಳಿಗೆ, ಕಹುಗಳಿಗೆ; ಪಿತ್ಯಗಳಿಗೆ; ಮುನಿಗಳಿಗೆ, ಪ್ರಾಣಿಗಳಿಗೆ; ಪಾತ್ರೆಗಳಿಗೆ, ಹಲಗೆಗಳಿಗೆ.

5, Abl. the termination of the instrumental.

6, Gen. ಅ, *e. g.* ಕಲ್ಲುಗಳ, ಬೇರುಗಳ; ಕೂಸುಗಳ, ಬೆಕ್ಕುಗಳ; ಗುರುಗಳ, ಕಹುಗಳ; ಪಿತ್ಯಗಳ; ಮುನಿಗಳ, ನಾಯಿಗಳ, ಇಲಿಗಳ; ತನ್ನೆಗಳ, ಗೋಡೆಗಳ.

7, Loc. ಒಳ್ಳಗೆ, ಅಲ್ಲಿ, ಅಲ್ಲಿ, *e. g.* ಕಲ್ಲುಗಳೊಳಗೆ, ನಾಡುಗಳೊಳಗೆ, ಕಣಿಗಳೊಳಗೆ; ನಾಡುಗಳಲ್ಲಿ, ಗುರುಗಳಲ್ಲಿ, ಮುನಿಗಳಲ್ಲಿ, ಕುಕುಗಳಲ್ಲಿ, ನಾಯಿಗಳಲ್ಲಿ, ಅಡವಿಗಳಲ್ಲಿ, ಟೊಂಗಿಗಳಲ್ಲಿ; ನದಿಗಳಲಿ.

132. As has been remarked in § 131 there are such plural case-terminations for nominal bases as indicate their gender, but only to a certain extent; for these terminations are of an epicene character (*cf.* § 102, 4), and besides in poetical diction are appended even to neuter objects. (*Cf.* the terminations in §§ 118. 119. 134.)

The terminations that are affixed to bases ending in ಇ, ಈ, (ಉ, *e. g.* in ತೊಡ್ಡು), ಋ, ಎ, (ಯ್, in ತಾಯ್), (ಃ, *e. g.* in ಮುಗಿಲ್), are the following:—

a) in the ancient dialect

1, Nom. ಅರ್, ಇರ್, ಗಳಿರ್, ಅರಿರ್, ಅರ್ಕಳ್, ಅರ್ಕಳಿರ್, ದಿರ್, ದಿರ್ಕಳ್, ವಿರ್, ವಿರಿರ್, ವರ್ಕಳ್, ವರ್ಗಳ್, *e. g.* ತನ್ನೆಯರ್, ಅತ್ತೆಯರ್, ದೇವಿಯರ್, ಸ್ತ್ರೀಯರ್, ಪಣ್ಣತಿಯರ್, ಕಾನ್ತೆಯರ್, ಸೂಳಿಯರ್; ತೊಡ್ಡರ್ (of ತೊಡ್ಡು); ಮುಗಿಲ್ಲರ್, ದೆಸೆಗಳರ್; ದೇವಿಯರಿರ್, ಸ್ತ್ರೀಯರಿರ್; ತನ್ನೆಯರ್ಕಳ್, ಅತ್ತೆಯರ್ಕಳ್, ಕಾಮಿನಿಯರ್ಕಳ್, ಸ್ತ್ರೀಯರ್ಕಳ್; ದೇವಿಯರ್ಕಳಿರ್; ತನ್ನೆದಿರ್, ತಾಯ್ದಿರ್, ತಂಗಿದಿರ್, ಅತ್ತೆದಿರ್, ಸೊಸೆದಿರ್; ತನ್ನೆದಿರ್ಕಳ್, ಅತ್ತೆದಿರ್ಕಳ್; ತನ್ನೆವಿರ್, ತಾಯ್ವಿರ್, ಭ್ರಾತೃವಿರ್, ಅತ್ತೆವಿರ್,

ಸೊಸೆಯರ್, ಆಕೆಯರ್, ಈಕೆಯರ್; ಅತ್ತೆಯದಿರ್; ತನ್ನೆವರ್ಕ್ಕರ್, ಅತ್ತೆವರ್ಕ್ಕರ್, ಈಕೆವರ್ಕ್ಕರ್; ಅತ್ತೆವರ್ಕ್ಕರ್, ಆಕೆವರ್ಕ್ಕರ್, ಈಕೆವರ್ಕ್ಕರ್.

The ಯ್ in ತನ್ನೆಯರ್, etc. is euphonic or a help to enunciation. ಗಳಿರ್ consists of ಗಳ and ಇರ್, ಅರಿರ್ of ಅರ್ and ಇರ್, ಅರ್ಕ್ಕರ್ of ಅರ್ and ಕಳ್, ಅರ್ಕ್ಕರ್ of ಅರ್ and ಕಳ್ and ಇರ್, ದಿಕ್ಕರ್ of ದಿರ್ and ಕಳ್, ವಿರಿರ್ of ವಿರ್ and ಇರ್, ವಿಕ್ಕರ್ of ವಿರ್ and ಕಳ್, ವಿಗರ್ of ವಿರ್ and ಗಳ್. In ದಿರ್ and ವಿರ್ the ದ್ and ವ್ are euphonic (cf. § 119, a).

2, Acc. ಅಂ, *e. g.* ಸ್ತ್ರೀಯರಂ.

3, Instr. ಇಂ, (ಇನ್ದಂ, ಇನ್ದ), *e. g.* ಕಾಮಿನಿಯರ್ಕ್ಕಳಿಂ.

4, Dat. ಗೆ, ಗ್ಗೆ, *e. g.* ಸ್ತ್ರೀಯರ್ಗೆ or ಸ್ತ್ರೀಯರ್ಗ್ಗೆ, ಕಾನ್ತೆಯರ್ಗೆ or ಕಾನ್ತೆಯರ್ಗ್ಗೆ, ಸೊಳೆಯರ್ಗೆ or ಸೊಳೆಯರ್ಗ್ಗೆ. See § 119, a, 4 as to the doubling.

5, Abl. (ಅತ್ತಣಿಂ, etc., the terminations of the instrumental).

6, Gen. ಅ, *e. g.* ತನ್ನೆಯರ.

7, Loc. (ಒಳ್, ಅಲ್ಲಿ).

b) in the mediæval dialect

1, Nom. ಅರ್, ಇರ್, ಗಳಿರ್, ಅರು, ಆರ್, *e. g.* ತನ್ನೆಯರ್, ಕೆಳದಿಯರ್, ಮಾತೃಕೆಯರ್, ತೊತ್ತರ್ (of ತೊತ್ತು); ತೊತ್ತಿರ್ (of ತೊತ್ತು); ಮುನಿಗಳಿರ್, ಸುಮತಿಗಳಿರ್, ಅನ್ನಗಳಿರ್; ಕನ್ನರೆಯರು, ದೇವತೆಯರು, ಅರಸಿಯರು, ವಿಲಾಸಿನಿಯರು, ಅವ್ವೇರು; ಕುಲಚ್ಛಾಯಾರ್.

ಅವ್ವೇರು stands for ಅವ್ವೆಯರು. The ಆರ್ in ಕುಲಚ್ಛಾಯಾರ್ has been adopted from Tamil (by the Basavapurāṇa).

6, Gen. ಅ, *e. g.* ಸೊಳೆಯರ.

7, Loc. (ಒಳ್, ಒಳು, ಅಲ್ಲಿ), *e. g.* ಸತಿಯರೊಳು.

c) in the modern dialect

1, Nom. ಅರು, ಎದಿರು, *e. g.* ತಂಗಿಯರು, ಮಡದಿಯರು, ಸ್ತ್ರೀಯರು, ಸೊಸೆಯರು, ಸೊಳೆಯರು, ಅಕ್ಕಸಾಲೆಯರು; ಓರೆಗಿತ್ತಿರು, ಬಡಿಗೇರು; ಸೊಸೆನ್ನಿರು.

ಓನೆಗಿತ್ತಿರು, ಬಡಿಗೇರು stand for ಓರೆಗಿತ್ತಿಯರು, ಬಡಿಗೇಯರು.

133. Let it be remarked here that many declinable bases are optionally pluralised in Kannada, 1, neuters expressing the idea of genus, species or kind (jāti), as ಆನೆ, ಕುದುರೆ, ಕಾಲಾಳ್, ಹಂಸೆ, ಸೊಗ, ಕೊಗಿಲೆ, ತುಮ್ಮಿ, ಎರಳೆ, ಪುಲ್ಲೆ; 2, neuters of numerical character (saṅkhyēya, saṅkhyānavastu), as ದೆಸೆ, ಲೋಕ, ಯುಗ; 3, numerals (saṅkhyē, saṅkhyāna), as ನಾಲ್ಕು, ಅಯ್ಯ, ನೂರು; and 4, abstract neuters (bhāva), as ಕೂರ್ಪು, ಬೆಳ್ಳು, ಕರ್ಪು. See § 354, I.

134. The case-terminations of the plural of feminines of which the singular in the ancient dialect ends in ಅಳ್, in the mediæval dialect in ಅಳ್ or ಅಳು, and in the modern dialect in ಅಳು. (Regarding their singular see §§ 120, 121, and regarding the plural of their masculine bases, § 119.)

a) in the ancient dialect

1, Nom. ದಿರ್, (and with the elision of ಅಳ್) ಅರ್, ಕಳ್, *e. g.* ಅವ್ವಿರ್ (of ಅವಳ್), ಇವ್ವಿರ್ (of ಇವಳ್), ಉವ್ವಿರ್ (of ಉವಳ್), ಅವ್ವಿರ್, ಪೆವ್ವಿರ್, ಕರಿಯ್ವಿರ್, ಬಿಳಿಯ್ವಿರ್,

ಎಳೆಯಲ್ಲಿರ್, ಪಡೆಯಲ್ಲಿರ್, ನರಡನೆಯಲ್ಲಿರ್, ಮೂಕನೆಯಲ್ಲಿರ್, ಪತ್ತನೆಯಲ್ಲಿರ್, ಮಗಲ್ಲಿರ್; ಅವರ್, (of ಅವಳ್), ಇವರ್ (of ಇವಳ್), ಉವರ್ (of ಉವಳ್), ಆರ್ (of ಆವಳ್), ಪೆವರ್ (of ಪೆವಳ್), ಇನಿಯರ್ (of ಇನಿಯಳ್), ಕರಿಯರ್ (of ಕರಿಯಳ್); ಮಕ್ಕಳ್ (of ಮಗಳ್).

ಆರ್ stands for ಅವರ್ (see § 135). The case-terminations for the oblique cases are identical with those of the plural of the masculine bases.

b) in the mediæval dialect

1, Nom. ಅರ್, ಅರು, *e. g.* ಅವರ್, ಇವರ್, ಒರ್ಬರ್, ಒರ್ವರ್, ಆರ್; ಅವರು, ಇವರು, ಆರು.

c) in the modern dialect

1, Nom. ಅರು, *e. g.* ಅವರು, ಇವರು, ಒಬ್ಬರು, ಯಾರು.

135. In the preceding paragraph we have met with the forms ಆರ್, ಆರು and ಯಾರು as the nominative plural of feminines with final ಅಳ್ and ಅಳು. It is to be added here that the same forms of the plural are also those of the masculine interrogative pronouns ಅವನ, (ಅವನು), ಯಾವನು, ದಾವನು, their singular being declined like that of masculine bases with final ಅ (§ 117). *Cf.* § 270.

a) in the ancient dialect

1, Nom. ಆರ್ .

ಆರ್ is a contraction of ಅವರ್ (see § 265).

2, Acc. ಆರಂ.

4, Dat. ಆರ್ಗೆ.

6, Gen. ಆರ, ಆರ್.

ಆರ್ occurs only in ಆರ್ತ for ಆರತು or ಆರದು, of whom it? whose (is) it? (§ 270).

b) in the mediæval dialect

1, Nom. ಆರ್.

2, Acc. ಆರಂ.

4, Dat. (ಆರ್ಗೆ), ಆರಿಗೆ, ಆರಿಂಗಿ.

6, Gen. ಆರ.

c) in the modern dialect

1, Nom. (ಆರು), ಯಾರು, ದಾರು.

2, Acc. ಯಾರನ್ನು, ದಾರನ್ನು; ಯಾರ, ಯಾರನ್ನ.

4, Dat. ಯಾರಿಗೆ, ದಾರಿಗೆ.

6, Gen. ಯಾರ, ದಾರ.

136. The plural of the neuter pronouns ಅದು, ಇದು, ಉದು, ಅವುದು, ಪೆವಿತು, ಎಲ್ಲದು (§ 102, s. b. c), ಯಾವದು, ದಾವದು, and of the neuter pronominal bases (so-called adjectives, § 102, s. c) with final ತು, ತ್ತು and ದು (*cf.* §§ 116. 122. 276), such as ಒಳ್ಳಿತು, ಒಳ್ಳಿತ್ತು, ಮೆಲ್ಲಿತು, ಮೆಲ್ಲಿತ್ತು, ಬೆಟ್ಟಿತು, ಬೆಟ್ಟಿತ್ತು, ತೆಳ್ಳಿತು, ತೆಳ್ಳಿತ್ತು, ನೇರಿತು, ನೇರಿತ್ತು, ಅಸಿದು, ಬಸಿದು, ಇನಿದು, ಪಿರಿದು,

ಕಡಿದು, ನಿಡಿದು, ಕಿಪ್ಪಿದು, ಬಿಳಿದು, ಕರಿದು. Regarding their singular see §§ 122. 124, and regarding their masculine and feminine or epicene, plural §§ 119. 134).

a) in the ancient dialect

1, Nom. ಅವು, ಇವು, ಉವು, ಅವು, ಪೆವು, ಎಲ್ಲವು; ಒಳ್ಳಿದುವು, ಮೆಲ್ಲಿದುವು, ಬೆಟ್ಟಿದುವು, ತೆಳ್ಳಿದುವು, ತೋರಿದುವು, ನೇರಿದುವು; ಅಸಿಯವು, ಬಸಿಯವು, ಇಸಿಯವು, ಪಿರಿಯವು, ಕಡಿದುವು, ನಿಡಿದುವು, ಕಿಪ್ಪಿದುವು, ಬಿಳಿದುವು, ಕರಿದುವು.

In ಅವು ಉವು is attached to the base ಅವ (§ 117), and in ಪೆವು, ಎಲ್ಲವು ಅವು to ಪೆವು, ಎಲ್ಲ; in ಒಳ್ಳಿದುವು, etc. (of ಒಳ್ಳಿತು, etc.) the ಉವು is joined to a euphonic ವ್ (cf. the masculine bases ಒಳ್ಳಿದ, ಮೆಲ್ಲಿದ, ತೆಳ್ಳಿದ, etc. in § 117); in ಅಸಿಯವು, etc. the pronominal ದು (§ 122) has been dropped and ಅವು (for ಉವು) been suffixed to the original base ಅಸಿ, etc. by means of a euphonic ಯ್, or to their genitive (see § 276). Regarding the ವು compare the plural signs ಮ್ and ವು in §§ 137. 193, remarks.

- 2, Acc. ಅವಂ, ಇವಂ, ಉವಂ, (ಅವುಂ, ಪೆವುಂ, ಒಳ್ಳಿದುವಂ, ಅಸಿಯವಂ), ಎಲ್ಲವಂ, ಎಲವಂ.
- 3, Instr. ಅವಱಂ, ಇವಱಂ, ಎಲ್ಲವಱಂ, (ಪೆವುಱಂ, ಒಳ್ಳಿದುವಱಂ, ಅಸಿಯವಱಂ).
- 4, Dat. ಅವರ್ಕ್ಕ, ಇವರ್ಕ್ಕ, ಎಲ್ಲವರ್ಕ್ಕ, ಪೆವುರ್ಕ್ಕ, (ಒಳ್ಳಿದುವರ್ಕ್ಕ, ಅಸಿಯವರ್ಕ್ಕ).
- 5, Abl. (ಅವಱತೆಣಿಂ, ಅವಱಂ).
- 6, Gen. ಅವಱ, ಇವಱ, ಪೆವುಱ, ಎಲ್ಲವಱ, (ಒಳ್ಳಿದುವಱ, ಅಸಿಯವಱ).
- 7, Loc. ಅವಱೊಳ್, ಇವಱೊಳ್, ಪೆವುಱೊಳ್, ಎಲ್ಲವಱೊಳ್; ಅವಱಲ್ಲಿ, ಇವಱಲ್ಲಿ.

b) in the mediæval dialect

1, Nom. ಅವು, ಇವು, ಅವು, ಎಲ್ಲವು.

The plurals ಪೆವು, ಒಳ್ಳಿದುವು, etc. have not been found by the author.

- 2, Acc. ಅವಂ, ಇವಂ; ಎಲ್ಲವಂ, ಎಲ್ಲವ.
- 3, Instr. (ಅವಱಂ).
- 4, Dat. ಅವಕ್ಕೆ or ಅವಕೆ, ಇವಕ್ಕೆ or ಇವಕೆ.
- 5, Abl. (ಅವಱತೆಣಿಂ, ಅವಱಂ).
- 6, Gen. ಅವಱ, ಇವಱ.
- 7, Loc. ಅವಱಲ್ಲಿ; ಎಲ್ಲವಱಲ್ಲಿ.

c) in the modern dialect

1, Nom. ಅವು, ಇವು, ಯಾವವು, ದಾವವು, ಎಲ್ಲವು; ಅವುಗಳು, ಇವುಗಳು, ಯಾವವುಗಳು, ಎಲ್ಲವುಗಳು.

In ಅವುಗಳು, etc. the termination ಗಳು (see it e. g. in § 131) has been added to ಅವು, etc.

- 2, Acc. ಅವನು, ಇವನು; ಅವನ್ನು, ಇವನ್ನು; ಅವುಗಳನ್ನು, ಇವುಗಳನ್ನು.
- 3, Instr. ಅವುಗಳಿನ್ನ, ಇವುಗಳಿನ್ನ.
- 4, Dat. ಅವಕ್ಕೆ or ಅವಕೆ, ಇವಕ್ಕೆ or ಇವಕೆ; ಅವುಗಳಿಗೆ, ಇವುಗಳಿಗೆ.
- 5, Abl. ಅವುಗಳಿನ್ನ, ಇವುಗಳಿನ್ನ.
- 6, Gen. ಅವುಗಳ, ಇವುಗಳ.
- 7, Loc. ಅವುಗಳೊಳಗೆ, ಇವುಗಳೊಳಗೆ; ಅವುಗಳಲ್ಲಿ, ಇವುಗಳಲ್ಲಿ.

137. Declension of the personal pronouns and of the reflexive pronoun (see § 102, 7, 8, a).

a) in the ancient dialect

Singular.

1, Nom. ಂ (ಠ before vowels), viz. ಆಂ (ಆನ್), ನಾಂ (ನಾನ್); ನೀಂ (ನೀನ್); ತಾಂ (ತಾನ್).

According to some ancient poets also ನಾಂ (ನಾನ್) is used (Śābdānuśāsana sūtra 288; see the plural).

The long vowel of the crude form of the above terms, as will be seen, presents itself as short in the oblique cases of the singular as well as of the plural.

2, Acc. ಅಂ, viz. ಎನ್ನಂ, ನಿನ್ನಂ, ತನ್ನಂ; (ನನ್ನಂ); (ಎನ್ನ, see § 352, 1 b).

The ಠ is an augment; its doubling is euphonic (see e. g. § 109, b and c).

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, viz. ಎನ್ನಿಂ, ನಿನ್ನಿಂ, ತನ್ನಿಂ; ಎನ್ನಿನ್ನಂ, ನಿನ್ನಿನ್ನಂ, ತನ್ನಿನ್ನಂ; ಎನ್ನಿನ್ನೆ, ನಿನ್ನಿನ್ನೆ, ತನ್ನಿನ್ನೆ; (ನನ್ನಿಂ, etc.).

4, Dat. ಂಗೆ, viz. ಎನಗೆ, ನಿನಗೆ, ತನಗೆ; (ನನಗೆ).

The forms are irregular, as after the euphonic augment ಠ (ಂ) the letter ಆ has been inserted; ಎನಗೆ, etc. stand for ಎಂಗೆ, etc. (cf. e. g. letter c and § 117, a).

5, Abl. ಅತ್ತಣಿಂ, etc., e. g. ಎನ್ನತ್ತಣಿಂ, ನಿನ್ನತ್ತಣಿಂ, ತನ್ನತ್ತಣಿಂ; (ನನ್ನತ್ತಣಿಂ, etc.).

6, Gen. ಅ, viz. ಎನ, ನಿನ, ತನ; ಎನ್ನ, ನಿನ್ನ, ತನ್ನ; (ಎನ್, ನಿನ್, ತನ್); (ನನ, etc.).

The not doubling of the augment ಠ appears when the pronouns ಆತು, ಆತ್ತು (substitutes for ಆಮ, see § 122) are added to the genitive, e. g. ಎನತು, (ನನತು), ಎನತ್ತು, (ನನತ್ತು). Exceptionally the pronominal form ತು (see § 122) is suffixed to ಎನ್, ನಿನ್, ತನ್, e. g. ಎನ್ನು (see § 272, 2).

7, Loc. ಒಳ್ (ಅಲ್ಲಿ), viz. ಎನ್ನೊಳ್, ನಿನ್ನೊಳ್, ತನ್ನೊಳ್; (ನನ್ನೊಳ್, ನನ್ನಲ್ಲಿ).

Plural.

1, Nom. ಂ (ಠ before vowels), ವು, ಂಗಳ್, viz. ಆಂ (ಆನ್), ನೀಂ (ನೀನ್), ತಾಂ (ತಾನ್); (ನಾಂ); ನಾವು (in a śāṣana of 1181 A. D.), ತಾವು (in a śāṣana of 1123 A. D.); ಆಂಗಳ್, ನೀಂಗಳ್, ತಾಂಗಳ್.

The change of the sōnnā into ಮ್ and ವು (see also the mediæval and modern forms) reminds one of the ವ್ as a sign of the plural in ಅಪ್ಪ, etc. (§ 136) and of that of the plural of the personal terminations (§ 193). Cf. § 265.

2, Acc. ಅಂ, viz. ಎಮ್ಮಂ, ನಿಮ್ಮಂ, ತಮ್ಮಂ; (ನಮ್ಮಂ).

3, Instr. ಇಂ, etc., e. g. ಎಮ್ಮಿಂ, ನಿಮ್ಮಿಂ, ತಮ್ಮಿಂ; (ನಮ್ಮಿಂ, ನಮ್ಮಿನ್ನೆ, ನಮ್ಮಿನ್ನಂ).

4, Dat. ಂಗೆ, viz. ಎಮಗೆ, ನಿಮಗೆ, ತಮಗೆ; (ನಮಗೆ).

Regarding the form see the remark under the dative singular. In the often-used form of reduplication ತಮ ತಮಗೆ the ತಮ is an abbreviation of ತಮಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, etc., e. g. ಎಮ್ಮತ್ತಣಿಂ, etc.); (ನಮ್ಮತ್ತಣಿಂ, ನಮ್ಮತ್ತಣಿನ್ನೆ, ನಮ್ಮತ್ತಣಿನ್ನಂ).

6, Gen. ಅ, viz. ಎಮ, ನಿಮ, ತಮ; ಎಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ; (ನಮ್ಮ).

The not doubling of the augment ಮ್ appears when the pronouns ಆತು, ಆತ್ತು are added to the genitive, e. g. ಎಮತು, ಎಮತ್ತು. In the often-used form of reduplication ತಮ್ ತಮ್ಮ the ತಮ್ is an abbreviation of ತಮ or ತಮ್ಮ. Cf. § 250.

7, Loc. ಒಳ್ಳಾ, (ಅಲ್ಲಿ), viz. ಎಮ್ಮೊಳ್, ನಿಮ್ಮೊಳ್, ತಮ್ಮೊಳ್; (ನಮ್ಮೊಳ್, ನಮ್ಮಲ್ಲಿ).

b) in the mediæval dialect

Singular.

1, Nom. ಒ, ನು, the crude base, viz. ಆಂ (ಆನ್), ನೀಂ (ನೀನ್), ತಾಂ (ತಾನ್); ನಾಂ (ನಾನ್); ಆನು, (ನೀನು), ತಾನು; ನಾ, ನೀ, ತಾ.

2, Acc. ಅಂ, viz. ಎನ್ನಂ, ನಿನ್ನಂ, ತನ್ನಂ; ಎನ್ನುವಂ, ನಿನ್ನುವಂ, ತನ್ನುವಂ.

In ಎನ್ನುವಂ, etc. a euphonic ಉ has been added to ಎನ್ನ್, etc. which has been treated as if it were radical (see § 128).

3, Instr. (ಇಂ), ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನೆ, e. g. (ಎನ್ನಿನ್ನಂ, ನಿನ್ನಿನ್ನಂ; ನಿನ್ನಿನ್ನೆ; ತನ್ನಿನ್ನೆ.

4, Dat. ಂಗೆ, viz. ಎನಗೆ, ನಿನಗೆ, ತನಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, etc.).

6, Gen. ಆ, viz. ಎನ್ನ, ನಿನ್ನ, ತನ್ನ.

7, Loc. ಒಳ್ಳಾ, ಬಳ್ಳಾ, ಬಳ್ಳಗೆ, (ಅಲ್ಲಿ), e. g. ತನ್ನೊಳ್; ನಿನ್ನೊಳ್; ತನ್ನೊಳ್ಳು; ತನ್ನೊಳ್ಳಗೆ.

Plural.

1, Nom. (ಂ or ಮ್), ವು, viz. (ಆಂ, etc.); ಆವು, ನಾವು, ನೀವು, ತಾವು.

2, Acc. ಅಂ, viz. ಎಮ್ಮಂ, (ನಮ್ಮಂ), ನಿಮ್ಮಂ, ತಮ್ಮಂ; ಎಮ್ಮುವಂ, ನಿಮ್ಮುವಂ, ತಮ್ಮುವಂ.

3, Instr. (ಇಂ), ಇನ್ನಂ, (ಇನ್ನೆ), e. g. ಎಮ್ಮಿನ್ನಂ, ನಿಮ್ಮಿನ್ನಂ.

4, Dat. ಂಗೆ, viz. ಎಮ್ಮಗೆ, ನಿಮ್ಮಗೆ, ತಮ್ಮಗೆ, ತಮ್ಮಗೆ, ತಮ್ಮಗೆ.

The ವ್ in ಎನಗೆ and ತನಗೆ is an optional substitute for ಮ್; see § 225. In the often-used ತಮ ತಮಗೆ and ತವ ತವಗೆ the ತಮ and ತವ are abbreviations of ತಮಗೆ and ತವಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, etc.).

6, Gen. ಆ, e. g. ತಮ; ಎಮ್ಮ, (ನಮ್ಮ), ನಿಮ್ಮ, ತಮ್ಮ.

7, Loc. (ಬಳ್ಳಾ), ಬಳ್ಳು, etc., e. g. ತನ್ನೊಳ್ಳು.

c) in the modern dialect

Singular.

1, Nom. ನು, the crude base, viz. ನಾನು, ನೀನು, ತಾನು; ನಾ, ನೀ, ತಾ.

2, Acc. ಅನು, ಅನ್ನು, ಅ, viz. ನನ್ನನು, ನಿನ್ನನು, ತನ್ನನು; ನನ್ನನ್ನು, ನಿನ್ನನ್ನು, ತನ್ನನ್ನು; ನನ್ನ, ನಿನ್ನ, ತನ್ನ.

3, Instr. ಇನ್ನ, viz. ನನ್ನಿ, ನಿನ್ನಿ, ತನ್ನಿ; ನನ್ನಿ, ನಿನ್ನಿ, ತನ್ನಿ.

4, Dat. ಂಗೆ, ಇಗೆ, viz. ನನಗೆ, ನಿನಗೆ, ತನಗೆ; ಎನಗೆ, ನನಗೆ, ನಿನಗೆ, ತನಗೆ; ನನಗೆ, ನಿನಗೆ, ತನಗೆ.

In ನನಗೆ, etc. the euphonic ಇ of § 117, letter c, has been inserted. ಎನಗೆ is occasionally used in proverbs.

5, Abl. the termination of the instrumental.

6, Gen. ಆ, viz. ನನ, ನಿನ, ತನ; ನನ್ನ, ನಿನ್ನ, ತನ್ನ; (ನನ್, ನಿನ್, ತನ್).

ನನ್ in ನನ್ನಗೆ, ನನ್ನನ, ನಿನ್ in ನಿನ್ನಗೆ, ನಿನ್ನನಿ, and ತನ್ in ತನ್ನ (i. e. ತನ್ ಅದು) are abbreviations of ನನ, ನಿನ, ತನ (see § 272, 2).

7, Loc. (ಬಳ್ಳಗೆ), ಅಲ್ಲಿ, ಅಲ್ಲಿ, viz. ನನಲ್ಲಿ, ನಿನಲ್ಲಿ, ತನಲ್ಲಿ; ನನ್ನಲ್ಲಿ, ನಿನ್ನಲ್ಲಿ, ತನ್ನಲ್ಲಿ; ನನಲಿ, ನಿನಲಿ, ತನಲಿ; ನನ್ನಲಿ, ನಿನ್ನಲಿ, ತನ್ನಲಿ.

Plural.

- 1, Nom. **ವು**, *viz.* ನಾವು, ನೀವು, ತಾವು.
- 2, Acc. **ಅನು**, **ಅನ್ನು**, **ಅ**, *viz.* ನಮ್ಮನು, ನಿಮ್ಮನು, ತಮ್ಮನು; ನಮ್ಮನ್ನ, ನಿಮ್ಮನ್ನ, ತಮ್ಮನ್ನ; ನಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ.

3, Instr. **ಇನ್ನ**, *viz.* ನಮಿನ್ನ, ನಿಮಿನ್ನ, ತಮಿನ್ನ; ನಮ್ಮಿನ್ನ, ನಿಮ್ಮಿನ್ನ, ತಮ್ಮಿನ್ನ.

4, Dat. **ಂಗೇ**, *viz.* ನಮಗೆ, ನಿಮಗೆ, ತಮಗೆ.

For ತಮ ತಮಗೆ, which is often used, see under letter *b*.

5, Abl. the termination of the instrumental.

6, Gen. **ಅ**, *viz.* ನಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ; ನಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ.

ನಮ್ in ನಮ್ಮಗೆ, ನಮ್ಮಕ್ಕಳು, ನಮ್ಮನೆ, ನಿಮ್ in ನಿಮ್ಮನೆ, and ತಮ್ in ತಮ್ಮಮ್ಮ are abbreviations of ನಮ, ನಿಮ, ತಮ.

7, Loc. (**ಒಳಗೆ**), **ಅಲ್ಲಿ**, **ಅಲ್ಲಿ**, *viz.* ನಮ್ಮಲ್ಲಿ, ನಿಮ್ಮಲ್ಲಿ, ತಮ್ಮಲ್ಲಿ; ನಮಲ್ಲಿ, ನಿಮಲ್ಲಿ, ತಮಲ್ಲಿ; ನಮ್ಮಲ್ಲಿ, ನಿಮ್ಮಲ್ಲಿ, ತಮ್ಮಲ್ಲಿ; ನಮಲಿ, ನಿಮಲಿ, ತಮಲಿ.

138. As it is possible to trace the origin of the personal pronouns and the reflexive pronoun almost with certainty, the following etymological remarks on them may not be out of place.

a) Forms of their nominative singular in the five chief Draviḍa languages.

Kannada ಆಂ (ಆನ್), ನಾಂ (ನಾನ್), ನಾನು, ನಾ;

Malayāḷa ಇಾನ್;

Tamiḷ ಯಾನ್, ನಾನ್;

Tuḷu ಯಾನ್;

Tēḷugu ಏನು, ನೇನು, ಏ, ನೇ.

Kannada ನೀಂ (ನೀನ್), ನೀನು, ನೀ;

Malayāḷa ನೀ;

Tamiḷ ನೀ;

Tuḷu ಈ;

Tēḷugu ನೀವು, ಈವು.

Kannada ತಾಂ (ತಾನ್), ತಾನು, ತಾ;

Malayāḷa ತಾನ್;

Tamiḷ ತಾನ್;

Tuḷu ತಾನ್;

Tēḷugu ತಾನು, ತಾ.

b) Its crude forms.

The finals **ಂ**, **ನ್**, **ನು**, **ವು** are not radical, as is learned from the forms **ನಾ**, **ನೇ**, **ಏ**; **ನೀ**, **ಈ**; **ತಾ**; they are signs of the nominative singular. Cf. § 114.

Without them the bases are **ಆ**, **ನಾ**, **ಇಾ**, **ಯಾ**, **ಏ**, **ನೇ**; **ಈ**, **ನೀ**; **ತಾ**. (Cf. also the interrogative **ಏ** in § 265.)

c) The forms used for the oblique cases.

In the oblique cases the long vowels are, as a rule, short. If we accept the long vowels to be primitive, the shortening rests on nothing else but euphonism employed in attaching the case-terminations (*cf.* ಎಲ್ಲಿ = ಆವಲ್ಲಿ, ಎ + ಅಲ್ಲಿ in § 265).

Kannada ಆ appears as ಎ, ನಾ as ನ, Malayâla ಇ as ಎ and ಇ (this occasionally in the dative), Tamil ಯಾ, ನಾ appear as ಎ, Tulu ಯಾ appears as ಯ and following a consonant as ಎ, Têlugu యి, నే appear as నా (in the genitive and dative) and as న (in the accusative). The forms of the oblique cases for the first person are, therefore, ఎ, ఇ, న, నా.

Kannada and Malayâla ನೀ appear as ని, Tulu ಈ appears likewise as ని, Têlugu ನೀ appears as ని (in the accusative) and as నీ (in the genitive and dative), Tamil: ನೀ appears as ని, ను, లు. Thus the forms for the oblique cases of the second person are ನೀ, ని, ను, లు.

The form for the oblique cases of ತಾ, the reflexive pronoun (the pronoun of the third person), is ತ in Kannada, Malayâla, Tamil, Tulu, and Têlugu.

d) Probable origin of the three pronouns.

1, That of the first person.

The vowels used in the formation of this person are ಆ, ಆ, ಇ, ಎ, ಏ. The exceptional ಇ of the dative of Malayâla may be dismissed from further consideration, as the regular vowel of its dative too is ಎ; it may be added that ಇ and ಎ frequently interchange in Kannada (see *e. g.* § 66; § 109, b, a).

The short ಆ and ಎ of the oblique cases have been taken to be the shortened forms of ಆ and ಏ (above letter c); if the reverse be accepted, no material difference will proceed from it. Let the radical vowels be ಆ and ಏ.

Which of the two vowels has been leading in the formation of the pronoun of the first person? We may say the one or the other, because they are related and occasionally interchanged, *e. g.* Kannada ಆ, ಎ, ಓ! (see § 140); ಆ, ಎ, what? which? ಆರ್, ಏರ್, a pair of oxen yoked to the plough; ಆಪ್, ಏಪ್ to be possible; ಸಾರ್, ಸೇರ್, to be or become near; Tamil, Têlugu ಆ, ಎ, ಓ; Tamil ಆದು, Têlugu యి, a river. (Regarding the interchange of short ಆ and ಎ *cf.* *e. g.* ಆ, ಎ, ಓ! (see § 140); ಆನ್, ಎನ್, to say; ಕಯ್, ಕೆಯ್, the hand; ತಲೆ, ತೇಲೆ the head; ಆರ್ಕ, ಎರ್ಕ, swallow-wort).

If we take ಏ (or ಆ) as the leading vowel, the idea which underlies the formation of the pronoun of the first person, is that of calling the attention of another or others to one's self or the 'I', the particle ಏ (or ಎ) being commonly used in calling, or calling to, a person near or at a distance (see § 140). ಎಂ (or ಆಂ) thus is the person that desires to be taken notice of, 'the-o-here'!

But what about the initial consonants ಯ್, ಜ್ and ನ್? Do they in any way influence the meaning of ಎಂ (ಆಂ) or in other words are they essential?

The answer must be in the negative already on account of their not appearing in Kannaḍa ಅ, Tēlugu ಏನು, ಎ, and, as a rule, in the oblique cases.

In order to explain this we add that the letter ಯ್ (like the Samskr̥ita ಯ್) is a semi-vowel in Kannaḍa, and especially Kannaḍa and Tēlugu people very often use it euphonicly as a help to pronouncing the initial vowels ಇ, ಈ, ಎ, ಏ (§ 41; cf. also the euphonic ಯ್, e. g. in §§ 113. 130. 132); only exceptionally it has disappeared in the tadbhavas ಅಮ್ (=ಯನು) and ಉಗ್ (=ಯುಗ್); in the tadbhavas ಎತಿ (=ಯತಿ), ಎತ್ತ್ (=ಯತ್ತ್), ಎವ್ (=ಯವ್) the initial ಎ, when not preceded by a consonant or a consonant with a euphonic ಉ, is pronounced ಯ್. Also before ಆ the ಯ್ is euphonicly sounded, e. g. ಆ, ಯಾ, what? which?, ಆರ್ ಯಾರ್, who?, Tām̐l ಆರ್, ಯಾರ್, who?, ಆನೈ, ಯಾನೈ, an elephant, Tēlugu ಎನ, ಯಾನ wild, which is likewise done when an initial ಎ appears as ಯಾ, e. g. ಎಲಕ್ಕ, ಯಾಲಕ್ಕ, cardamoms, ಎತ, ಯತ, a picotta, ಎ, ಯಾ, what? which?, ಎಕೆ, ಯಾಕೆ, why? (or when an initial short ಎ appears as ಯ, e. g. ಎಣ್ಣೆ, ಯಣ್ಣೆ, oil, ಎಮ್ಮೆ, ಯಮ್ಮೆ, a female buffalo, Tēlugu ಎವರು, ಯವರು, who?). Thus the initial ಯ್ of the nominative singular of the pronoun of the first person must be declared to be unessential or simply euphonic, when at the same time one considers that occasionally it has no place there, that ಇರ್ and ನ್ are used in its stead, and that it is not found in the oblique cases.

ಇರ್ is never initial in a true Kannaḍa and Tēlugu word; but is found as the initial of some Tām̐l, Malayāla and Tuḷu terms. The form ಇರ್ನ of the first pronoun is Malayāla. ಇರ್ is another form of ನ್; thus Tām̐l ಇರ್ಯಾಕು, ನಾಯ್ಕು are Kannaḍa ನೇನರ್, the sun; Tām̐l ಇರ್ಯಾಲು, ನಾಲು are Kannaḍa ನೇಲ್, ನೇಲ್, to be suspended; Tām̐l ಇವುಲಿ, ನವಿರ are Kannaḍa ನವಿಲ್, Tēlugu ನೆಮ್ಮ, ನೆಮಲಿ, ನೆವಲಿ, a peacock. Besides, as apparently in the first person of the pronoun, it makes its appearance as a vowel (ಎ or ಏ) also in other words, as does likewise its co-ordinate and substitute ನ್. For instance for Tām̐l ಇರ್ಯಾಲು, ನಾಲು and Kannaḍa ನೇಲ್, to be suspended, there is the ancient Kannaḍa ಎದಲ್ (Tēlugu ವೇಲು); Tēlugu ನೆಮ್ಮ, a peacock, appears also as ಎಮ್ಮ; Tām̐l ಇಣ್ಣು, ಇಣ್ಣು, ನಣ್ಣು, a crab, are ಎಡಿ in Kannaḍa and ಎಣ್ಣೆ in Tēlugu (in Kannaḍa there is also the primitive form ಎನಡಿ, a crab); Kannaḍa ನಾಳೆ, Tām̐l ನಾಳೈ, Malayāla ನಾಳೆ, to-morrow, are ಎಲ್ಲಿ in Tēlugu and ಎಲ್ಲಿ in Tuḷu. There is, therefore, no reason for considering the ಇರ್ to be an essential part of the nominative of the pronoun of the first person, as it bears the same character as the semi-vowel ಯ್; it is used to facilitate pronunciation by a small section of the Draviḍa people.

ನ್ bears no character in the pronoun different from that of its substitutes ಇರ್ and ಯ್, the last occurring in Tām̐l side by side with ನ್; it too is simply euphonic (cf. the ನ್ of the second person), although it has been, and still is, often used in the nominative of the pronoun and its oblique cases by a large number of the Draviḍas. By the bye, in a few tadbhavas ನ್ appears as a direct

substitute of ಯ್, *e. g.* in Kannaḍa ನೊಗ (=ಯುಗ), a yoke, and in Tamil ಇಮ, ನಮ (=ಯಮ), Yama.

2, That of the second person.

The vowels used in the formation of the second person are ಈ, ಇ, and ಉ.

That the initial consonant ನ್ is not essential, but euphonic, follows from its absence in Tulu ಈ, Tēlugu ಈವ in the nominative, and Tamil ಉ in the oblique cases (*cf.* the ನ್ of the first person).

The leading vowel is ಈ, this, the proximate demonstrative particle, expressing that a person (or any object) is situated in front of another; the original meaning of the pronoun is 'next (to me) one'! This ಈ appears also as short *e. g.* in ಇದು, ಇವ.

In the oblique cases of the Tamil pronoun the leading vowel presents itself as ಉ, a short form of ಊ, the intermediate demonstrative pronoun, denoting, in the present case, a person who is intermediate between the left and right and directly faces the speaker in being addressed, the primitive meaning being 'right opposite (to me) one'! This ಊ is also short *e. g.* in ಉದು, ಉವ.

3, That of the pronoun of the third person or of the reflexive pronoun.

The vowels employed for the formation of this pronoun are ಆ and ಅ, the first appearing in the crude base ತಾ, the second in ತೆ, the base used for the oblique cases. ಆ is shortened into ಅ, both demonstrative particles which mean 'that' (§ 264), *i. e.* he, she, it, being used for all the three genders; ಆ, as we have seen in § 115, has got also the specific meaning of 'he'.

ಆ and ಅ are attached to the pronominal syllable ತು (ತ್ + euphonic ಉ, § 122), another form of ಅತು or ಅದು, the demonstrative neuter pronoun, by means of sandhi (§ 213 *seq.*), the ಉ disappearing. The ತು in this case points back to the agent or subject, and ತಾ (ತು + ಆ), ತೆ (ತು + ಅ) originally mean 'that-that', *i. e.*, according to circumstances, 'that-he', 'that-she', 'that-it'. (The same ತು + ಅ appears also in ಆತ, ಈತ, ಉತ, 'that-it-he', 'this-it-he', 'this-intermediate-it-he'; see § 265.)

Remark.

It seems proper here to refer to the connection that exists between the pronouns of the first, second and third person and the personal terminations of the verb. Regarding the vowels ಆ, ಅ, ಎ, ಏ of the pronoun of the first person compare the ಆ, ಅಂ, ಆ of the first person plural of the imperative in § 205 and the ಎ, ಎಂ, ಎನು of the first person singular and its ಎಂ, ಎವು in the plural in § 193; regarding the vowels ಇ, ಈ of the pronoun of the second person compare the ಇ, ಎ and ಅಯ್ of the second person singular in § 193, the ಇರ್, ಇಂ of the second person plural in § 193, and the ಇ, ಇಂ, ಇಂ of the second person plural of the imperative in § 205; and regarding the ಅ and ಆ of the pronoun of the third person compare the ಅ, ಅಂ, ಅನು of the third person singular in § 193.

139. Peculiarities in the declension of some nominal bases are still to be adduced. In § 122 there are some terms of direction with final euphonic ಉ, and in § 123 some such terms with final ಅ of which the genitive singular, etc. are formed by the help of the augment ಅಣ್ (see § 124). This augment is used likewise in the ancient declension of the following words when they express direction:— ನಡು, ಕಡೆ, ಎಡೆ. ನಡು, a term of direction with radical ಉ (§ 128); instrumental and ablative ನಡುವಣಿಂ, dative ನಡುವಣೆ, genitive ನಡುವಣ. ಕಡೆ, a term of direction with final ಎ (§ 130); instr. and abl. ಕಡೆಯಣಿಂ, dat. ಕಡೆಯಣೆ, gen. ಕಡೆಯಣ. ಎಡೆ, a term of direction with final ಎ (§ 130); gen. ಎಡೆಯಣ. If the three words are not used as terms of direction, their declension follows that of § 128. 130, *e. g.* ನಡುವಿನ, ಕಡೆಯ, ಎಡೆಯ.

The use of the same augment is seen also in the genitive singular of ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಉಲ್ಲಿ and ಎಲ್ಲಿ, terms of direction with final ಇ (§ 130), chiefly in the ancient dialect, *viz.* ಅಲ್ಲಿಯಣ, ಇಲ್ಲಿಯಣ, ಉಲ್ಲಿಯಣ, ಎಲ್ಲಿಯಣ. The common declension, however, of ಅಲ್ಲಿ, ಇಲ್ಲಿ, and ಎಲ್ಲಿ, is *a)* in the ancient dialect *e. g.* dative ಅಲ್ಲಿಗೆ, ಎಲ್ಲಿಗೆ, ablative ಅಲ್ಲಿಂ, ಅಲ್ಲಿನ್ನೆ, ಅಲ್ಲಿನ್ನಂ, genitive ಅಲ್ಲಿಯ; *b)* in the mediæval dialect *e. g.* dat. ಅಲ್ಲಿಗೆ, ಅಲ್ಲಿಂಗೆ, ಇಲ್ಲಿಗೆ, ಎಲ್ಲಿಗೆ, abl. ಅಲ್ಲಿನ್ನೆ, ಅಲ್ಲಿನ್ನ, gen. ಅಲ್ಲಿಯ, ಇಲ್ಲಿಯ, ಎಲ್ಲಿಯ; *c)* in the modern dialect dat. ಅಲ್ಲಿಗೆ, ಇಲ್ಲಿಗೆ, ಎಲ್ಲಿಗೆ, abl. ಅಲ್ಲಿನ್ನ, ಇಲ್ಲಿನ್ನ, ಎಲ್ಲಿನ್ನ, gen. ಅಲ್ಲಿಯ, ಇಲ್ಲಿಯ, ಎಲ್ಲಿಯ, ಇಲ್ಲಿನ್ನ.

ಆಚೆ and ಈಚೆ, terms of direction with final ಎ, are generally declined like terms ending in ಎ (§ 130), *e. g.* genitive ಆಚೆಯ (in the mediæval and modern dialect); but in the modern dialect we find also *e. g.* ಈಚೆಗೆ (for ಈಚೆಗೆ) and ಈಚೆನ (for ಈಚೆಯ).

Further, in the same manner as the nominal bases always ending in a euphonic ಉ in § 127 which express time, ನಾಳೆ, ನಿನ್ನೆ and ಮೊನ್ನೆ, terms with final ಎ which relate to time, are declined, *viz.* *a)* in the ancient dialect *e. g.* nom. (the crude base) ನಾಳೆ, dat. ನಾಳಿಂಗೆ, gen. ನಾಳಿನ; ನಿನ್ನೆ, ನಿನ್ನಿಂಗೆ, ನಿನ್ನಿನ; ಮೊನ್ನೆ, ಮೊನ್ನಿಂಗೆ, ಮೊನ್ನಿನ; *b)* in the mediæval dialect *e. g.* ನಾಳೆ, ನಾಳಿನ, ನಾಳಿನಲಿ; *c)* in the modern dialect *e. g.* ನಾಳೆ, ನಾಳಿಗೆ, ನಾಳಿನ್ನ, ನಾಳಿನಿನ್ನ, ನಾಳಿನ; ನಿನ್ನೆ, ನಿನ್ನಿನ; ಮೊನ್ನೆ, ಮೊನ್ನಿನ.

Besides, two terms with final ಅ that relate to time, are declined like bases with final euphonic ಉ (§ 122), *viz.* ಆಗ and ಈಗ. In the mediæval dialect we have *e. g.* ಆಗಿನ, and in the modern one ಆಗಿನ್ನ, ಆಗಿನಿನ್ನ, ಆಗಿನ; ಈಗಿಗೆ, ಈಗಿನಿನ್ನ, ಈಗಿನ. The mediæval form ಮುನ್ನಿನ may be referred to ಮುನ್ನ, also a term ending in ಅ.

In the ancient dialect the genitive of the term ಮತ್ತೆ is ಮತ್ತಿನ.

140. The vocative (sambôdhana, sambuddhi, âmantraṇa) is not considered as one of the cases by Kannaḍa grammarians, who enumerate only seven (§ 106). It is used in addressing, calling or calling to (âmantraṇa, abhimukhikaraṇa) objects that are inanimate or destitute of reason (jadavastu, as posts, pots, flowers, trees, bees, etc.), idols (dêvapratimê), persons which are different from one's self (lôkântara), and one's own self (âtmiyaçitta).

The forms of the vocative are as follows:

a) in the ancient dialect

Singular.

1, The first form of the vocative is the crude base, e. g. ದೇವ! ಅರಸ! ಕುಸುಮಾಯುಧ! ಮಾಧವ! ಗಣಪ! ಸರ್ವೇಶ! ಗಂಧವಾಹ! ವಿದ್ಯಾಚಕ್ರವರ್ತಿ! ಸತಿ! ಉರ್ವಶಿ! ಮೇನಕಿ! ಮಂಜುಳೋಷಿ! ತುಮ್ಮ! ಅಭಿಮನ್ಯು! ವಧು! ರಮ್ಯ! ತಿಲೋತ್ತಮ! ಕೋಗಿಲೆ!

This form is called short emphatical speech (hrasvakâku).

2, In its second form the vowel of the base is lengthened, e. g. ದೇವಾ! ಜಿನೇಂದ್ರಾ! ಭಾನುತನುಜಾ! ಕುರುಪತಿ! ಅಭಿಮನ್ಯು!

This form is called long emphatical speech (dîrghakâku). A pluta form of this vocative is e. g. ರಾಮಾ (§§ 20. 215, 6, letter k).

3, In its third form the vocative particle ಎ is suffixed either immediately to bases with a final consonant, or by the help of a euphonic letter to bases ending in a vowel, e. g. ನಲ್ಲಳೆ (of ನಲ್ಲಳ್)! ಉಯ್ಯಲೆ (of ಉಯ್ಯಲ್)! ತಳರೆ (of ತಳರ್)! ಮಾವೆ (of ಮಾವು)! ಕಳಸವೆ (of ಕಳಸ)! ಕೊಳನೆ (of ಕೊಳ)! ಚನ್ನನೆ (of ಚನ್ನ)! ಮದಾಳಕುಲಮೆ (of ಮದಾಳಕುಲ)! ದೇವನೆ (of ದೇವ)! ಅರಸನೆ (of ಅರಸ)! ಹೃದಯಮೆ (of ಹೃದಯ)! ತುಮ್ಮಿಯೆ (of ತುಮ್ಮಿ)! ಕೊಸೆ (of ಕೊಸು)! ಅಭಿಮನ್ಯುವೆ (of ಅಭಿಮನ್ಯು)! ವಧುವೆ (of ವಧು)! ಮನುವೆ (of ಮನು)! ತಾವರೆಯೆ (of ತಾವರೆ)! ನೀಲಕುಸ್ತಲೆಯೆ (of ನೀಲಕುಸ್ತಲೆ)! ಹಂಸಯಾನೆಯೆ (of ಹಂಸಯಾನೆ)!

The euphonic augments, as will be observed, are ನ್, ಮ್, ಯ್, ವ್.

4, In its fourth form, instead of the ಎ and in the same manner, the vocative particle ಏ is attached, e. g. ಉಯ್ಯಲೇ! ಮಾವೇ! ತವ್ವಲರೇ! ಮರನೇ! ದೇವನೇ! ಕೊಸೇ! ಮನುವೇ! ಕೋಗಿಲೆಯೇ! ನೀಲಕುಸ್ತಲೆಯೇ! ಹಂಸಯಾನೆಯೇ!

Plural.

1, The first form simply is the nominative plural, e. g. ಉಗ್ರಾಂಗಳ್! ಗುರುಗಳ್! ದೇವರ್!

2, In its second form the vocative particle ಅ is added to the nominative, e. g. ಮುಗಿಲ್ಲರ! ನನ್ನನಗಳರ! ನಣ್ಣರ! ನಲ್ಲರ! ಬುಧರ! ದೇವರ! ದೇವಿಯರ! ಬುಧರ್ಕ್ಕಳರ! ದೇವರ್ಕ್ಕಳರ! ದೇವಿಯರ್ಕ್ಕಳರ! ಲತೆಗಳರ! ದೇಸೆಗಳರ! ನಾವನ್ನರ! ಅತ್ತೆವರ!

3, In its third form the vocative particle ಆ is added to the nominative, e. g. ದೇವರಾ! ದೇವಿಯರಾ! ದೇವರ್ಕ್ಕಳರಾ!

4, In its fourth form the vocative particle ಎ is added to the nominative,
e. g. ಭಟ್ಟರೇ! ದೇವರೇ! ದೇವರ್ಕಳೇ! ಗುರುಗಳೇ! ಮಾವನ್ನರೇ!

5, In its fifth form the vocative particle ಏ is added to the nominative,
e. g. ದೇವರೇ! ದೇವರ್ಕಳೇ!

b) in the mediæval dialect

Singular.

1, ದೇವ! ಅಪ್ಪ! ಅನ್ವ! ಅಕ್ಕ! ಒಡೆಯ! ಸ್ವಾಮಿ! ಪಿನಾಕೆ! ಸೆಟ್ಟ! ತಂಗಿ! ದೇವಿ! ನಾಯಿ! ಗುರು! ತನ್ನೆ! ಮುತ್ತನ್ನೆ! ವನಿತೆ! ಚಂಗಳೆ! ತರಳೆ!

2, ದೇವಾ! ರಾಜಾ! ಕಲ್ಲಿನಾಥಾ! ಅವ್ವಾ! ಮೂರ್ತಿ!

3, ತಾಯೆ! ಮುತ್ತಗವೆ! ಮಲಹಲರನೆ! ನಾಯಿಯೆ! ಗುರುವೆ! ಶಮ್ಭುವೆ!

4, ಅತ್ತಿಯೇ! ಕಾನ್ತನೇ! ಒಡೆಯನೇ! ತನಯನೇ! ಗುರುವೇ!

Plural.

2, ಮರಗಳಿರ! ಅವೈಗಳಿರ! ಅಕ್ಕಂಗಳಿರ! ಮುನಿಗಳಿರ! ದುರುಳಿರಿರ!

3, ಅಜ್ಞಾನಿಗಳಿರಾ! ಜಡರುಗಳಿರಾ! ಮತಿಗೆಟ್ಟವನ್ನಿರಾ! ವಾಹಕರಿರಾ!

4, ದೇವರ! ನೀವೆ!

5, ದೇವರೇ! ಗುರುಗಳೇ!

c) in the modern dialect

Singular.

1, ಅಮ್ಮ! ಮನುಜ! ಸ್ವಾಮಿ! ಭೂದೇವಿ! ಗುರು!

2, ಅಪ್ಪಾ! ಅಮ್ಮಾ! ಮಾವಾ! ರಂಗಾ! ಸ್ವಾಮಿ! ತಂಗೀ! ರಾಘೋ! ಶಾಮೂ! ಗುರೂ!

3, ನೀನೆ! ಸರ್ವೋತ್ತಮಳೆ! ಹುಡುಗನೆ! ಗಿಡವೆ! ಪತಿಯೆ! ಮುನಿಯೆ! ಸ್ತ್ರೀಯೆ! ಗುರುವೆ!

4, ಊರೇ! ಹಗಲೇ! ಮಗಳೇ! ಮಗನೇ! ಹುಡುಗನೇ! ಗಿಡವೇ! ಮುನಿಯೇ! ಸ್ತ್ರೀಯೇ! ಗುರುವೇ!

Plural.

1, ದೇವರು! o master!

3, ವಿದ್ಯಾರ್ಥಿಗಳಿರಾ! ಮಕ್ಕಳಿರಾ!

4, ಹುಡುಗರೇ! ಅರಸುಗಳೇ!

5, ಮರಗಳೇ! ಗುರುಗಳೇ! ರಾಯರೇ! ಹುಡುಗರೇ!

141. Here follows an enumeration of the terminations and augments of the seven cases.

1. *Singular.*

Nom. 1, the crude base (§§ 109, b, c; 117, b, c; 120; 121; 122; 123; 125; 126; 127; 128; 129; 130; 137, b, c; 139); 2, ಂ or the sōnnō (§§ 109, 117); 3, a euphonic ಉ added to the sōnnō, in which case it appears as ಣ್ or ವ್ (§§ 109, b, c; 117, b, c); 4, a euphonic ಉ added, by means of an enunciative ಯ್ or ವ್, to the vowels ಇ, ಈ, ಉ, ಊ, (ಋ, ೠ) and ಎ (§§ 128, b, c; 129, b, c; 130, b, c).

Acc. 1, the crude base with or without a vowel (§§ 109, c; 120; 121, b, c; 122, b, c; 125; 126; 127; 128, c; 129, c; 130, c); 2, ಅ (§§ 120, b, c; 121, b, c; 122); 3, ಅ preceded by a euphonic ವ್ (§§ 109, b, c; 117, b, c), or ಯ್ (§ 130, b, c), or ವ್ (§§ 109, b, c; 128, b, c); 4, ಅಂ (§§ 120, a, b;

121, *b*; 122, *a*, *b*); 5, ಅಂ preceded by a euphonic ಸ್ (§§ 109, *a*, *b*; 117, *a*, *b*; 125, *a*, *b*), or, ಯ್ (§ 130, *a*, *b*), or ವ್ (§§ 128, *a*, *b*; 129, *a*, *b*); 6, a euphonic ಉ suffixed to ಅಂ, the sönne of ಅಂ becoming ಸ್ or ಸ್ನ (*i. e.* ಅನು, ಅನು, §§ 109, *b*, *c*; 117; 121, *c*; 122, *c*; 125, *c*; 128, *c*; 129, *c*; 130, *b*, *c*); 7, ಅ added to ಅಂ, its sönne becoming ಸ್ or ಸ್ನ (*i. e.* ಅನ, ಅನ, §§ 109, *b*; 117, *c*; 122, *c*; 130, *c*; 135, *c*); 8, ಆ (§§ 109, *c*; 121, *c*; 122, *c*); 9, ಆಂ (§§ 120, *a*; 122, *a*); 10, the euphonic ಉ of No. 6 added to ಅಂ and suffixed to the base by the insertion of the augment ಅರ್ (*i. e.* ಅನು, a quite vulgar form, § 122, *c*).

Instr. 1, ಇ (§ 109, *b*, *c*); 2, ಎ (§§ 109, *a*; 130, *a*); 3, ಇಂ (§§ 109, *a*, *b*; 117, *a*, *b*; 120, *a*, *b*; 121, *b*; 122, *a*, *b*; 127, *a*; 128, *a*, *b*; 129, *a*; 130, *a*, *b*; 137, *a*); 4, ಇಂ extended in length either by the final augment ದ, ಧ, ದವ, ದೆ (*i. e.* ಇನ್, etc., § § 109; 117; 120, *a*, *b*; 121, *c*; 122; 127, *b*; 128, *a*, *c*; 129, *a*; 130; 137), or by ಇನ್, ಇನ್ದಂ, ಇನ್ದೇ, by means of ಇನ, the genitive of ಇಂ or ಇನ್ (*i. e.* ಇನಿನ್, etc., § § 121, *b*, *c*; 122; 127, *b*, *c*; 128, *a*, *c*), or by ಇಂ through ಇನ, the genitive of ಇಂ (*i. e.* ಇನಿಂ, § § 122, *a*, *b*; 127, *b*; 128, *a*, *b*; 129, *a*); 5, ಇಂ, ಇನ್ದಂ, ಇನ್ದೇ preceded by the augment ಅರ್ through its genitive ಅನಿ (*i. e.* ಅನಿಂ, etc., § § 122; 125).

The terminations and their augments presuppose the genitive.

Dat. 1, ಕೆ (§§ 109; 120; 121, *a*; 123, *c*; 125); 2, ಕೆ (§§ 117; 120; 128, *a*, *b*; 129, *a*; 130); 3, ಕೈ (§§ 109; 123, *c*); 4, ಕೆ preceded by a euphonic sönne (*i. e.* ಕೆ, § 117, *a*, *b*; *cf.* § 137); 5, ಕೆ preceded by a euphonic ನ which is to represent the sönne (*i. e.* ನೆ, § 117, *c*); 6, ಕೆ preceded by a euphonic ನಿ which is to represent the sönne (*i. e.* ನೆ, § 117, *c*); 7, ಕೆ preceded by a euphonic ಇ (*i. e.* ಇ, § § 121, *b*, *c*; 122, *b*, *c*; 127, *b*, *c*; 128, *b*, *c*; 129, *c*; 137, *c*); 8, ಕೆ preceded by a euphonic ಇಂ (*i. e.* ಇಂ, § § 121, *a*, *b*; 122, *a*; *b*; 127, *a*, *b*; 128, *a*; 129, *a*); 9, ಕೆ preceded by a euphonic ಇ (*i. e.* ಇ, § § 121, *b*, *c*; 122, *b*); 10, ಕೈ preceded by a euphonic ಇ (*i. e.* ಇ, § § 121, *c*, 122, *b*); 11, ಕೆ preceded by a euphonic ಇಂ (*i. e.* ಇಂ, § 122, *b*); 12, ಕೆ preceded by the euphonic augment ಅರ್ (*i. e.* ಅರ್, § § 122, *a*, *b*; 125, *a*); 13, ಕೆ preceded by the euphonic augment ಅರ್ (*i. e.* ಅರ್, § § 122, *a*; 123, *a*), 14, ಕೆ or ಕೈ preceded by the euphonic augment ಅನಿ (*i. e.* ಅನಿ, ಅನಿ, which is a vulgar form, § 123, *c*); 15, ಅಕ್ಕ, *i. e.* a mutilated form of ಅಕ್ಕ (§ § 122, *b*, *c*; 125, *b*, *c*); 16, ಅಕ್ಕ, *i. e.* a mutilated form of ಅಕ್ಕ (§ § 122, *b*, *c*; 125).

Remark.

That the letter ಷ is another form of ವ becomes a fact when the Tulu dialect is compared (see Kannaḍa Dictionary p. XVI, note 1, sub 7); further, ಷ appears as ಷ in Tulu (see the same note, sub 5), and ಷ as ಸ್ in Tēḷugu (*e. g.* Tēḷugu ಕನು, ಕನು = Kannaḍa ಕಣ್, ಕಣು, ಕಣ್ಣು, the eye; *cf.* also § 222). Hence it may be concluded that the letters ಷ, ವ, ಷ and ಸ್ are closely related in Draviḍa and change places in the dialect. The augments ವ್ and ಸ್ of the

genitive (§§ 109; 117), ಯ್ of the genitive (§ 130; cf. 243, B, remark), ಹ್ and ಳ್ of the dative and genitive, and to some extent the sönnē o (ಸ್) are, therefore, ultimately the same euphonic letters (cf. ದ್, ನ್, and ಳ್ in § 176; see also the ಧ in § 265). The vowel ಏ sounded before ಹ್ and ಳ್ (*i. e.* ಅ-ಹ್, ಅ-ಳ್) apparently is a help to enunciation.

Abl. 1, the terminations of the instrumental except ನ; 2, ಇಂ, ಇನ್, ಇನ್ನಂ, ಇನ್ನೆ preceded by the augment ಅಹ್ through its genitive ಅಣ (*i. e.* ಅಣಿಂ, etc., §§ 122, a; 123); 3, ಇನ್ನ preceded by the augment ಅಣ through its genitive ಅಣದ (*i. e.* ಅಣದಿನ್, § 123, c); 4, ಇಂ, ಇನ್, ಇನ್ನಂ, ಇನ್ನವು, ಇನ್ನೆ preceded by ಅತ್ತಣ, the genitive of ಅತ್ತ (§ 123, *i. e.* ಅತ್ತಣಿಂ, etc., §§ 109, a, b; 117, a; 120, a; 123, a); 5, ಇಂ preceded by ಅಹ, the genitive of the augment ಅಹ್, and ಅತ್ತಣ (*i. e.* ಅಹತ್ತಣಿಂ, etc., §§ 122, a; 125, a); 6, ಇಂ, ಇನ್, ಇನ್ನೆ preceded by ಇನ, the genitive of ಇನ್, and ಅತ್ತಣ (*i. e.* ಇನತ್ತಣಿಂ, etc., § 122, a).

The terminations and their augment presuppose the genitive.

Gen. 1, ಅ (§§ 120, a, b; 121, b, c; 122; 126, c; 137); 2, ಅ preceded by the euphonic augment ದ್ (*i. e.* ದ್, § 109); 3, ಅ preceded by the euphonic augment ನ್ (*i. e.* ನ್, §§ 109, 117); 4, ಅ preceded by the euphonic augment ಇನ್ (*i. e.* ಇನ್, §§ 121, 122, 127); 5, ಅ preceded by the euphonic augment ಅಹ್ (*i. e.* ಅಹ, §§ 122, 123); 6, ಅ preceded by the euphonic augment ಅಹ್, this being another form of ಅಹ್ (*i. e.* ಅಹ್, §§ 122, c; 123, b); 7, ಅ preceded by the euphonic augment ಅಣದ್ (*i. e.* ಅಣದ, which is a vulgar form, § 123, c); 8, ಅ preceded by the euphonic augment ಅಹ್ (*i. e.* ಅಹ, §§ 122, 125); 9, ಅ preceded by the euphonic augment ಯ್ (*i. e.* ಯ್, § 130); 10, ಅ preceded by the euphonic augment ವ್ (*i. e.* ವ್, §§ 128; 129, a); 11, ಇನ್ (ಇನ್ + ಅ, *i. e.* No. 4) preceded by the euphonic augment ವ್ (*i. e.* ವನ್, §§ 128, 129); 12, ಅ preceded by the euphonic ಯ್ and forming with the final ಇ and ನ of the base a long syllable (*i. e.* ಈ or ಏ, § 130, c); 13, ಅ preceded by the euphonic augment ದ್, ನ್, ಯ್ and ವ್ (*i. e.* ದಾ, ನಾ, ಯಾ and ವಾ, §§ 109, a, c; 117, a, c; 128, a; 130, a, c); 14, ಅ (§§ 120, a; 122, c).

Loc. 1, ಉಳ್ (§§ 109, a; 120, a; 122, a; 130, a); 2, ಒಳ್ (§§ 109, a, b; 117, a, b; 120, a, b; 121, b; 122, a, b; 125, a, b; 127, a; 128, a, b; 129, a; 130, a, b; 137, a, b); 3, ಒಳು (§§ 109, a, b; 117, b; 120, b; 122, a, b; 125, b; 128, b; 130, a, b; 137, b); 4, ಒಳೆ (§§ 109; 117, c; 120, b; 121, c; 122, a, c; 125, b, c; 128, b; 130; 137, b); 5, ಅಳ್ (§§ 109, a; 120, a; 130, a); 6, ಅಲು (§§ 109, a, b; 120, a, b; 130, a, b); 7, ಅಲ್ಲಿ (§§ 109; 117; 120; 121, b, c; 122; 123, c; 125, b, c; 126, c; 127, a, c; 128; 130; 137, c); 8, ಅಲಿ (§§ 109, b, c; 117, c; 120, b; 121, c; 122, b; 125, b; 128, b; 130, b, c; 137, c); 9, ಇಲಿ (§§ 120, b; 121, c; 122, c); 10, ಲಿ (§§ 121, c; 130, c); 11, ಇ (§ 109); 12, the crude base (§§ 126, 127).

The terminations are suffixed to the genitive with and without its augments.

2. *Plural.*

Nom. 1, ಂ (ಮ್, § 137, a); 2, a euphonic ಉ added to the sönnē, in which case this is changed into ವ್ (i. e. ವ್, § 137; cf. § 136); 3, ವ್ (i. e. No. 2) lengthened by the addition of ಗಳು (i. e. ವ್ಗಳು, § 136, c); 4, ಕ್ (§§ 119, a; 131, a; 134, a); 5, ಕ್ with a euphonic ಉ (i. e. ಕಳು, § 119, b, c); 6, ಕಳು lengthened by the addition of ಗಳು (i. e. ಕಳುಗಳು, § 119, b); 7, ಕ್ with the augment ಇರು (i. e. ಕಳುರು, § 119, c); 8, ಗ್ (§§ 118, a, b; 131, a, b); 9, ಗ್ with a euphonic ಉ (i. e. ಗಳು, § 118, b, c; 119, b, c; 131); 10, ಗ್ with the augment ಇರ್ (i. e. ಗಳಿರ್, §§ 118, b; 132, a, b); 11, ಗ್ preceded by a euphonic sönnē (i. e. ಂಗ್, §§ 118, a, b; 119, a, b; 137, a); 12, ಗಳು preceded by a euphonic sönnē (i. e. ಂಗಳು, §§ 118, a, b; 119, b); 13, ಗಳಿರ್ preceded by a euphonic sönnē (i. e. ಂಗಳಿರ್, §§ 118, a; 119, a, b); 14, ಅರ್ (§§ 119, a, b; 132, a, b; 134, a, b); 15, ಅರ್ with a euphonic ಉ (i. e. ಅರು, §§ 119; 132, b, c; 134, b, c); 16, ಅರ್ lengthened by the addition of ಕ್ (i. e. ಅರ್ಕ್, §§ 119, a; 132, a); 17, ಅರ್ lengthened by the addition of ಕಳಿರ್ (i. e. ಅರ್ಕಳಿರ್, §§ 119, a; 132, a); 18, ಅರ್ lengthened by the addition of ಗ್ (i. e. ಅರ್ಗ್, § 119, a); 19, ಅರು lengthened by the addition of ಗಳು (i. e. ಅರುಗಳು, § 119, b); 20, ಅರು lengthened by the addition of ಗಳಿರ್ (i. e. ಅರುಗಳಿರ್, § 119, b); 21, ಅರು lengthened by the addition of ಗಳಿರ್ (i. e. ಅರುಗಳಿರ್, § 119, b); 22, ಅರ್ lengthened by ಇರ್ (i. e. ಅರ್, §§ 119, a; 132, a); 23, ಇರ್ (§§ 119, a; 132, a, b); 24, ಇರು (see Nos. 29. 30); 25, ಇರ್ preceded by a euphonic ದ್ (i. e. ದಿರ್, §§ 119, b; 132, a; 134, a); 26, ಇರ್ preceded by a euphonic ದ್ (i. e. ದಿರ್, § 119, a); 27, ದಿರ್ lengthened by the addition of ಇರ್ (i. e. ದಿರ್, § 119, a); 28, ದಿರ್ lengthened by the addition of ಗ್ (i. e. ದಿರ್ಗ್, § 119, a); 29, ಇರು preceded by a euphonic ದ್ (i. e. ದಿರು, § 119, b); 30, ಇರು preceded by a euphonic ದ್ (i. e. ದಿರು, §§ 119, b, c; 132, c); 31, ಅರು (i. e. No. 15) preceded by a euphonic ದ್ (i. e. ದಿರು, § 119, c); 32, ದಿರ್ (i. e. No. 25) lengthened by the addition of ಕ್ (i. e. ದಿರ್ಕ್, § 132, a); 33, ಇರ್ preceded by the euphonic ವ್ (i. e. ವಿರ್, § 132, a); 34, ವಿರ್ lengthened by the addition of ಇರ್ (i. e. ವಿರ್, § 132, a); 35, ವಿರ್ lengthened by the addition of ಕ್ (i. e. ವಿರ್ಕ್, § 132, a); 36, ವಿರ್ lengthened by the addition of ಗ್ (i. e. ವಿರ್ಗ್, § 132, a); 37, ಅರ್ preceded by a euphonic ಬ್ (i. e. ಬರ್, § 119, a); 38, ಅರ್ preceded by a euphonic ಂ (i. e. ಂಬರ್, § 119, a); 39, ಅರ್ preceded by a euphonic ವ್ (i. e. ವರ್, § 119, a); 40, ಅರು (i. e. No. 15) preceded by a euphonic ಬ್ (i. e. ಬರು, § 119, b, c); 41, ಅರು preceded by a euphonic ಂ (i. e. ಂಬರು, § 119, b); 42, ಅರು preceded by a euphonic ವ್ (i. e. ವರು, § 119, c); 43, ಅರ್ (§ 132, b).

Acc. 1, ಅ (§§ 118, b, c; 119, b, c; 131, b, c; 135, c); 2, ಅ (§§ 118, a, b; 119, a, b; 131, b, c; 135, c); 3, a euphonic ಉ attached to ಅ, the sönnē becoming ಸ್ or ಸ್ (i. e. ಅನು, ಅನ್, §§ 118, b, c; 119, a, c; 131, b, c;

135, *e*); 4, *ಅ* added to *ಅಂ*, the *sönnë* becoming ಸ್ನ (i. e. ಅಸ್ನ, § 119, *c*; 135, *e*); 5, *ಆ* (§ 119, *e*).

Regarding the augments see the nominative.

Instr. 1, ಇ (§ 131, *b*); 2, ಇಂ (§§ 118, *a*, *b*; 119, *a*; 131, *a*, *b*; 132, *a*; 137, *a*); 3, ಇಂ lengthened by the final augments ದ, ದಂ, ದಘ, ದೆ (i. e. ಇಘ, etc., §§ 118; 119; 131, *b*, *c*; 137, *b*, *c*); 4, ಇಂ preceded by the augment ಅಃ (i. e. ಅಃ, § 136, *a*).

Dat. 1, ರಿ (§§ 118, *a*, *b*; 119, *a*, *b*; 131, *a*, *b*; 132, *a*; 135, *a*); 2, ರಿ (§§ 119, *a*; 132, *a*); 3, ರಿ preceded by a euphonic *sönnë* (i. e. ರಿ, § 137); 4, ರಿ preceded by a euphonic ಇ (i. e. ಇರಿ, §§ 118; 119; 131, *b*, *c*; 135, *b*, *c*; 136, *e*); 5, ರಿ preceded by a euphonic ಇಂ (i. e. ಇಂರಿ, §§ 119, *b*; 135, *b*); 6, ರಿ preceded by a euphonic ಉ (i. e. ಉರಿ, § 131, *a*); 7, ರಿ preceded by a euphonic ಆ (i. e. ಆರಿ, § 119, *e*); 8, ಕೆ (§ 119, *a*); 9, ಕೆ preceded by the euphonic augment ಅಃ (i. e. ಅಃಕೆ, § 136, *a*); 10, ಅಕ್ತೆ, a mutilated form of ಅಕ್ತೆ (§ 136, *b*, *e*); 11, ಅಕೆ, a mutilated form of ಅಕ್ತೆ (§ 136, *b*, *e*).

Abl. 1, ಇಂ, ಇಘಂ, ಇಘ್ನಂ preceded by the genitive of ಅತ್ತೆ (i. e. ಅತ್ತಣಿಂ, etc., §§ 118 *a*; 119, *a*); 2, the terminations of the instrumental.

Gen. 1, ಆ (§§ 118; 119; 131; 132, *a*, *b*; 135; 136, *e*); 2, ಆ preceded by the euphonic augment ಅಃ (i. e. ಅಃ, § 136, *a*, *b*); 3, ಆ (§§ 119, *a*, *c*; 131, *a*).

Loc. 1, ಒಳ್ (§§ 118, *a*, *b*; 119, *a*, *b*; 131, *a*, *b*; 137, *a*); 2, ಒಳು (§§ 118, *a*, *b*; 119, *b*; 132, *b*; 137, *b*); 3, ಒಳರಿ (§§ 118, *b*, *c*; 119, *b*, *c*; 131, *b*, *c*; 136, *e*); 4, ಅಲ್ಲಿ (§§ 118; 119; 131, *b*, *c*; 136, *e*); 5, ಅಲಿ (§§ 118, *b*, *c*; 131, *b*, *c*; 137, *e*); 6, ಒಳ್ and ಅಲ್ಲಿ preceded by the augment ಅಃ (i. e. ಅಃಒಳ್ and ಅಃಅಲ್ಲಿ, § 136, *a*, *b*).

142. Looking back on the declension of bases (§§ 109. 117-137. 139) one observes twelve more or less distinct modes of declension.

1. The first mode comprises neuter bases with final *ಅ*, e. g. ನಿಡ, ಮರ, ನೆಲ, ಬೆಟ್ಟ, ಕೊಡ, ಕೊಳ, ವೊಲ. Their singular appears in § 109, their plural in § 118.

2. The second comprises masculine and feminine bases ending in *ಅ*, e. g. ಕಾಟ, ಕನಸ, ಭೀಮ, ದೇವ, ಅರಸ; ಮಾಡಿಡ, ಬೇಡುವ; ಅವ, ಇವ, ಉವ, ಆತ, ಈತ, ಊತ, ಆವ, ಯಾವ; ಅಕ್ಕ, ಅಮ್ಮ, ಅವ್ವ. Their singular is given in § 117, their plurals appear in §§ 119. 135.

3. The third comprises neuter and feminine bases ending in consonants (and one that is used either as masculine or neuter in the ancient dialect, viz. ಆಳ್), e. g. ಕಣ್, ಕಲ್, ಬಿಲ್, ಮುಳ್, ಊರ್, ಕಾರ್, ಕೇರ್, ಕೆನಃ; ತಾಯ್, ಪೆಣ್; ಅವಳ್, ಇವಳ್, ಉವಳ್, ಒರ್ವಳ್, ಒವಃ, ಆವಃ, ಪೆವಃ, ಕರಿಯಳ್, ಬಿಳಿಯಳ್; ಆಳ್. Their singular is given in § 120, their plurals appear in §§ 131. 134. Regarding ಆಗಳ್, ಈಗಳ್ see § 121.

4. The fourth comprises two kinds of bases

a) neuter and feminine bases (and one that is either masculine, feminine, or neuter in the modern dialect, *viz.* ಆಳು) which, occasionally also in the ancient dialect, optionally in the mediæval one, and always in the modern one are formed from bases with final consonants (see No. 3) by the addition of a euphonic ಉ, *e. g.* ಎಳ್ಳು, ಕಣ್ಣು, ಕಲು, ಕಲ್ಲು, ಊರು, ಕಾಲು, ಕೊರಳು, ತಿಂಗಳು; ಅವಳು, ಇವಳು, ಯಾವಳು, ಒವಳು, ಒಬ್ಬಳು; ಈಗಳು; ಆಳು. Their singular appears in § 121; their plurals are given in §§ 131. 134.

b) neuter bases (and two masculine ones *viz.* ಗಣ್ಣು, ಗಣ್ಣು, one feminine one *viz.* ಹೆಂಗಸು, and two masculine-feminine-neuter ones *viz.* ಅರಸು, ಕೂಸು) always (with option only in two numerals) ending in a euphonic ಉ in the ancient, mediæval and modern dialect, *e. g.* ಎದ್ದು, ಎತ್ತು, ಪೊದ್ದು, ಪೊತ್ತು, ಹೊತ್ತು, ತಪ್ಪೆ, ತೆಂಗು, ಕೆಮ್ಮು, ನಾಡು, ಕೇಡು, ಬೆಳಗು; ಅದು, ಇದು, ಉದು, ಪೆಜತು, ಎಲ್ಲದು, ಆವುದು, ಯಾವದು; ಒಳ್ಳಿತು, ಮೆಲ್ಲಿತು, ಅಸಿತು, ಬಸಿತು, ಕೆರಿದು, ಕಿಪಿದು; ಒನ್ನೆ, ಎರಡು, ಮೂವು, ನಾಲ್ಕು, ಅಯ್ಯು, ಆಜು, ಎದು, (or also ಎದ್ದೆ), ಎಣ್ಣು, ಹೆತ್ತು, ನೂವು (or also ನೂವೆ); ಅನಿತು, ಇನಿತು, ಉನಿತು, ಎನಿತು, ಆಸು, ಈಸು, ಎಸು, ಅಷ್ಟು, ಇಷ್ಟು, ಎಷ್ಟು; ಒಳಗು, ಪೊಳಗು, ಹೊಳಗು, ಪಿನ್ನು, ಹಿನ್ನು, ಮುನ್ನು, ಕೆಳಗು, ಮೇಗು, ಸುತ್ತು. Their singular is given in § 122 (*cf.* 124), their plurals appear in §§ 131. 136.

5. The fifth comprises

a) masculine, feminine, and neuter bases ending in a radical ಉ, *e. g.* ಅನು, ಉಡು, ಕಪ್ಪು, ತುಪ್ಪು, ಮಡು, ಗುರು, ವಧು, ಪತು. Their singular appears in § 128, their plural in § 131.

b) masculine, feminine, and neuter bases ending in ಊ, ಋ, ೠ, ಓ and ಔ, *e. g.* ಪೂ, ಕೂ, ಪಿತ್ತ, ಮಾತೃ, ಋ, ಗೋ, ಗೌ. Their singular appears in § 129, their plural in § 131.

6. The sixth comprises masculine, feminine and neuter bases ending in ಇ, ಈ, ಎ, *e. g.* ಕವಿ, ತಾಯಿ, ತಂಗಿ, ಕಪಿ, ಇಲಿ, ಕೇರಿ; ಸ್ತ್ರೀ; ಪನ್ನೆ, ಅತ್ತೆ, ಅನ್ನೆ, ಸೂಳೆ, ಆಕೆ, ಈಕೆ, ಊಕೆ, ಮನೆ, ಆನೆ. Their singular is given in § 130, their plurals appear in §§ 131. 132.

7. The seventh comprises eight neuter bases of direction with final ಅ, *e. g.* ಅತ್ತ, ಇತ್ತ, ತೆಂಕ. Their declension is given in § 123.

8. The eighth comprises the bases of the seventh mode when the suffix ಅಲ್ or ಅಲು is attached, *e. g.* ಅತ್ತಲ್, ಅತ್ತಲು, ಮೂಡಲ್, ಮೂಡಲು. See § 126.

9. The ninth comprises four bases expressing time that end in the ಉ of No. 4, letter b, *viz.* ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು. See § 127.

10. The tenth is formed by the pronoun ಏಂ (ಎನ್), ಎನು. See § 125.

11. The eleventh is formed by the singular and plural of the personal pronouns and of the reflexive pronoun, *viz.* ಆಂ, ನಾಂ, ನೀಂ, ತಾಂ, ಆನು, ನಾನು, ನೀನು, ತಾನು. See § 137.

12. The twelfth mode comprises a number of terms that express direction and time, *viz.* ನಡು, ಕಡೆ, ಎಡೆ, ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಉಲ್ಲಿ, ಆಚೆ, ಈಚೆ, ನಾಳೆ, ನನ್ನೆ, ಮೊನ್ನೆ, ಅಗ, ಈಗ, ಮುನ್ನ, (ಮತ್ತೆ). See § 139.

V. On verbs (see §§ 313—315)

143. In chapter III (§ 45 *seq.*) verbal roots or themes (dhātu) have been already treated of. We have seen that Kêśava calls the crude form (prakritisvarûpa, dhātusvarûpa) of any verb its root, whether it be the primary element (primitive theme) or a secondary theme.

He gives the rule (sûtra 216) that the crude form or theme is found by dropping the pronominal termination (vibhakti) ಂ of the negative (see § 209, text and note 2). This rule, however, is (to say the least) insufficient, as it does not enable a student to make a distinction between themes ending in ಉ (which alone are contained in Kêśava's instances, (as ಕೂಡು, ನೋಡು, ತೀಡು) and themes ending in consonants (as ಎನ್, ಗೆಯ್, ಕೊಯ್, ತಾಳ್, ಬಾರಿ, ನೋಲ್), and as it does not take notice of the doubling of final consonants in the negative (§ 215, 7, f), of the euphonic ಯ್ of themes ending in ಇ and ಎ (§§ 170. 209), and of themes that lengthen their vowel (§ 209), thus presupposing the grammarian's list of dhātus (§ 47).

144. Ancient Kannada grammarians call a verb ಕ್ರಿಯೆ or ಆಖ್ಯಾತ; its action, or the general idea expressed by any verb, they term ಕ್ರಿಯೆ too.

They do not distinguish between mood (mode) and tense. Kannada has so to say only one mood, the indicative, for which, however, it uses no particular word. Cf. § 314.

Tense they call ಕಾಲ.

A conjugated verb, *i. e.* one ending in a personal termination, is called ಪದ, ಆಖ್ಯಾತಪದ or ಕ್ರಿಯಾಪದ (§§ 69. 189. 192).

145. The name of the present tense is ವರ್ತಮಾನ or ಭವತ್, or ಭವತ್ಯಾಲ, or ವರ್ತಮಾನಕಾಲ, or ವರ್ತಿಪ ಕಾಲ, or ಸಮ್ಮತಿ; that of the past tense is ಭೂತ, or ಭೂತಕಾಲ, or ಭೂತವತಿ, or ಪೂರ್ವ ಕಾಲ; that of the future tense is ಭವಿಷ್ಯತ್, or ಭವಿಷ್ಯನ್ತಿ, or ಭವಿಷ್ಯತ್ಯಾಲ, or ಬರ್ಪ ಕಾಲ, or ಭಾವಿ. The comprehensive term for the three times or tenses is ಕಾಲತ್ರಯ.

146. The action of the imperative, or the imperative, is called ವಿಧಿ ಕ್ರಿಯೆ, or ವಿಧಿ, or ವಿಧ್ಯರ್ಥ. The negative form of the verb, or the negative, is termed ಪ್ರತಿಷೇಧ.

147. A person of the verb is called ಪುರುಷ. The name of the first person (*i. e.* the third person in European grammars) is ಪ್ರಥಮ or ಪ್ರಥಮ ಪುರುಷ, or also ಅನ್ಯ, ಅನ್ಯಪುರುಷ; that of the second is ಮಧ್ಯಮ or ಮಧ್ಯಮ

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ಪುರುಷ; and that of the third (*i. e.* the first in European grammars) is ಉತ್ತಮ or ಉತ್ತಮಪುರುಷ. *Cf.* § 192.

If occasionally the term ಕ್ರಿಯೆ is added to ಪ್ರಥಮ, ಮಧ್ಯಮ and ಉತ್ತಮ, or to ಪ್ರಥಮಪುರುಷ, ಮಧ್ಯಮಪುರುಷ and ಉತ್ತಮಪುರುಷ, it is to say that no other persons are meant than those who regulate the action of a verb in grammar.

The comprehensive term for the three persons is ಪುರುಷತ್ರಯ.

148. The grammarians Nāgavarma and Kêśava do not use a word to distinguish a transitive from an intransitive verb; they mentally saw such a distinction themselves, and expected others to do the same. The sūtra about the so-called passive voice in the Śābdamaṇidarpaṇa wherein the term ಸಕರ್ಮಕ, transitive, occurs, is an interpolation (ಅನುಕ್ರಮಾತ್ರ).

About 400 years afterwards Bhaṭṭākalaṅka in his Śābdānuśāśana (sūtra 443) introduced by name transitive verbal themes, ಸಕರ್ಮಕಧಾತು, and intransitive verbal themes, ಅಕರ್ಮಕಧಾತು.

Voices, *i. e.* active and passive (see § 315), are not mentioned by Nāgavarma and Kêśava, and the terms parasmaipada and ātmanēpada which have been introduced from Samskr̥ta into Kannāḍa by modern writers, are not used by them.

149. Causation is called ಹೇತು. A verb that expresses causation or is causal (ಹೇತುಕ), is formed from an intransitive or transitive one by adding the particle ಇಸು (or also, as we shall see in § 151, ಸು, ಚು, ಇಚು, ಅಸು), *e. g.* ನಗಿಸು, to cause (somebody) to laugh (from ನಗು), ಅಡಿಸು, to cause (somebody) to cook (from ಅಡು), ನುಡಿಯಿಸು, to cause (a person) to speak (from ನುಡಿ), ಮುಡಿಯಿಸು, to cause (a person) to put (something) into the hair (from ಮುಡಿ), ಕಡೆಯಿಸು, to cause (a person) to churn (from ಕಡೆ), ಈಯಿಸು, to cause (a person) to give (from ಈ), ತೇಯಿಸು, to cause (a person) to grind (from ತೇ), ನೋಯಿಸು, to cause (a person) to feel pain (from ನೋ), ಮೇಯಿಸು, to cause (cattle) to eat grass (from ಮೇ), ಅಲರಿಸು, to cause (a flower) to open (from ಅಲರ), ಕಾಣಿಸು, to cause (something) to appear (from ಕಾಣ).¹⁾

The agent (*cf.* § 344) that causes another to do something or causes something to be done or happen, is called ಹೇತುಕರ್ತೃ, ಅನ್ಯಕರ್ತೃ, ಪರಕರ್ತೃ, or ಭಿನ್ನಕರ್ತೃ.

¹⁾ It may be remarked that a causative verb may also be formed by the verb ಮಾಡು, to make, and an infinitive ending in ಅ (§ 187, 2), *e. g.* ಅವನನ್ನು ಓದ ಮಾಡು, make him read (= ಓದಿಸು).

150. But if a verb is formed by means of ಇಸು (etc., § 149) that is used in the sense of doing that which the word expresses, the agent is termed ನಿಜಕರ್ತೃ, ಸ್ವಕರ್ತೃ, or ಸ್ವಯಂಕರ್ತೃ. Such verbs may be intransitive or transitive, *e.g.* ನೆಟ್ಟು, to look, to stare; ತುಟ್ಟು, to decrease in power; ದಳ್ಳು, to become greater in bulk; ಮಿಳ್ಳು, to move about, to float; ಭ್ರಮಿಸು, to roam or wander about;—ಖಣ್ಣು, to break, to crush; (or effecting a useful object, ಪ್ರಯೋಜನವನ್ನು) ಚಿತ್ರಿಸು, to draw (sketches, figures, pictures); ಮುದ್ರಿಸು, to affix a seal to (see § 151, remark); ವಿಸ್ತರಿಸು, to extend, to widen; ಸೊಪ್ಪಿಸು, to slacken (*v. t.*). *Cf.* § 215, 1, *b*.

Remark.

It is not allowed to form causative verbs from such verbs, *e.g.* to form ಖಣ್ಣಿಸು from ಖಣ್ಣು would be wrong.

151. The suffix ಇಸು appears also as ಸು, ಚು, ಇಚು, and ಅಸು; compare some of the finals mentioned in § 65. It is more than probable that the ಇ in ಇಸು and ಇಚು, and the ಅ in ಅಸು are euphonic (*cf.* the ಇ of §§ 63, 168).

It has been supposed that ಇಸು and ಇಚು are the same as ಇಸು, ಈಸು, to permit, etc.; but that is wrong, as ಇಸು, ಈಸು are formed from ಈ, to give, etc., by means of ಸು which is another form of ಇಸು; see letter *b*, 3 in this paragraph and § 316, 14.

We further state

a) that ಇಸು is suffixed

1, to verbal themes which originally are monosyllabic, and end in consonants if they have not received a euphonic ಉ (see § 54), *e.g.* ಇರಿಸು, ಉಣಿಸು, ಎನಿಸು, ಎಲಿಸು, ಕಾಣಿಸು, ಕಾಯಿಸು, ಕೇಳಿಸು, ಕೊಲಿಸು, ಕೊಳಿಸು, ತರಿಸು, ತಿನಿಸು, ತೀರಿಸು, ಸಾಯಿಸು, ಪೋಲಿಸು, ಬರಿಸು, ಬಾಡಿಸು, ಸೊಲ್ಲಿಸು, ಸೋರಿಸು, ಸೋಲಿಸು. See exceptions under letter *b*, 1, letter *c*, 1, and letter *e*.

2, to verbal themes that originally are dissyllabic and end in consonants, but are made trisyllabic by the addition of a euphonic ಉ, *e.g.* ಅಗಲಿಸು, ಅಲರಿಸು, ಆಲಿಸು, ಉದರಿಸು, ಉರುಳಿಸು, ಕಲಿಸು, ತಗುಳಿಸು, ತೊಡರಿಸು, ನಿಗುರಿಸು, ನೆಗಲಿಸು, ಪೊಣರಿಸು, ಬಲಿಸು, ಸಡಲಿಸು, ಮಗುಲಿಸು, ಹೊರಳಿಸು. To this class belong also the ancient ಒಡರಿಸು, ಅಗುಲಿಸು, ತೆಗಲಿಸು, ಪೊಗಲಿಸು. See the common ancient forms under letter *c*, 2; and exceptions under letter *d*.

In ತುಟ್ಟು, ದಳ್ಳು, ನೆಟ್ಟು and ಮಿಳ್ಳು (§ 150) no verbal or nominal theme nowadays appears to which ಇಸು is added. ಓರಣಿಸು, ದಟ್ಟು, ಪಮ್ಮಲಿಸು, and similar terms are derived from nouns by means of ಇಸು.

3, to themes that appear as dissyllables and trisyllables in the ancient, mediæval and modern dialect and end in ಉ, *e. g.* ಅಗಿಸು, ಅಡಿಸು, ಒಪ್ಪಿಸು, ಓಡಿಸು, ಓದಿಸು, ಕಾಸಿಸು, ಕುಟ್ಟಿಸು, ಕೂಡಿಸು, ಕೊಡಿಸು, ತಪ್ಪಿಸು, ತುವ್ವಿಸು, ನಾಣ್ಡಿಸು, ನೂಕಿಸು, ನೋಡಿಸು, ಪಣ್ಣಿಸು, ಪತ್ತಿಸು, ಪೊಂಗಿಸು, ಪೋಗಿಸು, ಹಾಕಿಸು; ಅಡಂಗಿಸು, ನಿಗುವ್ವಿಸು, ಪೊಚ್ಚಲಿಸು, ಬದುಕಿಸು, ಮಲಂಗಿಸು, ಹುಡುಕಿಸು. See an exception under letter *e*.

4, to themes that are dissyllabic and end in ಇ and ಎ, to which, especially in the ancient and mediæval dialect, ಇಸು is attached by means of a euphonic ಯ್, *e. g.* ಅಳಯಿಸು (ಅಳಿಯಿಸು), ಅರಿಯಿಸು, ಎರಿಯಿಸು, ಕಡಯಿಸು, ಕರೆಯಿಸು, ತೆಗೆಯಿಸು, ತೊಳಯಿಸು, ನಡಯಿಸು (ನಡೆಯಿಸು), ನುಡಿಯಿಸು, ನೆಲೆಯಿಸು (ನೆಲೆಯಿಸು), ಪೊಡಯಿಸು (ಪೊಡೆಯಿಸು), ಬೆಳಯಿಸು (ಬೆಳೆಯಿಸು), ಮಲೆಯಿಸು. See exceptions under letter *b*, 2 and *c*, 3.

Regarding the dropping of the final vowel of some themes *cf.* letter *b*, 2; §§ 60; 157; 165, letter *a*, 3. 4. 5; 165, *b*, 2; 172; 180, 5.

5, to monosyllabic themes that are a vowel or end in one, to which it is attached by means of a euphonic ಯ್, *e. g.* ಈಯಿಸು, ತೇಯಿಸು, ತೋಯಿಸು, ನೋಯಿಸು, ಬೇಯಿಸು, ವಾಯಿಸು, ಮೇಯಿಸು. The forms occur also in the modern dialect. See exceptions under letter *b*, 3.

b) that ಸು is suffixed

1, to themes that end in the consonants ಯ್ and ಲ್, *e. g.* ಕಾಸು, ಪಾಸು (in the three dialects), ಕೊಲ್ಲು (only in the mediæval one). *Cf.* letter *a*, 1.

2, to dissyllabic themes ending in ಇ and ಎ, in the three dialects, *e. g.* ಅಡಸು, ಅಳಸು (ಅಳೆಸು, ಅಳಿಸು, ಅಳುಸು), ಅರಿಸು, ಇರಿಸು, ಉರಿಸು (ಉರಸು, ಉರುಸು), ಉರಿಸು (ಉರಿಸು, ಉರುಸು), ಎಣಿಸು (ಎಣಸು, ಎಣುಸು), ಎರಿಸು, ಕವಿಸು, ಕುಡಿಸು, ತಡಸು (ತಡಿಸು), ತಿಳಿಸು, ತುರಿಸು (ತುರಿಸು, ತುರುಸು), ತುರಿಸು, ತೆಗಸು (ತೆಗೆಸು, ತೆಗಿಸು), ತೊಳಸು (ತೊಳಿಸು), ನಡಸು (also in a śāṣana of 1076 A. D., ನಡೆಸು, ನಡಿಸು), ನುಡಿಸು, ಪೊಡಸು, ಪೊದಿಸು, ಬೆರಸು (ಬೆರಿಸು), ಬೆಳಸು (ಬೆಳೆಸು, ಬೆಳಿಸು), ಮಡಿಸು (ಮಡಸು), ಮರಿಸು (ಮರಿಸು), ಸುಲಿಸು, ಹನಿಸು. See letter *a*, 4 and *c*, 3.

ಪರಿಸು, ಹರಿಸು are derived from nouns by means of ಸು.

About the dropping of the final vowel of some themes see letter *a*, 4, about the change of ಎ into ಇ § 109, *b*, 3 (*cf.* § 66), and about that of ಇ into ಉ §§ 165, *a*, 5; 247, *d*, 13. 14.

3, to monosyllabic themes that are a vowel or end in one, *e. g.* ಈಸು (or ಇಸು, of ಈ § 316, 14; *cf.* its past participle ಇತ್ತು), ಕೋಸು,

ತೋಸು, ಬೇಸು, ಮೊಸು, ಮೇಸು. The forms are common to the three dialects. Cf. letter *a*, 5.

c) that ಚು is suffixed

1, to monosyllabic long themes ending in the consonant ರ, *e.g.* ತೀರ್ಚು, ಸಾರ್ಚು, ನೋರ್ಚು. Cf. letter *a*, 1.

ನಾಣ್ಣು is derived from a noun with a long vowel by means of ಚು. Themes like ಪೆರ್ಚು, ಬಿರ್ಚು, ಮುಂಚು are derived from nouns with short vowels which they retain.

2, to dissyllabic themes ending in the consonants ರ, ಲ, ಳ and ಲ್ಲಿ, in the ancient and mediæval dialect, *e.g.* ಅಮರ್ಚು, ಅಲ್ಪರ್ಚು, ಉದಿರ್ಚು, ಒಡರ್ಚು, ತಳಿರ್ಚು, ತೆರಳ್ಳು, ತೊಡರ್ಚು, ನಿಗುರ್ಚು, ನಿಮಿರ್ಚು, ಪೊಣರ್ಚು, ಬಿದಿರ್ಚು; ಅಗಲ್ಳು, ಅಲಿಲ್ಳು, ಕಲಿಲ್ಳು, ಬಲಿಲ್ಳು, ಸಡಿಲ್ಳು; ಉರುಳ್ಳು, ಕೆರಳ್ಳು, ತಗುಳ್ಳು, ಪೊರಳ್ಳು; ಅಗುಲ್ಳಿ, ನೆಗಲ್ಳಿ, ಮಗುಲ್ಳಿ. Cf. letter *a*, 2 and letter *d*.

3, to dissyllabic themes ending in ಇ and ಎ, *e.g.* ಅಡಚು, ಅಲಿಚು, ಎರಿಚು, ಕವಿಚು, ಕಳಚು, ಕೊಡಚು, ಮಡಚು. The forms appear more or less in the three dialects. Cf. letter *a*, 4 and *b*, 2.

About the dropping of the final vowel of some themes see also letter *a*, 4 and *b*, 2.

d) that occasionally ಇಚು is suffixed to the themes mentioned under letter *a*, 2, *e.g.* ಉರುಳಿಚು, ಒಡರಿಚು, ಕೆರಳಿಚು, ತೆರಳಿಚು, in the mediæval dialect.

e) that occasionally ಅನು is suffixed to the themes mentioned under letter *a*, 1 and 3, *e.g.* ಎನಸು, ಬರಸು, ಹಾಕಸು, in the modern dialect.

Remarks.

As will be seen from § 150 ಇಸು is also used to form verbs from Sanskrit nouns, *e.g.* ಖಣ್ಣಿಸು, ಚಿತ್ತಿಸು, ಮುದ್ರಿಸು, ಸಚಿಸು, ವರ್ಧಿಸು, ರಕ್ತಿಸು, ಭೋಗಿಸು, ಭಾವಿಸು, ಕಾಮಿಸು ಭುಂಜಿಸು, ಆಶಿಸು, ನಮಿಸು, ಭ್ರಮಿಸು, ರಮಿಸು, ಗಮಿಸು, ಜಪಿಸು, ಓಲಗಿಸು. Such verbs occur in the three dialects. Cf. § 215, 1, letter *b*.

Sometimes, in the ancient and mediæval dialect, also a euphonic ಯ್ is used in suffixing the ಇಸು, *e.g.* ಶುದ್ಧಯಸು, ತಾರಯಸು, ನಿರ್ಣಯಸು, ಪೂರಯಸು, ಮೇಳಯಸು, ನಮಿಯಸು, ಭ್ರಮಿಯಸು, ರಮಿಯಸು, ಗಮಿಯಸು, ಜಪಿಯಸು, (ಓಲಯಸು). Cf. § 215, 2, letter *c*.

Occasionally, chiefly in the ancient and mediæval dialect, the ಇ of ಇಸು is dropped, and we get such forms as ತಾರಯ್ಸು, ಪೂರಯ್ಸು; in ಓಲಗಿಸು the ಗ್ is changed into ಯ್, and ಓಲಯ್ಸು is produced. Also in Kannaḍa words that dropping takes place, so that ಕೋರಯಸು appears as ಕೋರಯ್ಸು (or ಕೋರೈಸು), ತೆಲ್ಲಯಸು as ತೆಲ್ಲಯ್ಸು (or ತೆಲ್ಲೈಸು), ತೆರಯಸು as ತೆರಯ್ಸು (or ತೆರೈಸು), ದಟ್ಟಯಸು as ದಟ್ಟಯ್ಸು, ಸೂಳಯಸು as ಸೂಳಯ್ಸು, ಹಾರಯಸು as ಹಾರಯ್ಸು, ಹೊಲ್ಲಯಸು as ಹೊಲ್ಲಯ್ಸು (ಹೊಲ್ಲೈಸು, see § 217).

In the mediæval dialect the euphonic ಯ್ in ಯಸು changes also into ವ್, *e. g.* ಓಲವಸು, ತರ್ಕವಸು, ತಾರವಸು, ಪೂರವಸು, ಮೇಳವಸು, ಸೂಳವಸು, ಹಾರವಸು. *Cf.* § 215, 3, letter *a*.

152. In § 148 it has been stated that verbs are transitive and intransitive, and in § 149 that there are causal verbs too. There are no frequentative verbs in Kannaḍa; no verbal theme (dhātu) can be turned into a frequentative one. But though frequentative or iterative action is never contained in a particular shape of a Kannaḍa verbal theme, it is expressed either by simple repetition (yugalôccāraṇa, dvilīprayōga) or triple repetition (triprayōga); see § 165, 211, and 339. Regarding a sort of reflexive verb see § 341.

153. In Kannaḍa not only verbal themes (dhātu) are conjugated, but also declinable bases (līṅga, §§ 68. 90), that is to say nouns (nāma-līṅga), *e. g.* ಪೆಣ್ಣತಿ, ದೊಹಿತ್ತ, compound bases (samāsaliṅga), *e. g.* ಕವಿಕೇಶವ, ಮಲ್ಲಿಕಾರ್ಜುನಸುತ, ಕಲಾಪಗ್ನೇತ, pronouns (sarvanāma), *e. g.* ಪೆಜಿ, attributive nouns or adjectives (guṇavaçana) whether Kannaḍa or Saṁskṛita, *e. g.* ಒಳ್ಳಿದ, ಕೂರಿದ, ನೇರಿದ, ಅಸಿಯ, ಪಿರಿಯ, ಉದ್ದತ, ವೃದ್ಧ, and appellative nouns of number (saṅkhyē), *e. g.* ಒರ್ವ. See § 197.

When bases like the mentioned ones are conjugated they have been called, by Europeans, **appellative verbs** or **conjugated appellatives**. Kannaḍa grammarians use no name for them.

The author of the present grammar has not met with any instance of such a conjugated base in the mediæval dialect; in the modern dialect no conjugation of nouns, etc. is in use.

154. There are two different forms of the Kannaḍa verb that have been called **verbal participles** or **gerunds** by Europeans.

The first is the **preterit** or **past verbal participle** (bhūtakālakriyē, pūrvakālakriyē, pūrvakriyē, §§ 155—171); the second is the **present verbal participle** (vartamānakālakriyē, vartamānakriyē, §§ 172. 173). See § 361.

155. The first kind of the past participle is formed by suffixing the syllable ದು to verbal themes (dhātu, prakṛiti) ending in consonants (ryanjanānta), in the vowel ಇ (ikārānta), and in the vowel ಎ (ēkārānta) without altering the themes, *e. g.* ಪೂಣ್ಣ (of ಪೂಣ್), having admitted, ಮಾಣ್ಣ (of ಮಾಣ್), having ceased, ಅನ್ನ (of ಅನ್, the later ಅನ್ನು), having said, ಎನ್ನ (of ಎನ್, the later ಎನ್ನು), having said, ತಿನ್ನ (of ತಿನ್, the later ತಿನ್ನು), having eaten, ಕೊಯ್ಣ (of ಕೊಯ್, the later ಕೊಯ್ಣ), having cut,

ಗೆಯ್ದು (of ಗೆಯ್, the later ಗೆಯ್ಯು, cf. § 48), having tilled, ಪಾಯ್ದು (of ಪಾಯ್), having jumped, ಪೀರ್ದು (of ಪೀರ್), having sucked, ಸೋರ್ದು (of ಸೋರ್), having dropped, ಗೆಲ್ಪು, having gained, ಮೆಲ್ಪು, having chewed, ನೇಲ್ಪು, having swung, ಕಳ್ಳು, having stolen, ಮುಳ್ಳು, having become angry, ಕೇಳ್ಪು, having heard, ಸೀಳ್ಪು, ಅರ್ದು, ಬಾರ್ದು, ಅಮರ್ದು, ಒಸರ್ದು, ತೋಡರ್ದು, ಪೊಡರ್ದು, ಬೆಮರ್ದು, ಅಗಲ್ಪು, ಕನಲ್ಪು, ಸಿಡಿಲ್ಪು, ತಗುಳ್ಳು, ನೆಗುಳ್ಳು; ಇಡಿದು (of ಇಡಿ), ಕುಡಿದು, ಕುಣಿದು, ಮುನಿದು, ಇರ್ದಿದು, ಬಲಿದು, ಕುಸಿದು, ತಿಳಿದು, ಇರ್ದಿದು; ನಡೆದು (of ನಡೆ), ಪಡೆದು, ನೆನೆದು, ಕರೆದು, ಒಲೆದು, ಒಸೆದು, ಕಳೆದು, ಎರ್ದಿದು. Regarding the etymological explanation and original meaning see § 169.

Themes ending in ರ್ optionally double the ರ್ of ದು, e. g. ಪೀರ್ದುರ್, ಸೋರ್ದುರ್, ಅಮರ್ದುರ್, ಒಸರ್ದುರ್, ತೋಡರ್ದುರ್, ಪೊಡರ್ದುರ್ (see § 371, 2; cf. § 119, a, 4).

The same formation of the past participle by means of ದು takes place also when verbal themes consist of one consonant with a long vowel, e. g. ಕಾದು (of ಕಾ), ಕೇದು (of ಕೇ), ಕೋದು (of ಕೋ), ತೇದು, ತೋದು, ಬಾದು, ಮೇದು, ಸೋದು.

Remark.

The grammarian Kêśava states that the syllable ದು consists of the vowel ಉ (ukāra) added to the augment (āgama) ದ. About ದ see §§ 175. 189.

156. In the formation of the second kind of the past participle the only difference is that in several themes ತು is substituted for ದು, e. g. ಆನ್ನು (of ಆನ್), ಕೂನ್ನು, ಕೂರ್ತು, ಕಲ್ತು, ನಿಲ್ತು, ಬಲ್ತು, ನೇಲ್ತು, ಪೋಲ್ತು, ಸೋಲ್ತು, ಅರ್ದು, ಉರ್ದು, ಕಿರ್ದು, ಚಿಗುರ್ತು, ಬೆಮರ್ತು, ಕವಲ್ತು; ಅರ್ದಿತು (of ಅರ್ದಿ), ಕಲಿತು, ತಣಿತು, ಬಲಿತು, ಬಿಲಿತು, ಚಳಿತು; ಅರ್ದಿತು (of ಅರ್ದಿ), ಒರ್ದಿತು, ಮರ್ದಿತು; ಓತು (of ಓ), ಕೀತು (of ಕೀ), ಪೂತು, ಬಾತು, ಬೀತು.

A list of themes that form their past participle by means of ತು is given in sūtra 507 of the Śābdānuśāsana, viz. ಕವಲ್, ಮಡಲ್, ಬಲ್, ಕಲ್, ಪೋಲ್, ಸಾಲ್, ಸೋಲ್, ಪೇಲ್, ನೂಲ್, ಕೂರ್, ಕಸರ್, ಕನರ್, ಕೊನರ್, ತಳಿಲ್, ಬಿಳಿಲ್, ಚಿಗುರ್, ಬೆಮರ್, ಅಲ್, ಉಲ್, ಕಿಲ್, ಚಳಿ, ಮೊಳಿ, ಅದ್ರು, ಅರ್ದಿ, ಕುರ್ದಿ, ಬಾ, ಕೀ, ಪೂ, ಬೀ, ಓ, ಕೂನ್, ಪೇನ್, ಸೀನ್, ಆನ್, ನೋನ್, ಈನ್, to which it adds ಒರ್ದಿ, ಅರ್ದಿ in sūtra 508, ನಿಲ್ in sūtra 509, and ನೇಲ್ in sūtra 510, remarking that one may use ನೇಲ್ತು or ನೇಲ್ಪು; under sūtra 553 it has also ಕುತು (of ಕು).

In some instances the use of ದು and ತು is optional, e. g. ನೇಲ್ಪು, ನೇಲ್ತು; ಬೆಮರ್ದು, ಬೆಮರ್ತು; ಮುಗುಳ್ಳು, ಮುಗುಳ್ಳು; ಅರ್ದಿದು, ಅರ್ದಿತು; ತಣಿದು, ತಣಿತು; ಮರ್ದಿದು, ಮರ್ದಿತು; ಬಲಿದು, ಬಲಿತು; ಬಾದು, ಬಾತು.

The use of suffixing ದು or ತು to themes with a final consonant has partly disappeared in the mediæval dialect, and still more so in the modern one, on account of a euphonic ಉ being added to the themes. See § 166.

157. The third kind of the past participle differs in so far from the first and second one, as in themes ending in a vowel this vowel (ಎ or ಇ) may be altered or dropped before ದು and ತು. In the ancient, mediæval and modern dialect the vowel ಎ may be converted into the vowel ಅ, *e. g.* ಎಲಿದು (= ಎಲಿಿದು), ಎಲಿದು (= ಎಲಿಿದು), ಒಡದು, ಒರದು, ಕಳದು, ನಡದು (in a śāsana between 750 and 814 A. D.), ನೆರದು (in a śāsana of 929 A. D.), ಪೊರದು (in a śāsana of 804 A. D.), ಬೆಳದು, ಹೊಳದು, ಬೆರತು, ಕೊಲಿತು; in the modern dialect the vowel ಇ too may be changed into the vowel ಅ, *e. g.* ಕಡದು (= ಕಡಿದು), ದುಡದು, ಸರದು, ಸಿಡದು, ಸುಲದು, ಹುರದು, ಹುಲಿತು. (*Cf.* §§ 60; 151, *a*, 4; 151, *b*, 2; 151, *c*, 3; 165, *a*, 3, 4, 5; 172; 180, 5.)

158. The fourth kind of the past participle is formed by eliding the final vowel (ಎ or ಇ) of the theme, producing a theme ending in a half consonant, and then suffixing ದು or ತು, *e. g.* ಅರ್ತು (= ಅರ್ತಿತು of ಅರ್ತಿ), ಉರ್ದು (= ಉರಿದು of ಉರಿ), ಎಸ್ತು (= ಎಸೆದು of ಎಸೆ), ಒದ್ದು (= ಒದೆದು), ಒನ್ನು (= ಒನೆದು), ಕಿಸ್ತು (= ಕಿಸಿದು), ಕುದ್ದು (= ಕುದಿದು), ಕೊಸ್ತು (= ಕೊಸೆದು), ನುಸ್ತು (= ನುಸಿದು), ಪೊದ್ದು (= ಪೊದೆದು), ಬಸ್ತು (= ಬಸಿದು), ಮಸ್ತು (= ಮಸೆದು), ಮಿತ್ತು (= ಮಿದಿದು), ಸದ್ದು (= ಸದೆದು), ಸಸ್ತು (= ಸಸಿದು), ಹದ್ದು (= ಹದಿದು), ಹಸ್ತು (= ಹಸಿದು), ಹೊತ್ತು (= ಹೊದೆದು), ಹೊದ್ದು (= ಹೊದೆದು), ಹೊಸ್ತು (= ಹೊಸೆದು). (*Cf.* § 165, letter *a*, 7.)

The mentioned past participles occur only in the modern dialect except ಪೊದ್ದು which is found likewise in the mediæval one, and ಮಿತ್ತು which, according to the Śabdānuśāsana sūtra 482, is met with in the ancient one.

159. The fifth kind of the past participle is formed by eliding the final consonant of themes before the termination ದು or ತು. This formation is nearly wholly restricted to the modern dialect. We have

1, the elision of ನ್, *e. g.* ಆತು (= ಆನ್ತು), ನಾತು or ನಾದು (= ನಾನ್ತು), ನೋತು (= ನೋನ್ತು), ಸೀತು (= ಸೀನ್ತು), for which there is the instance ಈದು (of ಈನ್) in the ancient dialect (*cf.* the ಈತು of ಈ in § 156);

2, the elision of ಯ್, *e. g.* ಆದು (= ಆಯ್ತು), ಮಾದು (= ಮಾಯ್ತು). ಹಾದು (= ಹಾಯ್ತು); *cf.* ನೇದು (= ನೆಯ್ತು);

3, the elision of ಲ್, *e. g.* ನಾತು (of ನಾಲ್);

4, the elision of ಲ್, *e. g.* ಜೋತು (=ಜೋಲ್ತು), ನೂತು (=ನೂಲ್ತು), ನೇತು (=ನೇಲ್ತು), ಸಾತು (=ಸಾಲ್ತು), ಸೋತು (=ಸೋಲ್ತು, used also in the mediæval dialect), ಹೇತು (=ಹೇಲ್ತು), ಹೋತು (=ಹೋಲ್ತು);

5, the elision of ರ್ of the ancient theme ಕುಳಿರ್, *i. e.* ಕುಳಿತು (=ಕುಳಿದುರ್);

6, the elision of ರ್ together with the preceding vowel ಇ of the ancient theme ಕುಳಿರ್, *i. e.* ಕುಳ್ಳು (=ಕುಳಿದುರ್), a form used in the mediæval dialect;

7, the elision of ರ್ of ಕೂರ್, a theme formed from the ancient ಕುಳಿರ್, *i. e.* ಕೂತು (=ಕುಳಿದುರ್).

160. The sixth kind of the past participle is formed by changing or converting the final consonant into another one before ದು and ತು. This changing takes place in the ancient, mediæval, and modern dialect. We find

1, the conversion of ಲ್ into ರ್ before ದು, *e. g.* ಎದುರ್ (=ಎಲ್ದಿ), ಬಿದುರ್ (=ಬಿಲ್ದಿ) in the ancient dialect, and ಅದುರ್ (=ಅಲ್ದಿ), ಬಿದುರ್ (=ಬಿಲ್ದಿ) in the mediæval one (*cf.* § 236);

2, the conversion of ಲ್ into ತ್ before ತು, *e. g.* ಅತ್ತು (=ಅಲ್ದಿ), ಉತ್ತು (=ಉಲ್ದಿ), ಕಿತ್ತು (=ಕಿಲ್ದಿ) in the mediæval and modern dialect;

3, the conversion of ದ್ into ತ್ before ತು in ಮುತ್ತು (of ಮುದು) of the ancient and mediæval dialect;

4, the conversion of ಲ್ (or ಲ್ with the euphonic ಉ, *i. e.* ಲ್) into ತ್ before ತು, *e. g.* ಉತ್ತು (=ಉರ್ತು, of ಉಲ್ or ಉಲ್), ಎಲ್ವಿತ್ತು (of ಎಲ್ವಿಲ್ or ಎಲ್ವಿಲ್), ಆಸತ್ತು, ತೆಪ್ಪತ್ತು, ಪೆತ್ತು, ಪೊತ್ತು, ಬೇಸತ್ತು of the ancient and mediæval dialect, and ಆಸತ್ತು, ಎಚ್ಚತ್ತು, ತೆಪ್ಪತ್ತು, ಬೇಸತ್ತು, ಹೆತ್ತು, ಹೊತ್ತು of the mediæval and modern dialect; ತತ್ತು (of ತಲ್ = ತಲ್) occurs in the Jaimini Bhārata; exceptions to this rule in the ancient dialect are *e. g.* ಅಲಿತು, ಬಿಲಿತು, ಆರ್ತು, ಆರ್ತು, ಆಲ್ವಿರ್ತು, ಬೆಳ್ಳರ್ತು;

5, the conversion of ಲ್ into ತ್ before ತು in ನಿತ್ತು (=ನಿಲ್ದಿ) of the modern dialect;

6, the conversion of ರ್, the substitute of ಲ್ (see No. 1), into ದ್ before ದು, *e. g.* ಅದ್ದು (=ಅಲ್ದಿ, ಅದುರ್), ಎದ್ದು (=ಎಲ್ದಿ, ಎದುರ್), ಬಿದ್ದು (=ಬಿಲ್ದಿ, ಬಿದುರ್) in the mediæval dialect, and ಎದ್ದು (=ಎಲ್ದಿ, ಎದುರ್), ಬಿದ್ದು (=ಬಿಲ್ದಿ, ಬಿದುರ್) in the modern one;

7, the conversion of an original ರ್ into ದ್ before ದು in ಇದ್ದು (=ಇದುರ್) in the mediæval and modern dialect;

8, the conversion of ಲ್ into ದ್ before ದು in ಗೆದ್ದು (=ಗೆಲ್ದಿ) of the mediæval and modern dialect, and in ಮೆದ್ದು (=ಮೆಲ್ದಿ) of the modern one;

9, the conversion of **ಳ** into **ದ** before **ದು** in **ಕದ್ದು** (= **ಕಳ್ಳು**) of the mediæval and modern dialect;

10, the conversion of **ರ್** into **ನ್** before **ದು** in **ತನ್ನ** (of **ತರ್**, **ತರು**) and **ಬನ್ನ** (of **ಬರ್**, **ಬರು**) of the ancient, mediæval and modern dialect;

11, the conversion of **ಲ್** into **ನ್** before **ದು** in **ಕೊನ್ನ** (of **ಕೊಲ್**, **ಕೊಲ್ಲು**), **ನಿನ್ನ** (of **ನಿಲ್**, **ನಿಲ್ಲು**), and **ಸನ್ನ** (of **ಸಲ್**, **ಸಲ್ಲು**) of the ancient, mediæval and modern dialect;

12, the conversion of **ಲ್** into **ನ್** before **ತು** in **ನಿನ್ನು** (= **ನಿಲ್ಲು**) of the mediæval and modern dialect;

13, the conversion of the **ಳ** of **ಕುಳ್ಳ**, a mutilated form of the ancient **ಕುಳಿರ್** (see § 159, No. 6), into **ನ್** before **ತು** in **ಕುನ್ನು** (= **ಕುಳ್ಳು**, *i. e.* **ಕುಳಿದುರ್**) of the modern dialect.

161. The seventh kind of the past participle is formed by changing not only the final consonant of the theme before the termination **ತು**, but also its initial vowel.

To this kind belong only the three themes **ಕಿರ್** (**ಕಿರು**), **ಗಿರ್** (**ಗಿರು**), **ತಿರ್** (**ತಿರು**) of the ancient and mediæval dialect, which convert their initial vowel **ಇ** into **ಎ** and their **ರ್** into **ತ್**, so that their participles are **ಕೆತ್ತು**, **ಗೆತ್ತು**, **ತೆತ್ತು** (see § 66).

ತೆತ್ತು occurs likewise in the modern dialect wherein its theme, however, appears as **ತೆರು**, which is found also in the mediæval one.

162. The eighth kind of the past participle is formed by changing, *i. e.* shortening, the vowel of the theme and inserting a euphonic **ನ್** before the termination **ದು**.

The themes which do so, are **ಬೇ**, **ವಿ**, **ನೋ**; their participles are **ಬೆನ್ನು**, **ವಿನ್ನು**, **ನೊನ್ನು** in the ancient and mediæval dialect, and also in the modern one, though their themes herein are **ಬೇಯು**, **ವಿಾಯು** and **ನೋಯು** (see § 48).

163. The ninth kind of the past participle is formed by changing, *i. e.* shortening, the vowel of the theme and inserting a euphonic **ತ್** before the termination **ತು**.

The themes are **ಈ** and **ಸಾ** (**ಸಾಯ್**), and their participles are **ಇತ್ತು** and **ಸತ್ತು** in the ancient and mediæval dialect, and also in the modern one, though the themes herein appear as **ಈಯು** and **ಸಾಯು**.

Remark.

The form of **ಸಾ** is in sūtras 477. 566 of the Śabdānuṣāṣana; it is not given in the Kaṇṭākabhāṣābhūṣaṇa which adduces only the past participle **ಸತ್ತು**;

the Śabdamaṇidarpaṇa under sūtra 48 clearly gives the form of ಸಾಯ್ ; under sūtra 240 it has ಸಾಯಾ, which may be either ಸಾಯ್ ಈ or ಸಾ ಈ; it has neither ಸಾಯ್ nor ಸಾ in its dhātupāṭha. The present-future participle generally is ಸಾನ, instead of ಸಾಯ್, in the ancient and mediæval dialect (§ 180, 1, remark).

164. From § 155 up to § 163 the syllables ದು and ತು underwent no changes when they were used as suffixes for the past participle; in the present paragraph instances of the tenth kind of the past participle will be adduced, that is to say instances of the participle in the formation of which the suffixes ದು and ತು are changed. Namely

1, ದು is converted into ಡು after the theme ಲಣ್ (ಲಣ್ಣ), the past participle of which is ಲಣ್ಣ in the ancient, mediæval and modern dialect;

2, ದು is converted into ಡು after the theme ಕಾಣ್ (ಕಾಣು), its vowel being shortened, so that its past participle is ಕಣ್ಣ in the ancient, mediæval and modern dialect;

3, ದು is converted into ಡು after the theme ಕೊಳ್ (ಕೊಳ್ಳು), the final ಳ್ being changed into ಣ್, and ಕೊಣ್ಣ becomes the participle for the three dialects;

4, ತು is converted into ಟು after the themes ಅಡು, ಇಡು, ಉಡು, ನಡು, ಪಡು, ಬಿಡು, ಮಡು, ಸುಡು and ವಿಸುಡು, their final ಡು being changed into ಟ್, so that ಅಟ್ಟು, ಇಟ್ಟು, ಉಟ್ಟು, ನಟ್ಟು, ಪಟ್ಟು, ಬಿಟ್ಟು, ಸುಟ್ಟು are the participles for the three dialects, and ಮಟ್ಟು, ವಿಸುಟ್ಟು those for the ancient one.

In the ancient dialect ವಿಸುಟ್ಟು is written also ವಿಸುಟು, a form that is common in the mediæval one.

The original forms of the past participles of the modern dialect ವಿಸಾಟು (of ವಿಸಾಡು = ವಿಸುಡು) and ಹೊಟು (of ಹೊಡು) must have been ವಿಸಾಟ್ಟು (ವಿಸಾಡು + ತು) and ಹೊಟಟ್ಟು (ಹೊಡು + ತು); cf. No. 6;

5, the past participle ಹೊಟ್ಟು, mentioned under No. 4, is, by contraction, vulgarly changed into ಹೊಣ್ಣು;

6, the past participle ಬೆರಣ್ಣು is identical in form with the theme, i. e. ಬೆರಣ್ಣು (Śabdamaṇidarpaṇa sūtra 241); the participle's original form must have been ಬೆರಣ್ಣು, i. e. ಬೆರಣ್ಣು with the termination ತು which was converted into ಟು;

7, ತು is converted into ಟು after the ancient and mediæval themes ಕುಡು and ತುಡು, these changing their initial vowel ಉ into ಒ and taking the forms ಕೊಟ್ and ತೊಟ್, so that the past participles become ಕೊಟ್ಟು and ತೊಟ್ಟು.

The themes ಕೂಡು and ತೂಡು occasionally appear as ಕೊಡು and ತೊಡು in the mediæval dialect, and always so in the modern one; the participles remain ಕೊಟ್ಟು, ತೊಟ್ಟು;

8, ತು is converted into ಟು after the ancient theme ಕಿಡು, this changing its initial vowel ಇ into ಎ and taking the form ಕೆಟ್ಟು, so that the past participle becomes ಕೆಟ್ಟು.

In the mediæval and modern dialect the theme is ಕೆಡು; the participle remains ಕೆಟ್ಟು;

9, ತು is converted into ಜು, after the ancient theme ಪಸು which becomes ಪಜ್ಜ, so that the past participle is ಪಜ್ಜ;

10, ತು is converted into ಜು after the ancient (and mediæval) themes ಇಸು and ಬಿಸು, these changing the initial vowel ಇ into ಎ and taking the forms ಎಜ್ and ಬೆಜ್, so that the participles become ಎಜ್ಜ and ಬೆಜ್ಜ.

In the mediæval dialect the themes generally are ಎಸು, ಬೆಸು; the participles remain ಎಜ್ಜ, ಬೆಜ್ಜ;

11, ತು is converted into ಕು after the themes ನಗು, ಮಿಗು (and ancient ತಗು, Śābdamanīdarpaṇa under sūtra 241) of the ancient, mediæval and modern dialect, and ಸಿಗು of the mediæval and modern one, the themes taking the forms ನಕ್, ಮಿಕ್, (ತಕ್), ಸಿಕ್, so that the past participles become ನಕ್ಕು, ಮಿಕ್ಕು, (ತಕ್ಕು), ಸಿಕ್ಕು; cf. § 165, letter, a, 7;

12, ತು is converted into ಕು after the themes ಉಗು and ಪುಗು of the ancient and mediæval dialect, the themes changing their initial vowel ಉ into ಒ and taking the forms ಒಕ್ and ಪೊಕ್, so that the past participles become ಒಕ್ಕು and ಪೊಕ್ಕು.

The themes ಉಗು and ಪುಗು appear also as ಒಗು and ಪೊಗು in the mediæval dialect, the participles remaining ಒಕ್ಕು, ಪೊಕ್ಕು. In the modern dialect ಪೊಗು has taken the form of ಹೊಗು which occurs also in the mediæval one; the past participle is ಹೊಕ್ಕು; cf. § 165, letter a, 7;

13, ತು is converted into ಪು after the ancient theme ತವು, this taking the form ತವ್, so that the past participle becomes ತವ್ವ; see an instance in § 165 under b, 1.

165. From § 155 to § 164 we have seen how the Kannada past participle is formed in various ways when the syllables ದು and ತು are suffixed to the theme; now its eleventh kind follows, a short form which appears without ದು and ತು, is often identical as to shape with the verbal theme (which at the same time often is a verbal noun), and may be considered to be a

verbal noun (see § 100 compared with § 60; § 169). Compare the short past participle with final ಇ in § 168.

This short participle occurs only when a verb directly follows it which shows that the sense of the past participle is meant, as it does not bear the characteristic mark of a participle itself. See, however, § 198, 6, where the third person neuter singular is directly formed from it.

It is used in the ancient, mediæval and modern dialect.

It includes two classes, it being put either before a verb that differs from that from which it has been formed, or before a verb that is identical; in the second case it is repetition (§§ 152. 211).

a) The short participle used before verbs that are not the same as that from which it has been formed, chiefly before ಕೊಳ್ (ಕೊಳ್ಳು, cf. § 341) and ತರ್ (ತರು):

1, Instances with regard to unaltered verbal themes with a final consonant, are *e. g.* ಎಲಿ ತರ್ (= ಎಲಿತ್ತು ತರ್), ಕಾಯ್ ತರ್ (= ಕಾಯ್ತ್ತು ತರ್), ಪಾಯ್ ತರ್ (= ಪಾಯ್ತ್ತು ತರ್), ಬಿಲಿ ತರ್ (= ಬಿಲಿತ್ತು ತರ್), ಸಾರ್ ತರ್ (= ಸಾರ್ತ್ತು ತರ್), ಸೀಳ್ ಕೆಡಹು (= ಸೀಳ್ಳು ಕೆಡಹು), ಹೊಯ್ ಕೊಳ್ (= ಹೊಯ್ತ್ತು ಕೊಳ್).

2, Instances with regard to unaltered themes with a final vowel, are *e. g.* ಇಲಿ ತರ್ (= ಇಲಿದು ತರ್), ಉಗು ತರ್ (= ಒಕ್ಕು ತರ್), ಒಗಿ ತರ್ (= ಒಗಿದು ತರ್), ಕರೆ ತರ್ (= ಕರೆದು ತರ್), ಕಲಿ ತರ್, ಕವಿ ತರ್, ಕುಸಿ ಬೀಲಿ, ತವು ತರ್, ತಿರಿ ತಿನ್, ತಿಲಿ ತರ್, ತಿವಿ ಕೊಳ್, ತೆಗೆ ತರ್, ದೊರೆ ಕೊಳ್, ನಡೆ ತರ್, ಪದೆ ಪೊಯ್, ಪರಿ ತರ್, ಪಿಡಿ ತರ್, ಪಿಡಿ ಪಡೆ, ಪಿಡಿ ಪೆಲಿ, ಪುಗು ತರ್, ಬಿಡು ತರ್, ಬಿಲಿ ತರ್, ಮರಿ ತರ್, ಹರಿ ತರ್, ಹಿಡಿ ತರ್.

3, Instances with regard to themes that have changed their final vowel ಎ into ಅ (which often are verbal nouns and occasionally appear in the mediæval dialect and frequently in the modern one), are *e. g.* ಎಲಿ ಕೊಳ್ (= ಎಲಿದು ಕೊಳ್), ಎಲಿ ಕೊಳ್ (= ಎಲಿದು ಕೊಳ್), ಎಲಿ ತರ್ (= ಎಲಿದು ತರ್), ಒಡ ಕೊಳ್, ಒರ ಕೊಳ್, ಕರ ಕೊಳ್, ಕರ ತರ್, ಕಲಿ ತರ್, ಕಳ ಕೊಳ್, ಕೆರ ಕೊಳ್, ಕೊಲಿ ಕೊಳ್, ತಡ ಕೊಳ್, ತೆಗೆ ತರ್, ತೆಲಿ ಕೊಳ್, ತೊಡ ಕೊಳ್, ತೊಳ ಕೊಳ್, ದೊರ ಕೊಳ್, ನಡ ಕೊಳ್, ಬಡ ಕೊಳ್, ಬೆಳ ಕೊಳ್, ಹೊಡ ಕೊಳ್. Cf. § 157.

4, Instances with regard to themes that have changed their final vowel ಇ into ಅ (which often are verbal nouns and not unfrequently occur in the modern dialect), are *e. g.* ಇಡ ಕೊಳ್ (= ಇಡಿದು ಕೊಳ್), ಇಲಿ ಕೊಳ್ (= ಇಲಿದು ಕೊಳ್), ಉಲಿ ಕೊಳ್ (= ಉಲಿದು ಕೊಳ್), ಕಡ ಕೊಳ್, ಕನ ಕೊಳ್, ಕುಡ ಕೊಳ್, ತಲಿ ಕೊಳ್, ತಿಳ ಕೊಳ್, ತುಲಿ ಕೊಳ್, ದೂ ಕೊಳ್, ದುಡ ಕೊಳ್, ನನ

ಕೊಳ್, ಬರಿ ಕೊಳ್, ಬಿರ ಕೊಳ್, ಮುಡ ಕೊಳ್, ಮುರಿ ಕೊಳ್, ಸರ ಕೊಳ್, ಸುರಿ ಕೊಳ್, ಸುಲ ಕೊಳ್, ಹರಿ ಕೊಳ್, ಹಿಡ ಕೊಳ್, ಹಿಡ ತರ್, ಹೊಲ ಕೊಳ್. Cf. § 157.

5, Instances with regard to themes that have changed their final ಇ into ಉ (which partly are verbal nouns and occasionally occur in the modern dialect), are *e. g.* ಇಡು ಕೊಳ್ (=ಇಡಿದು ಕೊಳ್), ಇಯಿ ಕೊಳ್ (=ಇಯಿ ದು ಕೊಳ್), ಉಯಿ ಕೊಳ್ (=ಉಯಿದು ಕೊಳ್), ಕವು ಕೊಳ್ (=ಕವಿದು ಕೊಳ್), ಕುಡು ಕೊಳ್, ತಿಳು ಕೊಳ್, ದಣು ಕೊಳ್, ದುಡು ಕೊಳ್, ನಸು ಕೊಳ್, ಬಡು ಕೊಳ್, ಬಯಿ ಕೊಳ್, ಬಿರು ಕೊಳ್, ಮುಡು ಕೊಳ್, ಮುಯಿ ಕೊಳ್, ಸುಯಿ ಕೊಳ್, ಹಿಡು ಕೊಳ್, ಹೊಲು ಕೊಳ್. Cf. § 151, letter *b*, 2.

6, Instances with regard to themes that have dropped their final syllable, are ಅಯ್ (=ಅಯ್ವಿ of ಅಯ್ವು) ತರ್ (used in the ancient and mediæval dialect), ಪೋ (=ಪೋಗಿ of ಪೋಗು) ತರ್ (used in the ancient dialect), and ಮಲ (=ಮಲಗಿ of ಮಲಗು) ಕೊಳ್ (used in the modern dialect). Cf. letter *b*, 3.

Here may be adduced the vulgar ಉಡು ತೊಡಿಸು (=ಉಡಿಸಿ ತೊಡಿಸು; see § 166). Cf. ಪಟ ಪಟಿಸು under *b*, 4.

7, Instances with regard to themes that have dropped the vowel of their final ಗಿ, ಗು or ಗೆ and converted the remaining consonant ಗ್ into ಕ್ before the verbs ಕೊಡು and ಕೊಳ್ (ಕೊಳ್ಳು), are *e. g.* ಅಕ್ (=ಅಗಿದು of ಅಗಿ) ಕೊಳ್, ಬಕ್ (of ಬಗಿ) ಕೊಡು, ಬಕ್ (of ಬಗಿ) ಕೊಳ್, ತಕ್ (of ತಗಿ) ಕೊಳ್, ನಕ್ (of ನಗು) ಕೊಳ್, ಬಕ್ (of ಬಗಿ) ಕೊಳ್, ಬಿಕ್ (of ಬಿಗಿ) ಕೊಳ್, ಮೊಕ್ (of ಮೊಗಿ) ಕೊಳ್, ಸಿಕ್ (of ಸಿಗು) ಕೊಳ್. The instances occur only in the modern dialect. Cf. § 158; § 164, 11. 12.

b) The short participle used before verbs that are identical with that from which it has been formed, *i. e.* in repetition (§ 211):—

1, Instances with regard to themes that, in an unaltered form, precede an identical verb, are *e. g.* ಕಡಿ ಕಡಿ (=ಕಡಿದು ಕಡಿ), ಕವಿ ಕವಿ (=ಕವಿದು ಕವಿ), ಕಾಯ್ ಕಾಯ್ (=ಕಾಯ್ವು ಕಾಯ್), ಕರೆ ಕರೆ (=ಕರೆದು ಕರೆ), ಕಯಿ ಕಯಿ (=ಕಯಿದು ಕಯಿ), ಕುಡಿ ಕುಡಿ (=ಕುಡಿದು ಕುಡಿ), ಕುಣಿ ಕುಣಿ, ಕುಣಿ ಕುಣಿ, ಜಡಿ ಜಡಿ, ಜಿಗಿ ಜಿಗಿ, ತಯಿ ತಯಿ, ತಿಳಿ ತಿಳಿ, ತಿವಿ ತಿವಿ, ತುಯಿ ತುಯಿ, ತೆಗೆ ತೆಗೆ, ನನೆ ನನೆ, ನಲಿ ನಲಿ, ನೆಗೆ ನೆಗೆ, ನೆನೆ ನೆನೆ, ಪರಿ ಪರಿ, ಪಿಡಿ ಪಿಡಿ, ಪೂಗೆ ಪೂಗೆ, ಬಗಿ ಬಗಿ, ಬಡಿ ಬಡಿ, ಬಿರಿ ಬಿರಿ, ಮಡಿ ಮಡಿ, ಮಣಿ ಮಣಿ, ಮಿಡಿ ಮಿಡಿ, ಮುಯಿ ಮುಯಿ, ಮೊಗೆ ಮೊಗೆ, ಮೊರೆ ಮೊರೆ, ಸಿಡಿ ಸಿಡಿ, ಸುಯಿ ಸುಯಿ, ಸುಲಿ ಸುಲಿ, ಸುಯಿ ಸುಯಿ, ಸೆಳೆ ಸೆಳೆ, ಹಿಡಿ ಹಿಡಿ, ಹಿರಿ ಹಿರಿ, ಹೊಗೆ ಹೊಗೆ, ಹೊಡೆ ಹೊಡೆ.

It is to be observed that the instances always presuppose the second verb to be in the form of the past participle ending in ದು (§ 155) or also

in the past tense, as ಕಡಿ ಕಡಿದು, ಕವಿ ಕವಿದು, etc. (see § 211, 4). They are found in the three dialects. In Abhinavapampa 13, 53 there is ತವು ತವ್ವು ದುವುಭಯಬಳದ . . . ಸೈನ್ಯಂ.

2, Instances with regard to themes that have lost their final vowel before an identical verb (which are found in the mediæval and modern dialect), are *e. g.* ಕಳ (*i. e.* ಕಳೆದು of ಕಳೆ) ಕಳೆ, ತೆಗೆ (= ತೆಗೆದು of ತೆಗೆ) ತೆಗೆ, ನೆಗೆ ನೆಗೆ, ಬೆಳ ಬೆಳೆ, ಮೊಗ ಮೊಗೆ, ಸೆಳ ಸೆಳೆ, ಹೊಡ ಹೊಡೆ, ಹೊಸ ಹೊಸೆ, ಹೊಳ ಹೊಳೆ. *Cf.* § 151, letter *a*, 4 and *b*, 2.

Remark.

In such an instance the short participle may be doubled, *e. g.* ಬಡ ಬಡ ಬಡೆ, also when another verb follows, *e. g.* ಬಡ ಬಡ ಕೊಳ್. See § 211, 8.

3, Instances with regard to themes that have dropped their last syllable before an identical verb, are *e. g.* ತಿರ (of ತಿರಗು) ತಿರಗು, ತಿರಿ (of ತಿರಿಗು) ತಿರಿಗು, ತಿರು ತಿರುಗು, ತೊಲ ತೊಲಗು, ತೊಳ ತೊಳಗು, ನಿಲಿ ನಿಲಿಕು, ಬೆಳ ಬೆಳಗು, ಮುಲಿ ಮುಲಿಗು, ಮೊಗ ಮೊಗಸು, ಮೊಲಿ ಮೊಲಿಗು, ಸೊಗ ಸೊಗಸು. *Cf.* letter *a*, 6. The instances belong to the three dialects. See § 211, 7.

Remarks.

In such an instance the short participle may be doubled, *e. g.* ತೊಳ ತೊಳ ತೊಳಗು, ನಡ ನಡ ನಡಗು (or ನಡಗು), ಬೆಳ ಬೆಳ ಬೆಳಗು (used in the ancient dialect, see § 211, 10. See also § 339, 8.

Also in the repetition of nouns the last syllable has been dropped, as in ತಿಂಗ ತಿಂಗಳು, ಮೊದ ಮೊದಲ್ (see § 303, 1, *a. b. c. d*).

4, An instance in which the vowel of the penultima too has been lost before an identical verb, is ಪರರಿ ಪರರಿಸು (= ಪರರಿಸಿ ಪರರಿಸು, of the mediæval dialect). *Cf.* ಉಡು ತೊಡಿಸು under *a*, 6.

166. Hitherto the formation of the past participle of verbal themes ending in consonants and the vowels ಇ and ಎ has been treated of; it still remains to be introduced the formation of the twelfth kind of the past participle. It concerns the themes which end in the vowel ಉ in the three dialects.

Their past participle is formed by suffixing the vowel ಇ, in the ancient, mediæval and modern dialect. The final ಉ is treated as a euphonic letter, disappearing before the ಇ according to the rule of sandhi (§ 213, *seq.*).

Instances are ಅಳಿ (of ಅಳು), having feared, ಒಗ್ಗಿ (of ಒಗ್ಗು), having met together, ನಚ್ಚಿ (of ನಚ್ಚು), having trusted, ಮಚ್ಚಿ (of ಮಚ್ಚು), having liked,

ಕುಟ್ಟಿ (of ಕುಟ್ಟು), ಮುಟ್ಟಿ, ಒಡ್ಡಿ, ಹಿಡ್ಡಿ, ಎತ್ತಿ, ಮುತ್ತಿ, ಪೊದಿ, ಆಗಿ, ಹೋಗಿ, ಪೋಗಿ, ಚಾಚಿ, ಮಾಡಿ, ಆಡಿ, ಪಾಡಿ, ಕಾಡಿ, ಪಾಡಿ, ಬೀಡಿ, ಸಾಡಿ, ಉಡಿಸಿ, ಬದಲಿಸಿ, ಕೆಡಲಿಸಿ, ಗದಲಿಸಿ, ಬೆಡಲಿಸಿ, ನಗಿಸಿ, ಕಾಣಿಸಿ, ಓದಿಸಿ, ಅಲರ್ಚಿ, ಇದಿರ್ಚಿ, ನಿಗುಪ್ಪಿಸಿ, ಓಸರಿಸಿ, ಕಳವಳಿಸಿ.

ಆಗು, ಪೋಗು, ಹೋಗು form also the irregular past participles ಆಯ್, ಪೋಯ್, ಹೋಯ್, used for the third person neuter singular of the past tense (see § 199, and cf. § 176). ಆಯ್ appears also as ಅಯ್, regarding which see § 176, and compare ಅಗು (= ಆಗು) in the Dictionary ¹⁾.

Themes with final ಲ್ಲಿ generally form their past participle by means of the vowel ಇ; but if the ಲ್ಲಿ is changed into ಲ್ಲ, which occasionally and in some instances always is done (§§ 59. 61. 160, 4), they suffix ದು or ತು (§§ 155. 156), e. g. ಕಾರ್ದು (of ಕಾರ್ಲಿ = ಕಾರ್ಲಿ), ತೋರ್ದು, ಪಾರ್ದು, ಬೀರ್ದು, ಮಾರ್ದು, ಬಳರ್ದು, ಕೆಡರ್ದು, ಪೆಳರ್ದು, ಬೆಡರ್ದು; ಅರ್ತು, ಆರ್ತು, ಅಲ್ಪಿರ್ತು, ಬೆಳ್ಳರ್ತು, and before the syllable ತು their final ಲ್ಲ is sometimes converted into ತ್ (ಎಲ್ಪಿತ್ತು, etc., § 160, 4).

In the mediæval dialect a theme that in the ancient one ends in a consonant, is not unfrequently made to end in ಉ, in which case the vowel ಇ is used to form its past participle, e. g. ಜೋಲಿ (= ಜೋಲ್ಲಿ), ಊಳಿ (= ಊಳ್ಳಿ), ಕೇಳಿ (= ಕೇಳ್ಳಿ), ತಾಳಿ, ಪೇಲಿ, ಹೂಲಿ, ಹೇಲಿ, ಹೋಲಿ, ಅಡರಿ, ಕೊನರಿ, ಚಿಗುರಿ, ನಿಗುರಿ, ಅಗಲಿ, ಕನಲಿ, ತೊಲಿಲಿ, ಬಲಿಲಿ, ಸಡಲಿ, ಉರುಳಿ, ಉಗುಲಿ; this, as a rule, is done in the modern dialect. Cf. §§ 48. 181, 1. 198, 4. 5.

167. The thirteenth kind of the past participle which, as it would appear, occurs only in the mediæval dialect, is formed by means of the syllable ಇದು. This is, instead of ದು (§ 155), suffixed to themes that in the ancient dialect, without exception, end in consonants, but in later times have optionally received a euphonic ಉ (cf. the close of § 166), e. g. ಕೇಳಿದು (of ಕೇಳು, = ಕೇಳ್ಳು), ತೂಳಿದು (of ತೂಳು, = ತೂಳ್ಳು), ಸಾರಿದು

¹⁾ Dr. I. F. Fleet draws the author's attention to some copper-plate grants in which ಆಯ್ and ಅಯ್ have been used directly for ಆಗಿ and ಅಗಿ in the forms ಮೂಡಾಯ್, ಮೂಡಾಯ್, ತೆಂಕಾಯ್, ತೆಂಕಾಯ್, etc. (for ಮೂಡಗಿ, ಮೂಡಾಗಿ, ತೆಂಕಗಿ, ತೆಂಕಾಗಿ, etc., to the east, to the south, etc.). He writes: "With one exception, noted further on, I have found these forms in only some of the spurious copper-plate grants of the Western Ganga series, from Mysore. These grants claim to be of various dates from A. D. 248 upwards. But there are strong reasons for fixing the eleventh century as the period when most of them were fabricated." The one exception occurs in a stone inscription at Bannūr in the Tiruma-Kūḍlu-narasīpura tāluka, Mysore district, which appears to include the word ಪಡುವಾಯ್ (or ಪಡುವಾಯ್?), and may belong to about A. D. 920. Cf. § 281. We remark that ಅಗಿ appears as ಅಯಿ in Tēlugu.

(of ಸಾರು, = ಸಾರ್ದು), ಸೀಳಿದು (of ಸೀಳು, = ಸೀಳ್ಳು), ಸೂರುಳಿದು (of ಸೂರುಳು, = ಸೂರುಳ್ಳು), ಹೋರಿದು (of ಹೋರು, = ಹೋರ್ದು), ಹೋಲಿದು (of ಹೋಲು, = ಹೋಲ್ಪು), ಬರಿದು (of ಬರಿಲು, = ಬರಿಲ್ಪು), ಮರಳಿದು (of ಮರಳು, = ಮರಳ್ಳು). In a śāṣana of A. D. 1123 we find ಗೆಲುದು (for ಗೆಲ್ಪು) in which a euphonic ಉ is used for ಇ.

Towards the end of the mediæval period (*e. g.* in the Kannaḍa Rāmāyaṇa) here and there we meet with forms in which the ಇದು has been used to form the past participle even of verbal themes that end in ಉ in the three dialects (§ 166), *e. g.* ಚಾಚಿದು (of ಚಾಚು, = a ಚಾಚ್ಚು), ಮೆಟ್ಟಿದು (of ಮೆಟ್ಟು, = a ಮೆಟ್ಟು), ನೋಡಿದು (of ನೋಡು, = a ನೋಡ್ಚು). Also the curious past participle ನಿನ್ನಿದು (= ನಿನ್ನ, of ನಿಲ್ಲು) occurs in the Rāmāyaṇa.

The vowel ಇ in ಇದು in this case is, of course, nothing else but a euphonic letter employed before the real termination ದು.

168. The question naturally arises how the vowel ಇ of § 166 came to represent the suffix for the past participle of verbal themes ending in ಉ in the three dialects. It appears to be certain that ಇ originally was a euphonic or enunciative augment put before ದು (§ 155 *seq.*) in order to avoid forms like ಪಾಡ್ದು (of ಪಾಡು), having sung (actually used in the Jaimini Bhārata 21, 57), ಮಾಡ್ದು (of ಮಾಡು), having made (used in the Dharmaparikshā, edited by the Rev. G. Würth in his ಪ್ರಾಕೃತ್ಯಾತ್ಮಮಾಲಿಕೆ vaṇa 1301), ಕುಟ್ಟು, ನಚ್ಚು, ಮಚ್ಚು, etc. Such forms, certainly, are clumsy and cacophonous, and led people to use the enunciative augment ಇ between the theme and ದು, as they actually did in the forms ಕೇಳಿದು, ತೂಳಿದು, etc. and then in the forms ಚಾಚಿದು, ಮೆಟ್ಟಿದು, ನೋಡಿದು, which, probably as a remnant of by-gone times, we find in § 167. This is corroborated by the fact that in the so-called relative past participle (§ 175, *e. g.* ಪಾಡಿದ, ಮಾಡಿದ, ಕುಟ್ಟಿದ, ಮುಟ್ಟಿದ, ನಚ್ಚಿದ, ಮಚ್ಚಿದ), in the ancient and mediæval present tense (§ 194, *e. g.* ಪಾಡಿದವೆಂ, ಮಾಡಿದವೆಂ, ಕುಟ್ಟಿದವೆಂ, ನಚ್ಚಿದವೆಂ), and in the imperfect tense (§ 198, *e. g.* ಪಾಡಿದೆಂ, ಕುಟ್ಟಿದೆಂ, ನಚ್ಚಿದೆಂ) the ದು, in the form of ದ (§ 178), is always used. (In the contingent present-future tense the participle with ಇ is generally added directly to ವನು, etc.).

We are, therefore, compelled to think that the past participle with final ಇ is another particular kind of the short participles treated of in § 165. About its representing verbal nouns see § 169.

In passi-
forms ಮಾಡು
ಮಾಡ್ಚು, ನೋ
to avoid a
ಮಾಡ್ಚು, ಮಾಡ್ಚು
the ದು.

Nāgava-
that this ಇ
termination
§ 193.

169, I
in Kannaḍ

In § 1
those with
themes wh
themselves
a rising,
ಕವಿ, ಕವಿ,
ದಿರಿ, ಹರಿ,
ಉಬ್ಬಿ, ಕವಿ,
If we thus
before ಕವಿ
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certain pl
ತನಿ ಕವಿಳ
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ಕವಿ in §§
§ 188, of
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or having

In passing it may be observed that in the future tense (§ 200) the trisyllabic forms ಮಾಡುವೆಂ, ನೋಡುವೆಂ, when they are to become dissyllabic, do not appear as ಮಾಡ್ತೆಂ, ನೋಡ್ತೆಂ, but as ಮಾಡ್ವೆಂ, ನೋಡ್ವೆಂ, the *ವ್* in combination with *ಪ* being used to avoid a hardness of the pronunciation, which is avoided in the past participles ಪಾಡ್ತು, ಮಾಡ್ತು by the insertion of an enunciative *ಇ* before *ದು* and finally dropping the *ದು*.

Remark.

Nāgavarma and Kēśava call the *ಇ* an augment (āgama), and Kēśava states that this *ಇ* and the *ಉ* in *ದು* are vowels which are substitutes for the personal terminations (kriyāvibhaktyādhēśasvara). See the personal terminations in § 193.

169. Is it possible to find out the original meaning of the past participle in Kannaḍa?

In § 165 it has been stated that the short past participles, namely those without *ದು* and *ತು*, are often identical as to shape with their verbal themes which at the same time are verbal nouns, so that the participles themselves appear as verbal nouns and finally must be such, *e. g.* ಎಲಿೞ್, a rising, ಪಾಯ್, a running, ಸೀಳ್, a splitting, ಹೊಯ್, a striking; ಇಲಿೞ್, ಕವಿ, ಕುಸಿ, ತವು, ತಿರಿ, ತಿಲಿೞ್, ತಿವಿ, ತೆಗೆ, ದೊರೆ, ನಡೆ, ಪದೆ, ಪರಿ, ಪಿಡಿ, ಪುಗು, ಬಿಡು, ಬಿಲಿ, ಹರಿ, ಹಿಡಿ; ಎಲಿ, ಒಡ, ಒರ, ಕಳ, ಕೊಲಿ, ತಡ, ತೆಲಿ, ನಡ, ಬೆಳ, ಹೊಡ; ಇಲಿ, ಉಲಿ, ಕಡ, ಸರ; ಇಲಿ, ಉಲಿ, ಕುಡು, ದಣು, ನಸು, ಬಲಿ, ಬಿರು, ಮುಡು, ಹಿಡು; ಪೋ. If we thus consider the short participles to be verbal nouns, their meaning before ಕೊಳ್ and ತರ್ is as follows:—ಹೊಯ್ ಕೊಳ್, to take (*i. e.* to apply) a blow (or blows, to one's self); ಎಲಿೞ್ ತರ್, to bring a standing up (to a certain place, *i. e.* to come); ಪಾಯ್ ತರ್, to give a running (*i. e.* to run); ತಿವಿ ಕೊಳ್, to take (*i. e.* to apply) a stabbing (to one's self); ನಡೆ ತರ್, to bring a walking (*i. e.* to come); etc.

We believe that analogously the past participles ending in *ದು* and *ತು* are nouns, namely verbal nouns augmented by the pronominal suffixes *ತು* and *ದು* (§ 122; *cf.* §§ 178 and 293, 3). Thus, for instance, ಇಲಿೞ್, a descending, has become ಇಲಿೞ್ದು, a descending-it; ನಡೆ, a walking, ನಡೆದು, a walking-it; ಬಿಲಿ, a selling, ಬಿಲಿತು, a selling-it; ಮೊಳೆ, a germinating, ಮೊಳೆತು, a germinating-it (*cf.* our explanation of ಅದೆ in § 171, of ಉತುಂ, etc. in § 173, of ಅದ in §§ 178. 179, of ಪು, ವು and ಹು in §§ 185. 186, of the infinitive in § 188, of ಗು and ಕು in § 204, and of the second and third person of the imperative in § 205). The suffixes *ದು* and *ತು* are so to say redundant. The special idea of the past ('a having descended-it', 'a having walked-it', or having descended, having walked, etc.) has, only by usage, been attached

to the forms with ದು and ತು (*cf.* ಅದ in § 273). A similar indefinite character as to time has been actually preserved in the verbal forms produced by suffixing the syllables ಕುಂ and ಗುಂ (see § 203), in the negative participle and conjugated negative (see §§ 170. 171. 209. 210), and in the verbal forms (participles) produced by the syllables ವ, ಬ, ಪ, and ಷ (see §§ 180-185). Further the use of the past participle ಎನ್ನದೆ in combination with ಒಡೆ or ಅರೆ (ಎನ್ನೊಡೆ, ಎನ್ನರೆ), *e. g.* in §§ 322-329 and that of the infinitive with final ಅಲು (ಅಲ್) in combination with ಇಲ್ಲ (§ 316, 2) will assist to elucidate such an original indefiniteness as to time. *Cf.* also § 313, 4 about the combination of the past participle and verbal nouns in the past.

In § 168 the short past participles with a final enunciative ಇ which remained after the dropping of ದು, have been introduced. With their ದು they are obvious verbal nouns, and they are therefore to be considered as verbal nouns also without ದು. This is established by the fact that they in combination with ಇಲ್ಲ are used identically with other verbal nouns in combination with ಇಲ್ಲ in § 316, 2 (*e. g.* ಮಾಡಿಲ್ಲ, ಆಗಿಲ್ಲ = ಮಾಡಿದುದಿಲ್ಲ, ಆದುದಿಲ್ಲ).

170. The fourteenth kind of the past participle is the so-called negative one (pratiśhédhakriyè, vilômakriyè, abhâvakriyè). It is formed by putting ಅದೆ to the short form of the so-called infinitive (kriyârtha, see § 187), *i. e.* to the form of the verb that is conventionally used to denote object, design, purpose, or future of intention of action (before another verb), expressing the idea of the English infinitive preceded by 'to', 'for to', 'about to', 'ready to', 'yet to' (see § 188). This short form of the infinitive ends in the vowel ಅ, *e. g.* ಇರ (of ಇರ್, ಇರು), to be or stay, about to be or stay, going to be or stay, yet to be or stay. When ಅದೆ is put to ಇರ, the form of the participle becomes either ಇರ ಅದೆ, or, with the application of sandhi (§ 214), ಇರದೆ, 'not actually being or staying' or 'not having actually been or stayed'. The idea of the past is secondary, depending on circumstances (see § 209, and *cf.* § 169). Both forms, ಇರ ಅದೆ and ಇರದೆ, were used in the ancient dialect; in the mediæval and modern one only ಇರದೆ is in use. Other instances are ಅಲ್ಲದೆ (of ಅಲ್), not being fit or not having been fit, ಇಲ್ಲದೆ (of ಇಲ್), not being present or not having been present (§ 338), ಅಂಜದೆ (of ಅಂಜು), not fearing or not having feared, ಕಟ್ಟದೆ (of ಕಟ್ಟು), not tying or not having tied, ಉಡದೆ (of ಉಡು), ಕಿಡದೆ (of ಕಿಡು), ಆಗದೆ, ತೀರದೆ, ಬೇಡದೆ, ಮಾಡದೆ, ಮಾಡಿದಿ, ಹೋಗದೆ, ಕೇಳದೆ,

ಪೇಲಿದೆ, ಅಗಲದೆ, ಉಗುಲಿದೆ, ತಗುಳದೆ, ಬಗುಳದೆ, ಬಿಸುಡದೆ, ಬಡವ್ವುಡದೆ, ಪರಿಹರಿಸದೆ.
Cf. §§ 208. 209. 210. (212, 7).

If verbal themes end in ಇ, ಎ, ಅ, ಈ, ಏ, or ಓ, the infinitive inserts a euphonic ಯ್ before the theme and ಅ when ಅದೆ is attached, *e. g.* ಇಲಿಯದೆ (of ಇಲಿ), ಉಲಿಯದೆ (of ಉಲಿ), ಕುಡಿಯದೆ (of ಕುಡಿ), ತಿಳಿಯದೆ (of ತಿಳಿ), ನಡೆಯದೆ (of ನಡಿ), ಪಡೆಯದೆ (of ಪಡಿ), ಬಗೆಯದೆ (of ಬಗೆ), ಕಾಯದೆ (of ಕಾ), ಈಯದೆ (of ಈ), ಬೀಯದೆ (of ಬೀ), ಕೇಯದೆ (of ಕೇ), ನೋಯದೆ (of ನೋ). The theme ಓ exceptionally inserts a euphonic ವ್, and the negative participle becomes ಓನದೆ.

Monosyllabic themes ending in ಣ್, ನ್, ಯ್, ಲ್, and ಳ್, and having a short initial vowel or consonant, form the negative participle by doubling their final consonant before the ಅ of the infinitive and suffixing ಅದೆ, *e. g.* ಉಣ್ಣದೆ (of ಉಣ್), ಎನ್ನದೆ (of ಎನ್), ಒಲ್ಲದೆ (of ಒಲ್), ಕೊಳ್ಳದೆ (of ಕೊಳ್), ಬಯ್ಯದೆ (of ಬಯ್ಯ). As an exception there is ಕಳದೆ (of ಕಳ್) in the ancient dialect. In the mediæval one we find exceptionally ಉಣದೆ (of ಉಣ್), ಗೆಲದೆ (of ಗೆಲ್); as the modern one uses to double the finals of monosyllabic themes already before a euphonic ಉ (§ 48), its forms of the negative participle are *e. g.* ಉಣ್ಣದೆ (of ಉಣ್ಣ), ಎನ್ನದೆ (of ಎನ್ನು), ಗೆಲ್ಲದೆ (of ಗೆಲ್ಲ). Cf. § 215, 7, f.

The themes ತರ್ and ಬರ್ generally appear as ತಾರ್ and ಬಾರ್ in forming their negative participle, which is ತಾರದೆ and ಬಾರದೆ; only in the mediæval and modern dialect also ತರದೆ and ಬರದೆ occasionally occur. (Cf. §§ 184. 210.)

In repetition (see § 165, letter b, and cf. §§ 209. 211) the first verb drops the suffix ಅದೆ, *e. g.* ಬಿಡ ಬಿಡದೆ. (Cf. §§ 211, 4. 339.)

171. It becomes evident from the formation of the so-called negative participle given in § 170 that its primitive meaning was not that of direct negation, but that of futurity, *i. e.* the state of being yet to come or of once having been yet to come, or, in other words, the state of not being or of not having been. ಅದೆ is ಅದು, the remote demonstrative pronoun (cf. the ದು and ತು of § 169, and the ಉತೆ, etc. of § 173), in combination with ಎ, the particle of emphasis (cf. § 215, 6, remark 1). The form under consideration, therefore, is so to say a pronominal noun, and the first meaning of the above-mentioned ಇರ ಅದೆ or ಇರದೆ is 'yet to be or stay-even-it', 'not yet being or staying-even-it', or 'the state or condition of not actually being or staying', 'not actually being or staying',

or, according to circumstances, 'not having actually been or stayed'. Thus also *e. g.* ಮಾಡದೆ, 'yet to make-even-it', 'having been yet to make-even-it': 'not actually making', 'not actually having made'.

172. In § 154 it has been stated that the second form of the Kannada verb that has been called a verbal participle or gerund by Europeans, is the present verbal participle (vartamānakriyē, vartamānakālakriyē; see § 362).

It is formed by adding to the verbal theme one of the following ten suffixes:—*ಉತುಂ* (in the ancient and mediæval dialect), *ಉತೆ* (in the ancient and mediæval one), *ಉತ್ತುಂ* (in the ancient one), *ಉತ್ತೆ* (in the ancient one), *ಉತಂ* (in the mediæval one), *ಉತ* (in the mediæval and modern one), *ಉತ್ತಂ* (in the mediæval and, occasionally, ancient one), *ಉತ್ತ* (in the mediæval and modern one), *ಉತಾ*, *ಉತ್ತಾ* (in the modern one).

The final *ಉ* of a theme disappears (according to the rule of sandhi, § 213 *seq.*) when any of the terminations is annexed; if a theme ends in ಇ, ಎ, ಆ, ಈ, ಏ, or ಓ, a euphonic ಯ್, or occasionally (in the mediæval dialect) ವ್, is put between the vowel and termination; after ಓ, to love, the insertion of ವ್ is always required.

Instances are ಅಲಿುತುಂ (of ಅಲಿ), weeping, ಗೆಯುತ್ತುಂ or ಗೆಯ್ಯುತ್ತುಂ (of ಗೆಯ್; cf. § 215, 7, e), doing, ಎನುತುಂ (of ಎನ್), saying, ನಗುತುಂ (of ನಗು), laughing, ನೋಡುತುಂ (of ನೋಡು), seeing, ಇಲಿಿಯುತುಂ (of ಇಲಿ), descending, ಕರೆಯುತುಂ (of ಕರೆ), calling, ಕಾಯುತುಂ (of ಕಾ), guarding, ಈಯುತುಂ (of ಈ), giving, ಬೇಯುತುಂ (of ಬೇ), burning;— ಇಸುತೆ (of ಇಸು), throwing, ಎನುತೆ (of ಎನ್), saying, ಬಲಿಲುತೆ (of ಬಲಿಲ್), becoming weary;— ಕಾದುತ್ತುಂ (of ಕಾದು), fighting, ಜಡಿಯುತ್ತುಂ (of ಜಡಿ), threatening;— ಕೆತ್ತುತ್ತೆ (of ಕೆತ್ತು), quivering;— ಎನುತಂ (of ಎನ್), ಕೊಳುತಂ (of ಕೊಳ್);— ಆಳುತ (of ಆಳ್ or ಆಳು), ಎನುತ (of ಎನ್), ಅನುತ (of ಅನು), ಮಾಡುತ (of ಮಾಡು), ನುಡಿಯುತ (of ನುಡಿ);— ಉಣುತ್ತುಂ (of ಉಣ್), ಬರುತ್ತುಂ (of ಬರ್), ಕಾಣುತ್ತುಂ (of ಕಾಣ್);— ಅಲಿುತ್ತು (of ಅಲಿ or ಅಲಿು), ಎನುತ್ತು (of ಎನ್), ಅನ್ನುತ್ತು (of ಅನ್ನು), ಮಾಡುತ್ತು (of ಮಾಡು), ನಡೆಯುತ್ತು (of ನಡಿ), ಬೇಯುತ್ತು (of ಬೇ), ನೋಯುತ್ತು (of ನೋ);— ಕೇಳುತಾ (of ಕೇಳು), ಕೊಳ್ಳುತಾ (of ಕೊಳ್ಳು), ಹೋಗುತಾ (of ಹೋಗು), ಹೊಡೆಯುತಾ (of ಹೊಡೆ);— ಕರೆವುತೆ (of ಕರೆ), ನಡೆವುತೆ (of ನಡಿ), ಸುಯ್ಯುತೆ (of ಸುಯ್); ಈವುತೆ (of ಈ), ಓವುತೆ (of ಓ); ಮುಳಿವುತಂ (of ಮುಳಿ), ನೆನೆವುತಂ (of ನೆನೆ); ಬಯ್ಯುತ (of ಬಯ್), ಪಿಡಿವುತ (of ಪಿಡಿ), ಸುರಿವುತ (of ಸುರಿ), ಕರೆವುತ (of ಕರೆ), ಕಲಿವುತ (of ಕಲಿ), ಕೆರೆವುತ (of ಕೆರೆ), ಈವುತ (of ಈ); ಬಳಿವುತ್ತುಂ (of ಬಳಿ); ಸುಯ್ಯುತ್ತು (of ಸುಯ್),

ನಡೆವುತ್ತ (of ನಡೆ), ಬಳೆವುತ್ತ (of ಬಳೆ). (The Basavapurāṇa has once, 22, 29, ಕೊಲುವುತ್ತ, treating the final ಉ as radical).

Before the euphonic ವ್ the vowel ಎ of the theme may be dropped, e. g. ನಡವುತಂ (of ನಡೆ), ಬರವುತಂ (of ಬರೆ); ಕಡವುತ (of ಕಡೆ), ತೆಗವುತ (of ತೆಗೆ), ಮಲವುತ (of ಮಲೆ), ಹೊಳವುತ (of ಹೊಳೆ). Cf. § 151, letters *a*, 4 and *b*, 2; etc. Instances regarding the present verbal participle see in § 362.

From ಕೊಳ್ಳು exceptionally ಕೋತ, a contraction of ಕೊಳುತ, is formed in the modern dialect.

Further, in the modern dialect there are the puzzling forms ಅನ್ತ and ಎನ್ತ used, like the past participles ಅನ್ದ and ಎನ್ದ (§ 155), to introduce words and sentences (see § 332). They are likely to be forms corrupted from the present participles ಅನುತ or ಅನುತ್ತ, ಎನುತ or ಎನುತ್ತ, saying (cf. the rustic form of the present tense in § 196, remark 3, and also the explanation of ಅನ್ತ, *ibid.*, remark 4). ಅನ್ತಾ and ಎನ್ತಾ which may take the place of ಅನ್ತ and ಎನ್ತ, would be equal to ಅನುತಾ or ಅನುತ್ತಾ and ಎನುತಾ or ಎನುತ್ತಾ. Another explanation will be offered in § 198, 7, remark 1.

In repetition the ಉತ್ತಾ of the first verb may be dropped (see § 339, 6).

173. Considering the origin of the suffixes of the present participle adduced in § 172 we take ಉತು to be their primitive form. ಉತು is known to be another form of ಉದು, the intermediate demonstrative pronoun neuter (Śabdmanidarpaṇa sūtra 148; § 122; § 272, 2), from which ಉದು, analogously to the formation of ಅತ್ತು from ಅದು and ಇತ್ತು from ಇದು, ಉತ್ತು may be formed.

These pronominal suffixes ಉತು and ಉತ್ತು we believe to be attached to verbal nouns to form the present participle correspondingly to the formation of the past one which suffixes the pronouns ದು and ತು to verbal nouns (§ 169) and to the present-past negative one which suffixes the pronoun ಅದೆ (*i. e.* ಅದು + the emphatic ಎ) to the short infinitive (§ 171) which will finally prove to be also a verbal noun (§ 188). Let us take, for instance, the verbal noun ಓದು, reading; when to this ಉತು or ಉತ್ತು is added, it would have the form of ಓದುತು or ಓದುತ್ತು and mean 'a reading-this'. (Cf. the bhāvavaçanas or verbal nouns of §§ 198. 200).

The final ಉಂ in ಉತುಂ, ಉತ್ತುಂ is still to be explained. It is the conjunction ಉಂ, further, denoting progression or continuity, which conveys the specific idea of the present participle, as ಓದುತುಂ or ಓದುತ್ತುಂ, standing before a conjugated verb, e. g. before 'he was' (ಇದಂ, literally

'a reading-this-further' he was), expresses that the reading was a progressing or continuing action. The final conjunction ಅಂ has the same meaning.

The final ಎ in ಉತೆ, ಉತ್ತೆ (put to ಉತು and ಉತ್ತು like the ಎ of ಅದೆ in § 171) is emphatical, the idea of the ಉಂ or ಲಂ disappearing (*cf.* § 196, remark 3)¹⁾. In the final ಅ of ಉತ, ಉತ್ತೆ the sonṇē has been dropped, or perhaps ಅ stands for ಎ (*cf. e. g.* the past participles before the ದು or ತು of which the ಎ of the verbal themes becomes ಅ, § 157), and in ಉತಾ, ಉತ್ತಾ the ಅ has then been changed into ಆ for the sake of euphony.

The use of the intermediate pronouns (ಉತು, ಉತ್ತು) may denote that the action is neither past nor future.

174. There are two forms of the Kannaḍa verb that have been called relative participles. This name has been given to them by Europeans, because they regarded them as including the relative pronouns within themselves. But the Kannaḍa language has no relative pronouns whatever; its pronouns ಅವ (ಯಾವ), ಅವುದು (ಯಾವದು), ಅವಂ (ಯಾವನು), ಅವಳ್ (ಯಾವಳು), ಎನ್ (ಎನು) are not relative, but interrogative (§ 102, 8, letter *b*, remark), and the relative pronouns' place is somehow supplied by the so-called relative participles. (*Cf.* § 267 regarding the interrogatives.)

The first is the preterite or past relative participle (bhūtavatikṛit, §§ 175-179), the second comprises the present and future relative participles (bhaviṣhyantikṛit, §§ 180-186) which have the same form.

175. The past relative participle (bhūtavatikṛit) is formed

1, by removing the final ಉ of the past participle (§§ 155-164) or changing it into ಅ, *e. g.* ಪೂಣ್ಣ (of ಪೂಣ್ಣು), ಎನ್ನ (of ಎನ್ನು), ಅಮರ್ದ or ಅಮರ್ದ್ (of ಅಮರ್ದು, ಅಮರ್ದ್ರು), ಬಸರ್ದ or ಬಸರ್ದ್ (of ಬಸರ್ದು, ಬಸರ್ದ್ರು), ಸೋರ್ದ or ಸೋರ್ದ್ (of ಸೋರ್ದು, ಸೋರ್ದ್ರು), ತಿಳಿದ (of ತಿಳಿದು), ಕಲ್ತ (of ಕಲ್ತು), ಕೆಯ್ದ (of ಕೆಯ್ದು), ಮೊಳಿತ (of ಮೊಳಿತು), ಅನ್ನ (of ಅನ್ನು), ನೇಲ್ತ (of ನೇಲ್ತು), ಎಲೊದ (of ಎಲೊದು), ಕಡದ (of ಕಡದು), ಬದ್ದ (of ಬದ್ದು), ತೆತ್ತ, ಬೆನ್ನ, ಸತ್ತ, ಉಣ್ಣ, ಕಣ್ಣ, ಕೊಣ್ಣ, ಅಟ್ಟ, ಕೊಟ್ಟ, ಬಿಟ್ಟ, ಇರ್ದ or ಇದ್, ನಕ್ಕ, ಪೊಕ್ಕ; *cf.* § 189;

2, by adding ದ to the short past participle ending in ಇ (§§ 166-168), *e. g.* ಅಕ್ಕಿದ (of ಅಕ್ಕಿ), ಬಗ್ಗಿದ (of ಬಗ್ಗಿ), ನಚ್ಚಿದ, ಮಚ್ಚಿದ, ಕುಟ್ಟಿದ, ಮುಟ್ಟಿದ, ಒಡ್ಡಿದ, ವಾಡಿದ, ಮಾಡಿದ, ಅಲರ್ಚಿದ, ಓಸರಿಸಿದ, ರಾಗಿಸಿದ; *cf.* § 189;

¹⁾ The ಎ might, however, in this case, be merely formative like the ಎ in ನಡತೆ, ನಿಜತೆ, ಕೆಹ್, ಮನೆ and other nouns.

3, by changing the final ಎ of the negative participle (§§ 170. 171) into ಅ, *e. g.* ಇರದ (of ಇರದೆ), ಇಲ್ಲದ (of ಇಲ್ಲದೆ), ಅಲ್ಲದ (of ಅಲ್ಲದೆ), ಅಂಜದ, ಕಟ್ಟದ, ಉಡದ, ಕಿಡದ, ಆಗದ, ತೀರದ, ಬೇಡದ, ಮಾಡದ, ಒಡವ್ವಡದ, ಇಲಿಯದ, ಕುಡಿಯದ, ಉಣ್ಣದ, ಎನ್ನದ, ತಾರದ.

Regarding the meaning see § 179 and regarding the use § 363.

176. The formation of the past relative participle of ಆಗು, ಪೋಗು, ಹೋಗು is irregular, for, instead of ಆಗಿದ, ಪೋಗಿದ, ಹೋಗಿದ, they have ಆದ, ಪೋದ, ಹೋದ, formed from the irregular past participles ಆಯ್, ಪೋಯ್, ಹೋಯ್ (§ 166) by means of syncope, the original forms being ಆಯ್ತು, ಪೋಯ್ತು, ಹೋಯ್ತು. ಆದ occasionally takes also the forms ಆನ (§ 292), or ಆಣ or ಅಣ (§ 293, Tamil = ಆನ, Tēlugu ಅಯನ, the consonants ನ್, ಣ್ being used for ದ್; *cf.* the remark concerning ನ್, ಣ್ and ದ್ in § 141 under dative singular) and probably also that of ಆನ too (see § 278, 2, the explanation of ಅನೇ; *cf.* § 212, remark 2). The original form of ಆದ, *viz.* ಆಯ್ತು, appears still as ಅಯ್ತು, and, by syncope, as ಅದ, in the old rustic forms ಅಯ್ತಾನೆ, etc. and ಅದಾನೆ, etc., used for the third person present still in the modern dialect (§ 196, *cf.* ಅದೇನು, § 195). In the same dialect there is also the old rustic form ಅಯ್ತು, used for the third person neuter singular of the present tense (as to form originally of the past or preterite tense) which is ಆಯ್ (the irregular past participle, § 166) and ತು (§ 193) in combination with the ಎ of emphasis. Regarding the form ಆಗು (= ಆಗು) see also the ಆಗಿ in § 212, remark 2, the ಅಪ್ಪ, ಅಪ, ಅಪ in §§ 183, 7, remark; § 184, the ಅಕ್ಕು in § 203, and the ಅಕ್ಕು in § 205.

177. The grammarian Kēśava calls the past relative participle in combination with any one of the terminations ಅಂ (ಅ), he, ಅಳ್, she, ಉದು, it, and their plurals ಅರ್, they (men or women), ಉವು, they (children, things, etc., see *e. g.* § 254) a ಭೂತವತಿಕೃತ್ or ಕೃಲ್ಲಿಂಗ (§ 68, 1), also ಎವಾ ಜ್ಯಲಿಂಗ, ವಿಶೇಷ್ಯಾಧೀನಲಿಂಗ (§ 102, 8, e), *e. g.* ಪಾಡಿದಂ (of ಪಾಡಿದ), ಪಾಡಿದಳ್. ಪಾಡಿದುದು, ಪಾಡಿದರ್, ಪಾಡಿದುದು, the genitive singular, for instance, becoming ಪಾಡಿದನ, ಪಾಡಿದಳ, ಪಾಡಿದುದದಿ, and the genitive plural ಪಾಡಿದರ, ಪಾಡಿದುದದಿ. Further instances are ಅಲ್ಲದಂ (of ಅಲ್ಲದ), ಇಲ್ಲದಂ, ಉಣ್ಣದಂ. (*cf. e. g.* §§ 180. 185. 193. 198 under 8. 254.) [Observe that bhūtavatikṛit may mean either the past relative participle or the noun formed from it.]

The terminations ಅಂ and ಅಳ್ appear also as ಒಂ and ಒಳ್; we find *e. g.* ಸನ್ನೆದೊಂ (in a śāsana of 707 A. D.), ಅಲಿಯೆದೊಂ (in a śāsana of 866 A. D. and in one of 887 A. D.), and ಇಲಿಯೆದ್ಲಿಳ್, ಕೊಟ್ಟಿಲ್ (in a śāsana of about

778 A. D.). For ಉದು there occurs also ಒದು, as there is *e. g.* twice ಇತ್ತೊದು (in a *śāṣana* between 597 and 608 A. D.); for the plural ಅರ್ we have also ಒರ್ according to § 185, *q. v.*

Instead of the above-mentioned terminations which, except the pronouns ಉದು and ಉವು, are pronominal forms, also demonstrative pronouns themselves are very frequently used in the mediæval dialect; in the modern one only pronouns are in use. Two additional pronominal forms of the mediæval dialect are ಅನು and ಅ (for ಅಂ).

The demonstrative pronouns used for *krillīngas* in the mediæval dialect are ಅವಂ, ಅವನು, ಅವ, ಆತಂ, ಆತನು, ಆತ, ಅವಳ್, ಅವಳು, ಆಕೆ, ಉದು, ಅದು, ಅವರ್, ಅವರು, ಉವು, ಅವು, and those in the modern one ಅವನು, ಅವ, ಆತನು, ಆತ, ಅವಳು, ಆಕೆ, ಅದು, ಅವರು, ಅವು (see §§ 117. 119. 121. 122. 134. 136). ಆತಂ and ಆಕೆ are met with as suffixes for *krillīngas* also in the ancient dialect. See § 254.

But not only pronominal forms and pronouns are suffixed to the past relative participles, but nearly every declinable base (see § 67 *seq.*) is used after them, *e. g.* ಆಡಿದ ಪೊಲ, ಪೂಸಿದ ಭಸ್ಮರಾಗ, ಕೊಟ್ಟ ವಸ್ತು, ಮೊಳಿತ ಪುಲ, ಕಲ್ತ ಪಾಠ, ಪೊಯ್ದ ಬಲಿ, ಆದ ವಿಷ್ಣು, ಮಾಡದ ಕೆಯ್, ಅಲ್ಲದ ಕಾರ್ಯ, ಕಿಡದ ಪಕ್ಕ, ಆಗದ ಕಾರ್ಯ. See § 282 regarding declinable and other adverbs used after them, and § 363 the translation of the above instances. Further instances see in § 254.

Kēśava terms the instances in which a relative past participle is followed by a declinable base (noun), consecutive compounds (*gamakasamāsa* see § 253, 2, *d* and *cf.* § 185).

178. The author of the present grammar considers the past relative participle to be the genitive singular of the so-called past participle formed by means of the pronominal suffixes ದು and ತು (§ 169), in which case ಅ, the primitive termination of the genitive (§ 141), would have been employed without the usual augment ಅದ್ (§ 124).

With regard to ಅದೆ (§ 171) it is to be remarked that ಎ, the particle of emphasis, was removed in order to form the genitive ending in ಅ, *viz.* ಅದ (ಅದು+ಅ).

Compare the explanation of the relative present-future participle in § 185.

179. Now turning back to § 175 *seq.* we translate *e. g.* ಪೂಣ್ಣ (ಪೂಣ್ಣು+ಅ) 'of the having promised', ಎನ್ನ 'of the having said', ಅಮದರ್ 'of the having closely united', ಅಳ್ಳಿದ 'of the having feared', ಪೋದ

‘of the having gone’; ಇರದ ‘of the not being’ or ‘of the not having been’, ಅಂಜದ ‘of the not fearing’ or ‘of the not having feared’.

ಪಾಡಿದಂ (ಪಾಡಿಡ+ಅಂ) means ‘a man of the having sung’, *i. e.* a man who has sung or sang; ಪಾಡಿದಳ್ (ಪಾಡಿಡ+ಅಳ್), ‘a woman of the having sung’, *i. e.* a woman who has sung or sang; ಪಾಡಿದುದು (ಪಾಡಿಡ+ಉದು), ‘a child of the having sung’, *i. e.* a child which has sung or sang; ಆಡಿದ ಪೊಲಂ, ‘a place of the having played’, *i. e.* a place where (somebody) has played or played; ಪೂಸಿದ ಭಸ್ಮರಾಗಂ, ‘a colour of ashes of the having smeared with’, *i. e.* a colour of ashes with which (somebody) has smeared or smeared (*e. g.* the body); ಅಲ್ಲದಂ (ಅಲ್ಲಡ+ಅಂ), ‘a man of the not being proper’, *i. e.* a man who is not proper; ಇಲ್ಲದಂ (ಇಲ್ಲಡ+ಅಂ), ‘a man of the (something) not being’, *i. e.* a man who lacks (something); ಉಣ್ಣದಂ (ಉಣ್ಣಡ+ಅಂ), ‘a man of the not eating’ or ‘of the not having eaten’, *i. e.* a man who does not eat or has not eaten; ಮಾಡದ ಕೆಯ್, ‘a field of the not cultivating’, *i. e.* a field which (anybody) does not cultivate, or has not cultivated, or did not cultivate, *i. e.* a field which nobody cultivates, etc.; ಆಗದ ಕಾರ್ಯಂ ‘an affair of the not being possible’, *i. e.* an affair which is impossible.

Regarding the use of the present time in translating the so-called relative past participle see §§ 169. 170.

Note.

In the modern dialect a change of ಅವ into ಓ is occasionally met with (*cf.* § 181, note a), *e. g.* ಅಟ್ಟೋಳು stands for ಅಟ್ಟವಳು (ಅಟ್ಟ+ಅವಳು), ‘a woman of the having cooked’, *i. e.* a woman who has cooked; ಕೊಣ್ಣೋರಿಗೆ (*i. e.* ಕೊಣ್ಣವರಿಗೆ) ಕೊಟ್ಟೋರಿಗೆ (*i. e.* ಕೊಟ್ಟವರಿಗೆ) ಕೊಟಿ ಲಾಫವನ್ನುನೆ, they say “there (is) much more gain for them who give than for them who take”.

180. The present and future relative participles (bhavishyantikṛit, § 174) that are identical as to shape and receive their respective meaning only from the context, are formed by means of the suffixes ವ, ಬ, ಪ and ಹ. Regarding their meaning see §§ 185. 186. See § 364.

Instances of the present-future relative participle formed by means of ವ

1, such as regard verbal themes ending in consonants in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಆಪ್ತ (of ಆಪ್), ಉದ್ವಿ (of ಉದ್), ಊಕ್ತ (of ಊಕ್), ಕೊಪ್ತ, ಬಾಡ್ವಿ, ಬೀಡ್ವಿ, ಪೇಡ್ವಿ, ಪಣ್ವಿ, ಸೀಪ್ತ, ಒಯ್ವ, ಪೊಯ್ವ, ಕೊಲ್ವ, ಗೆಲ್ವ, ಅಲರ್ವ (of ಅಲರ್), ಕಲಿಲ್ವ,

ನುಸುಳ್ಳ, ಅವರ್ (of ಆರ್), ಸಾರ್ವ, ಸೀರ್ವ. Cf. § 183, 2. 4. 10; about themes with final ಲ್ಱ see § 183, 3.

Themes ending in ರ್ optionally double the ವ by ವ್, *e.g.* ಅಲವ್ವರ್, ಕುಳಿವ್ವರ್, ಕೊನವ್ವರ್, ತಳಿವ್ವರ್, ತಿಮಿವ್ವರ್, ಪೊಣವ್ವರ್. See § 371, 3.

Remark.

About ಸಾರ್ವ for ಸಾಯ್ವ see § 163, remark.

2, such as regard monosyllabic verbal themes that end in a vowel or are a vowel, in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಕಾವ (of ಕಾ), ವಿಾವ, ಬೇವ, ಮೇವ, ನೋವ, ಈವ, ಓವ.

ಓವ occurs only in the mediæval dialect, the ancient form being ಓಪ (see 183, 6); instead of ವಿಾವ the mediæval dialect has also ವೀವ.

3, such as regard verbal themes that also in the ancient dialect end in ಉ, in which the suffix is added directly to the theme, in the three dialects, are ಉಡುವ (of ಉಡು), ಕುಡುವ (of ಕುಡು), ನಡುವ, ಎತ್ತುವ, ಆಗುವ, ತೂಗುವ, ಪೂಸುವ, ಪೊಣ್ಣುವ, ಮುಡ್ಡುವ, ಪಾಡುವ, ನೋಡುವ, ಮಾಡುವ, ಬೇಡುವ, ತೂಲಿುವ, ತೋಲಿುವ, ನಾಲಿುವ, ಪಾಲಿುವ, ಬೀಲಿುವ, ಮಾಲಿುವ, ಬೀಸುವ, ಬಿಸುಡುವ, ಧರಿಸುವ. See No. 6 and § 183, 2. 4. 7. 8.

4, such as regard verbal themes ending in ಇ or ಎ in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಅಲಿವ (of ಅಲಿ), ಇಲಿವ, ಇಲಿವ, ಕಡಿವ, ತಿಳಿವ, ಪಿಡಿವ, ಬಿರಿವ; ಎಲಿವ (of ಎಲಿ), ಎಸೆವ, ಕಡೆವ, ನಡೆವ, ಪಡೆವ, ಪೊಡೆವ.

5, such as regard verbal themes with final ಎ which drop this vowel before the suffix, in the mediæval dialect and occasionally also in the ancient one, are ಅಡವ (of ಅಡೆ), ಅರವ (of ಅರೆ), ಅಳವ (of ಅಳೆ), ಎರವ, ಎಲಿವ, ಒದವ, ಕಡವ, ಕಲಿವ, ತೊಳವ, ಬೆಳವ, ಹೊಸವ, ಹೊಳವ; ನಡವ (of ನಡೆ, in a *śâsana* of 1019 A. D.). Cf. § 157.

6, such as regard verbal themes that may change their final ಲಿ into ಲ್ಱ before the suffix, in the mediæval dialect, are ಗಜವರ್ (of ಗಜಲಿ = ಗಜಲಿ), ಬೆದವರ್, ಬೇವರ್, ತೂವರ್, ನಾವರ್, ಪಾವರ್, ಬೀವರ್, ಮಾವರ್. Cf. No. 3 and § 183, 2.

Remark.

The present participle of the verb ಉಳ್ is anomalously formed, it being not ಉಳ್ಳ, but ಉಳ್ಳ in the three dialects. Cf. § 243, B, 20; § 194, remark 1.

181. In § 180 we have found only one form of the present-future participle with *ವ* in the modern dialect, *viz.* that of No. 3, in which the suffix is added directly to themes that end in *ಉ* also in the ancient dialect; let us now give the other forms:—

1, That of No. 1 in § 180 it forms by attaching a euphonic *ಉ* to the themes with final consonants (*cf.* §§ 48. 166) and then suffixing the *ವ*, a formation which occasionally occurs also in the mediæval dialect.

Instances belonging to both dialects are ಆಳುವ (of ಆಳು = ಆಳ್), ಉಗುಲುವ (of ಉಗುಲಿ = ಉಗುಲಿ), ಉರುಳುವ, ಏಲುವ, ಕೀಲುವ, ಕೇಳುವ, ಜೋಲುವ, ನೋನುವ, ಬಾಲುವ, ಸೀಳುವ, ಹೇಲುವ, ತೊಲುವ, ನಿಗರುವ.

Instances belonging to the mediæval one alone are ಅಲುವ, ಈನುವ, ಕೊಲುವ, ಕೊಳುವ, ಪೇಲುವ, ಮಾಣುವ, ಪೊಗಲುವ.

Instances belonging to the modern one alone are ಇರುವ, ಉಣ್ಣುವ, ಎನುವ or ಎನ್ನುವ, ಕಾಣುವ, ಕೊಯುವ or ಕೊಯ್ತುವ, ಕೊಲ್ಲುವ, ಕೊಳ್ಳುವ, ತರುವ, ತಿನುವ or ತಿನ್ನುವ, ಬರುವ, ಬೀಲುವ, ಸಾಯುವ, ಹೊಯ್ತುವ. (*Cf.* § 182.)

2, That of No. 2 in § 180 it forms from originally monosyllabic themes to which a euphonic *ಉ* (by means of ಯ್ as a help to enunciation) has been added, suffixing the *ವ* to the *ಉ*, *e.g.* ಈಯುವ (of ಈಯು, to bring forth), ಕಾಯುವ (of ಕಾಯು), ಗೇಯುವ (of ಗೇಯು), ನೇಯುವ (of ನೇಯು), ನೋಯುವ (of ನೋಯು), ಬೇಯುವ (of ಬೇಯು), ಮೀಯುವ (of ಮೀಯು), ಮೇಯುವ (of ಮೇಯು).

3, That of No. 4 in § 180 it forms by adding a euphonic *ಉ* (by means of ಯ್ as a help to enunciation) and then suffixing the *ವ*, *e.g.* ಅಲಿಯುವ (of ಅಲಿ), ತಿಳಿಯುವ (of ತಿಳಿ), ನುಡಿಯುವ, ಸುರಿಯುವ; ಕಡೆಯುವ (of ಕಡಿ), ಕಲಿಯುವ (of ಕಲಿ), ಕೆರೆಯುವ, ನಡೆಯುವ.

Notes.

a) In the mediæval and modern dialect the final *ಉ* of the verbal theme and the suffix *ವ* are pretty often changed into *ಒ* or *ಓ*, *e.g.* ಅಡರೊ (= ಅಡರುವ), ಉರುಳೊ (= ಉರುಳುವ), ಒಸರೊ, ತೆರಳೊ, ಪೊಗಡೊ (ಹೊಗಡೊ); ಆಗೊ (= ಆಗುವ), ಊಡೊ, ಕಾಯೊ, ಕೊಯ್ಯೊ, ಪಡೊ, ಬೀಡೊ, ಬಡಿಯೊ, ನಡೆಯೊ. (*Cf.* §§ 179, note; 202. 205, 3, first pers. plural.)

b) In the mediæval and occasionally in the modern dialect the final *ಉ* of the verbal theme and the suffix *ವ* may be changed into *ಊ*, *e.g.* ಇರೂ (= ಇರುವ), ಎಜಗೂ (= ಎಜಗುವ), ಪಾಜೂ (= ಪಾಜುವ), ಸುತ್ತೂ (= ಸುತ್ತುವ). (*Cf.* §§ 202. 205, 3, first pers. plural.) ಬರು ಹೋಗುವ ಪಾನ್ಥಸ್ತರು (that is found in the modern dialect) may be ಬರೂ ಹೋಗುವ ಪಾನ್ಥಸ್ತರು.

c) Some vulgar forms in which the participle ends in *ಅ*, that are found in a South-Mahratta school-book, *e.g.* ಕೇಳ (in ಕೇಳವನು), ಮಾಡ (in ಮಾಡವನು)

and ಮುಕ್ಕ (in ಮುಕ್ಕವನು), are to be explained by the change of the ಂ of No. *a* into ಂ, so that ಕೇಳ, ಮಾಡ and ಮುಕ್ಕ stand for ಕೇಳೊ, ಮಾಡೊ and ಮುಕ್ಕೊ (ಕೇಳೊವನು, etc.). (Cf. the remark in § 187, under 2). Cf. § 211, 5.

182. The second suffix for the present-future participle is ಂ, which is added to four of the monosyllabic themes that end in ಣ್ (ñānta) and to four of them that end in ನ್ (ñānta), viz. ಉಣ್ಣ (of ಉಣ್), ಕಾಣ್ಣ (of ಕಾಣ್), ಪೂಣ್ಣ (of ಪೂಣ್), ಮಾಣ್ಣ (of ಮಾಣ್); ಎನ್ಣ (of ಎನ್), ತಿನ್ಣ, ನಾನ್ಣ, ಬಾನ್ಣ. Cf. § 183, 5.

ಉಣ್ಣ becomes also ಉಮ್ಣ in the mediæval dialect, and always so in the modern one; ಕಾಣ್ಣ becomes ಕಾಮ್ಣ in the modern one; ಎನ್ಣ and ತಿನ್ಣ appear also as ಎಮ್ಣ and ತಿಮ್ಣ in the ancient dialect, and always so in the mediæval and modern one; the ancient ಬಾನ್ಣ gets also the form of ಬಾಮ್ಣ.

The present-future participle of the themes ಕೂನ್ and ಪೇನ್ the author of the present grammar has not yet met with. Regarding the other modern form of the participle of ಉಣ್, ಕಾಣ್, ಎನ್ and ತಿನ್ see § 181, 1.

The present-future participle of ಕೊಳ್ (ಕೊಳ್ಳು, ಕೊಳ್ಳು) which in the ancient dialect is ಕೊಳ್ಳ (180, 1) appears therein also as ಕೊಮ್ಣ, is frequently ಕೊಮ್ಣ in the mediæval dialect, and occurs in this form also in the modern one. Its other modern form is ಕೊಳ್ಳವ (181, 1).

183. The third suffix for the present-future participle is ಪ. It is used:—

1, In some themes ending in ರ್ (rēpha), viz. ಇರ್ಪ (of ಇರ್), ತರ್ಪ (of ತರ್), ಬರ್ಪ (of ಬರ್), ಕೂರ್ಪ (of ಕೂರ್), ಗೋರ್ಪ (of ಗೋರ್), and ನೇರ್ಪ (of ನೇರ್) of the ancient dialect (cf. No. 10 of this paragraph). The ಪ may be doubled by a ಪ್ after the ರ್, e. g. ಇರ್ಪ್ಪ, ತರ್ಪ್ಪ. Cf. No. 10, and see § 371, 3.

In the mediæval dialect ಇರ್ಪ, ತರ್ಪ, ಬರ್ಪ and ಕೂರ್ಪ generally appear as ಇಪ್ಪ, ತಪ್ಪ, ಬಪ್ಪ and ಕೂಪ (for ಕೂಪ್ಪ). Cf. § 184. Regarding the modern dialect see § 181, 1.

2, In some themes ending in ರಿ (ṛākāra) with a preceding long vowel, viz. ಆರ್ಪ (of ಆರ), ತೋರ್ಪ (of ತೋರಿ), ನಾರ್ಪ (of ನಾರಿ), and ಮಾರ್ಪ (of ಮಾರಿ) of the ancient dialect. ಆರ್ಪ and ತೋರ್ಪ are found also in the mediæval one. The ಪ may be doubled, e. g. ಆರ್ಪ್ಪ, ತೋರ್ಪ್ಪ (see § 371, 3).

ಅಪ್ಪ is ಅಪ in the modern dialect, and not unfrequently also in the mediæval one.

ಮಾಲ್, ನಾಲ್, etc. occasionally form their participle by means of ವ in the mediæval dialect, *e. g.* ನಾವ್, ಮಾವ್ (see § 180, 6). When ತೋಲ್, ನಾಲ್, ಮಾಲ್, etc. are used with the final ಉ, their participles are ತೋಲುವ, ನಾಲುವ, ಮಾಲುವ, etc. in the three dialects (see § 180, 8).

3, In themes ending in ಲ್ (lakāra, according to Kēśava), *viz.* ಅಗಲ್ವ, ಕೀಲ್ವ of the ancient dialect. The present-future participle of ಕೀಲ್ವ appears twice as ಕೀಲ್ವ in the Śabdānuśāsa. The use of ವ in themes with final ಲ್ was perhaps to some extent optional. See § 180, 1.

4, In themes ending in ಲ್ (lakāra) when it is a substitute (ādiśa) of ಡ್ (ḍakāra), *viz.* ನೋಲ್ವ (of ನೋಡು), ಬಿಸುಲ್ವ (of ಬಿಸುಡು), ಬೆಗಲ್ವ (of ಬೆಗಡು), ಬೇಲ್ವ (of ಬೇಡು), ಮಾಲ್ವ (of ಮಾಡು), ಸೂಲ್ವ (of ಸೂಡು) of the ancient dialect. ನೋಲ್ವ, ಬೇಲ್ವ and ಮಾಲ್ವ occur also in the mediæval one. Cf. § 234.

ನೋಡು, ಬಿಸುಡು, etc. form their participle also by means of ವ, *viz.* ನೋಡುವ, ಬಿಸುಡುವ, etc. in the three dialects. Cf. 180, 3.

5, In four themes ending in ನ್ (nakāra, cf. § 182), *viz.* ಅನ್ವ (of ಆನ್), ಈನ್ವ (of ಈನ್), ನೋನ್ವ, ಸೀನ್ವ of the ancient dialect.

6, In the themes ಓ and ಪೂ, *viz.* ಓಪ (cf. § 180, 2), ಪೂಪ.

7, In themes with final ಗು (gānta), in which case the ಗು suffers elision (lōpa, cf. § 165, b, 3; 211, 7.10), *viz.* ತಾಪ (of ತಾಗು), ತೂಪ (of ತೂಗು), ಪೋಪ (of ಪೋಗು), ತೊಳಪ (of ತೊಳಗು), ಬೆಳಪ (of ಬೆಳಗು), ಮನುಪ (of ಮನುಗು), ಮಿಡಿಪ (of ಮಿಡಿಗು), ಮಿಸುಪ (of ಮಿಸುಗು) of the ancient dialect. These participial forms are occasionally found likewise in the mediæval one, once ಹೋಪ for ಪೋಪ. The ಪ of the themes with a short initial may be doubled, *e. g.* ತೊಳಪ್ಪ, ಬೆಳಪ್ಪ (see § 371, 3). Cf. ಆಪ್ಪಾರ್ in the remark.

All themes ending in ಗು form their participle also by means of ವ, *e. g.* ಆಗುವ, ತಾಗುವ, ತೊಳಗುವ, etc. in the three dialects (cf. § 180, 3).

Remark.

The present-future participle of ಆಗು (*i. e.* ಆಗುವ) often appears as ಅಪ್ಪ, ಅಪ or ಅಪ (§§ 176. 184) in the ancient and mediæval dialect. The Śabdānuśāsa (sūtras 496. 502) teaches that its participle becomes also ಅಪ (or ಅಪ್ಪ); we can substantiate its statement only by one instance which belongs to the ancient dialect, *viz.* by ಆಪ್ಪಾರ್ (for ಅಪ್ಪಾರ್, in a śāsa between 680 and 696 A. D.), the third person plural of the future of ಆಗು (see § 201, 1). The occasionally used

ಆವ in § 184 might be adduced also in support of the Śābdānuśāsana's ಆವ. ಆವ (of ಅವ) appears in the paragraph under No. 1.

8, In themes that have been formed by means of the suffixes ಇಸು or ಸು (sānta) whether they be causative, transitive or intransitive (§§ 148, 151), in which case the final ಸು suffers elision. Kannaḍa instances are ಅಗುವಿಸು (of ಅಗುವಿಸು), ಅಗ್ಗಲಿಸು (of ಅಗ್ಗಲಿಸು), ಅಲಪ (of ಅಲಸು), ಇರಿಪ (of ಇರಿಸು), ಉಗಿಪ (of ಉಗಿಸು), ಎನಿಪ, ಎದಿಪ, ಎದಿಪ, ಕಾಪ (of ಕಾಸು), ಕಿನಿಪ, ತರಿಪ, ತೂಂಕಡಿ, ದಾಣ್ಣಿಪ, ನಡಯಿಪ, ಪತ್ತಿಪ, ಪಾಪಿಪ, ಬರಿಪ, ಮಾಡಿಪ, ಸುತ್ತಿಪ;— instances of themes formed from Samskrita are ಅಂಗೀಕರಿಪ (of ಅಂಗೀಕರಿಸು), ಅವಧರಿಪ, ಆಕಾಂಕ್ಷಿಪ, ಆಚರಿಪ, ಉದಯಿಪ, ಉದ್ಭವಿಪ, ಉಪ್ಪರಿಪ, ಚಿತ್ತಿಪ, ನರ್ತಿಪ, ನಿರವಿಪ, ಪರಿಹರಿಪ, ಪೂಜಿಪ, ಬೆಸಪ (of ಬೆಸಸು), ರಕ್ಷಿಪ, ವರಿಪ, ಸನ್ನಿಪ. The instances are found in the ancient and mediæval dialect. The ಪ may be doubled, *e. g.* ಎನಿಪ್ಪ, ತರಿಪ್ಪ, ಬರಿಪ್ಪ, ಮಾಡಿಪ್ಪ; ಉದಯಿಪ್ಪ, ಬೆಸಪ್ಪ (see § 371, 3).

All themes with final ಇಸು and ಸು form their participle also by means of ವ (§ 180, 3), *e. g.* ಅಲಸುವ, ಎದಿಸುವ, ಕಿನಿಸುವ, ಬೆಸಸುವ, ವರಿಸುವ, in the three dialects.

9, In the themes ಅವು and ತವು, these changing their final ಉ into ಇ before ಪ, *viz.* ಅವಿಪ, ತವಿಪ (Śābdānuśāsana sūtras 473. 480. 513). This rule is not in the Śābdamanīdarpaṇa, in which the verb ಅವು does not occur at all. ಅವಿಪ, ತವಿಪ would, according to No. 8, be regular forms of ಅವಿಸು, ತವಿಸು.

10, Optionally in eleven of the themes ending in ರ (cf. No. 1 of this paragraph), *viz.* ಅಡರ್ಪ (of ಅಡರ್), ಅದಿರ್ಪ (of ಅದಿರ್), ಉದಿರ್ಪ, ಉಸಿರ್ಪ, ಕಸರ್ಪ, ತೊಡರ್ಪ, ಪಸರ್ಪ, ಪೊಡರ್ಪ, ಬಿದಿರ್ಪ, ಬೆಳರ್ಪ, ಮಿಳಿರ್ಪ (Śābdānuśāsana sūtra 511) in the ancient dialect. ಒಡರ್ಪ appears in the Jaimini bhārata. The ಪ may be doubled after the ರ, *e. g.* ಅಡರ್ಪ್ಪ, ಉದಿರ್ಪ್ಪ (§ 371, 3).

Their usual forms with ವ are ಅಡರ್ವ, ಅಡರ್ವ್ವ, ಅದಿರ್ವ, ಅದಿರ್ವ್ವ, ಉದಿರ್ವ, ಉದಿರ್ವ್ವ, etc. (§ 180, 1; § 371, 3).

184. The fourth suffix of the present-future participle is ಹ. Originally it may have had the form of ಹ್ವ too, as it first appears as a substitute of ಪ್ಪ in ಅಪ್ಪ (of ಆಗು), ಇಪ್ಪ (of ಇರ್), ತಪ್ಪ (of ತರ್), ಬಪ್ಪ (of ಬರ್, see § 183, 1. 7, remark). ಅಪ್ಪ (or ಅಪ, see § 189) optionally appears as ಅಹ in the ancient and mediæval dialect (cf. § 223). ಇಹ (for ಇಪ್ಪ), ತಹ (for ತಪ್ಪ), ಬಹ (for ಬಪ್ಪ) occur only in the mediæval one, in which there are likewise ಬೇಹ (for ಬೇಪ್ಪ) and ಹೋಹ (for ಹೋಪ, ಹೋಗುವ). The mediæval dialect occasionally shows the forms ಅಹ (for ಅಪ್ಪ, ಆಗುವ,

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cf. the remark about ಅಪ in § 183, 7) and ಬಾಹ (for ಬಪ್ಪ or a ಬಾರ್ಪ; about theme ಬಾರ್ see §§ 52. 170. 210).

185. The simplest and, as it would appear, true explanation of the so-called present-future participle is to take it to be the genitive of verbal nouns, an explanation which is analogous to that given in § 178 regarding the so-called past participle (see also § 169) and well suits to its use. There are numerous verbal nouns in Kannada formed by suffixing ಪು, ವು and ಹು to verbal themes (see § 243); such nouns allow the formation of the genitive singular by means of its primitive termination ಅ (§ 141, 1). The circumstance that many of the verbal nouns used to form the present-future participle do not exist nowadays apart from that use, constitutes no valid objection to the offered explanation.

A number of verbal nouns ending in ವು of which the genitive with final ಅ would exactly form the present-future participle, are ಅಲಿವು (knowing, genitive ಅಲಿವು), ಅಲಿವು (perishing, genitive ಅಲಿವು), ಇಲಿವು (stabbing), ಉಲಿವು (remaining), ಎರವು (begging), ಒಲವು (being pleased), ಕಳಿವು, ಕಲಿವು, ತಿಳಿವು, ತೆಲಿವು, ನಲಿವು, ನಿಲುವು, ನೆನವು, ನೆರೆವು, ನೋವು, ಪಡುವು, ಪಲಿವು, ಮದಿವು, ಮುರಿವು, ಮೇವು, ಸಾವು, ಹರವು, ಹಸಿವು; ತೊಳವು, ಮಿಲಿವು, ತೋರ್ಪು, ಮಾರ್ಪು would be such as end in ವು. See § 243, A, 18 a. 24.

What the grammarian Kēśava states regarding the past relative participle that in combination with suffixes it forms a kṛit or kṛillīṅga and vācyaṅga or viśeṣyādbhīṅga, in other words a declinable verbal base (see § 177. 200), he does state likewise regarding the present-future participle in combination with suffixes, it forming the bhaviṣyantikṛit or kṛillīṅga (*cf.* § 174 and see § 177).

The pronominal forms and pronouns mentioned in § 177 (*cf.* 193. 200) are the suffixes also for this participle, and besides nearly every declinable base is used after it. If it is followed by a noun, a consecutive compound is formed (*cf.* § 177 and see § 253, 2, d). About its combination with adverbs see § 282. See further §§ 254. 282. 298, 5. 316, 1. (330). 364.

The suffixes ಅಂ and ಅಳ್ appear, as in § 177, also as ಒಂ and ಒಳ್; thus we find ಅಲಿವೊಂ, ಕೆಲೊಂ, ಸಲೊಂ (in a śāśana between 680 and 696 A. D.), ಕಿಡಿವೊಂ (in a śāśana of 707 A. D.), and ಎನ್ನೊಳ್ (in one of about 778 A. D.). The plural ಅರ್ has also the form of ಒರ್ in ಅಲಿವೊರ್, ಉಳಿವೊರ್ (in a śāśana between 750 and 814 A. D.).

186. The primitive meaning of the so-called present-future participle (*cf.* § 179), if derived from the genitive singular of verbal nouns, will

appear from the following instances, *viz.* ಅರಿಯೆವಂ (ಅರಿಯೆವಂ + ಅಂ), he or a man of knowing (either now or in future), *i. e.* he who knows or will know; ಅರಿಯೆವಳ್ (ಅರಿಯೆವಂ + ಆಳ್), she or a woman of knowing, *i. e.* she who knows or will know; ಅರಿಯೆವುದು (ಅರಿಯೆವಂ + ಉದು), it or a child, etc. of knowing, *i. e.* it which knows or will know; ಅರಿಯೆವರ್ (ಅರಿಯೆವಂ + ಆರ್), they or people (male or female) of knowing, *i. e.* they who know or will know; ಅರಿಯೆವು (ಅರಿಯೆವಂ + ಉವು), they or children, etc. of knowing, *i. e.* they which know or will know; ಕನ್ನಡವನ್ ಅರಿಯೆವು, he of knowing Kannada, *i. e.* he (or one) who knows Kannada; ಮೇವ ಪುಲ್, grass of eating, *i. e.* grass which (an animal) eats or will eat; ತಿಳಿವ ನೀರ್, water of clearing, *i. e.* water that becomes clear or will become clear; ತೋಳವ ಕನ್ನವುರಂ, an ear-ornament of shining, *i. e.* an ear-ornament which shines or will shine; ತೋರ್ಪ ಅಕ್ಕರಂ, a letter of appearing, *i. e.* a letter which appears or will appear.

In the above instances actually existing nouns appear the genitive of which presents the participle; in the now following instances nouns are to be assumed to exist:— ಉಳ್ಳಂ (of an ಉಳ್ಳವು), he of being (or having); ಉಳ್ಳಳ್, she of being (or having); ಉಳ್ಳುದು, it of being (or having); ಧನಮ್ ಉಳ್ಳಂ, riches of being he, *i. e.* he who has riches; ಎಳ್ಳೆದು ಅಪ್ಪ (of an ಅಪ್ಪವು) ಪತು, an animal of being young, *i. e.* an animal which is young; ಪಾಡುವ (of a ಪಾಡುವು) ತುಮ್ಮಿ, a black bee of humming, *i. e.* a black bee which hums or will hum; ಬರ್ಪ (of a ಬರ್ಪು) ಕಾಲಂ, time of coming, *i. e.* time which comes; ಮಾಡುವ (of a ಮಾಡುವು) ಕಾರ್ಯಂ, a business of making, *i. e.* a business which (somebody) makes or will make; ಬೀಸುವ (of a ಬೀಸುವು) ಚಾಮರಂ, a chowrie of waving, *i. e.* a chowrie which (somebody) waves or will wave; ಮಾಡ್ವಿರ್ (of a ಮಾಡ್ವಿರು), they of making, *i. e.* they who make or will make; ಹೋಗುವವನು (of a ಹೋಗುವು), he of going, *i. e.* he who goes or will go; ಹೋಗುವವಳು, she of going, *i. e.* she who goes or will go; ಹೋಗುವದು, it of going, *i. e.* it which goes or will go.

187. What Europeans call the infinitive of a verb Kannada grammarians call ಕ್ರಿಯಾರ್ಥ, *i. e.* the meaning of a verb, and then the object, purpose or scope of (a verb's) action, ಕ್ರಿಯಾಪ್ರಯೋಜನ. Regarding the explanation of the infinitive see § 188.

There are four kinds of the infinitive, *viz.*

1, The first infinitive is formed by suffixing ಅಲ್ to the verbal theme, in which case, by euphonic junction (§ 213 *seq.*), a theme's final ಉ disappears, *e. g.* ಇರಲ್ (of ಇರ್), ಉಣಲ್ (of ಉಣ್), ಕಳಲ್ (of ಕಳ್), ಕೊಲಲ್,

ಕೊಳಲ್, ಗಿ
ಮಾಡಲ್ (of

When
as in ಕರಿ
§ 215, s. 1
in the thre
ಯಲ್ (of

Infinitive
in a vowel,
(of ಕೊಳ್),
Cf. § 215,

Some
kalpa) the
ಲ್ or ಕೊ
four them
before it,
theme ಅ
Cf. § 215,
Nāgava
and ಬರ್,
Cf. § 210.

In the
(see § 315
n, a form
ಅಯಲ್,
in the late
(in a sās
A. D.). C

In the
infinitive w
ಮಕ್ಕ, ಮೇ
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Dut.).

ಕೊಳಲ್, ಗೆಲಲ್, ತರಲ್, ತಿನಲ್, ಪೇರಿಲ್, ಮೆಲಲ್, ಪೊಗಬಿಲ್, ಬೇಡಲ್ (of ಬೇಡು), ಮಾಡಲ್ (of ಮಾಡು), ಮುತ್ತಲ್ (of ಮುತ್ತು), ಬಿತ್ತರಿಸಲ್ (of ಬಿತ್ತರಿಸು).

When the theme ends in ಇ or ಎ, ಅಲ್ may be suffixed immediately, as in ಕರಿ ಅಲ್ (a form that was occasionally used in the ancient dialect, § 215, 5, letter a), but generally an enunciative ಯ್ is used between, in the three dialects, *e. g.* ಅದಿಯಲ್ (of ಅದಿ), ತದಿಯಲ್, ನುಡಿಯಲ್, ಎದಿಯಲ್ (of ಎದಿ), ಕರೆಯಲ್, ಮರಿಯಲ್. Cf. § 215, 2, letters f. i.

Infinitives with ಅಲ್ of monosyllabic themes that are a vowel or end in a vowel, are ಈಯಲ್ (of ಈ), ಕಾಯಲ್ (of ಕಾ), ತೇಯಲ್ (of ತೇ), ತೋಯಲ್ (of ತೋ), ನೋಯಲ್ (of ನೋ), ಬೇಯಲ್ (of ಬೇ), ಮಾಯಲ್ (of ಮಾ). Cf. § 215, 2, letters d. g. k. m.

Some monosyllabic themes ending in ಯ್ optionally double (dvitvavikalpa) the ಯ್ before ಅಲ್, *e. g.* ಪೊಯಲ್ or ಪೊಯ್ಯಲ್ (of ಪೊಯ್), ಕೊಯಲ್ or ಕೊಯ್ಯಲ್ (of ಕೊಯ್), ಗೆಯಲ್ or ಗೆಯ್ಯಲ್ (of ಗೆಯ್); the ಯ್ of the four themes ಉಯ್, ನೆಯ್, ಬಯ್ and ಸುಯ್ is always doubled (nityadvitva) before it, *viz.* ಉಯ್ಯಲ್, ನೆಯ್ಯಲ್, ಬಯ್ಯಲ್ and ಸುಯ್ಯಲ್. The dissyllabic theme ಆರಯ್ optionally doubles its ಯ್, *viz.* ಆರಯಲ್ or ಆರಯ್ಯಲ್. Cf. § 215, 7, e.

Nāgavarma (sūtra 234) suffixes ಅಲ್ to the lengthened theme of ತರ and ಬರ, *viz.* ತಾರಲ್, ಬಾರಲ್ (cf. ತಾರೆ under No. 4 of this paragraph). Cf. § 210.

In the modern dialect ಅಲ್ is used only in the so-called passive (see § 315); in all other cases it uses ಅಲು, *i. e.* ಅಲ್ with a euphonic ಲ, a form that is not unfrequently found in the mediæval one too, *e. g.* ಅಲುಗಲು, ಇರಲು, ಗೆಲಲು, ತರಲು, ನಾಚಿಸಲು, ಭಕ್ತಿಸಲು, and occasionally also in the later ancient one, *e. g.* ಅಳಿಯಲು, ರಕ್ಷಿಸಲು, ಭಾವಿಸಲು, ಆಗಲು, ಇರಲು (in a śāśana of 1123 A. D.), ನಿರೀಕ್ಷಿಸಲು, ಎದಿಗಲು (in a śāśana of 1182 A. D.). Cf. § 96, remark; see § 121, a.

In the ancient and mediæval dialect a dative is formed from the infinitive with ಅಲ್ by means of ಕೆ (see § 120, letters a. b), *e. g.* ಆಗಲ್ಕೆ, ಎನಲ್ಕೆ, ಪೇರಿಲ್ಕೆ, ನುಡಿಯಲ್ಕೆ, ಮರಿಯಲ್ಕೆ, ಪೊಗಬಿಲ್ಕೆ, ಬಿತ್ತರಿಸಲ್ಕೆ. The dative of the infinitive with ಅಲು is formed by means of ಇಕೆ or ಇಕ್ಕೆ in the modern dialect (see § 121, letter c), *e. g.* ತಿನ್ನಲಿಕೆ or ತಿನ್ನಲಿಕ್ಕೆ, ಬರೆಯಲಿಕೆ or ಬರೆಯಲಿಕ್ಕೆ. In the later ancient dialect we meet with the curious forms ಪೊಗಲಕೆ (= ಪೊಗಬಿಲ್ಕೆ), ಆಗಲಕೆ (= ಆಗಲ್ಕೆ, in a śāśana of 1123 A. D.; see § 121, a, Dat.).

About ॐ § 208 is to be compared.

2, The second infinitive ends in the vowel अ. The grammarian Kēśava states that this अ has originated by the elision (lôpa) of the final ए of अल्ले. This statement is only in so far of value, as it makes any rule about the way of suffixing the अ unnecessary, because it is identical with that of अल्ले.

This infinitive is used in the three dialects. Instances are ಕೊಯ or ಕೊಯ್ಯ, ಗೆಯ or ಗೆಯ್ಯ, ತರ, ಬರ, ಉಡ, ಮಾಡ, ಹೋಗ, ಎಸಗ, ಪ್ರಯೋಗಿಸ, ಕಡಿಯ, ನಡೆಯ, ಕರೆಯ, ಈಯ, ಕಾಯ, ತೇಯ.

In the infinitive formed by ಅ from themes with final ಇ and ಎ a sort of lengthening is allowed in the modern dialect, in which the ಅ disappears (*cf.* the accusative and genitive under letter *c* in § 130), *e. g.* ಇಲ್ಲೋ may be used for ಇಲ್ಲೊಯ್, ಕರೋ for ಕರೆಯ್.

An abnormal infinitive of ಕೊಳ್ಳು (ಕೊಳ್ಳು) is ಕೋ, often used in the modern dialect. Cf. ಕೋತ in § 172; ಕೋ in § 206.

Remark.

The author once entertained the opinion (see Dictionary under ೩ 4) that the infinitive (or verbal noun, see § 188) ending in ೩ had a dative in the South-Mahratta country, *e. g.* ಮಾಡಕೆ or ಮಾಡಕ್ಕ, ಬರಕೆ or ಬರಕ್ಕ, and with the lengthening of ೩, ನೋಡಾಕ (for ನೋಡಾಕೆ), ತಿಮ್ಮಾಕ (for ತಿಮ್ಮಾಕೆ, Nuḍigaṭṭu, page 36). Such dative forms are in common use there; but, instead from the infinitive (or verbal noun) with final ೩, we now derive them from a verbal noun formed by means of the suffix ನ (for ಹ, see § 243, A, 20. 27), *i. e.* in the present instances from ಮಾಡುವ (= ಮಾಡುಹು), ಬರುವ, ನೋಡುವ, ತಿಮ್ಮುವ, the ಉವ being changed into ಒ and ಓ, *viz.* ಮಾಡೊ, ಬರೊ, ನೋಡೊ, ತಿಮ್ಮೊ, and then again into ೩ and ಆ, *viz.* ಮಾಡ, ಬರ, ನೋಡಾ, ತಿಮ್ಮಾ (*cf.* § 181, note c, and see ಓಕೆ in Dictionary; concerning the change of ೩ into ಒ see § 117, α, Nom. and Acc.; § § 177. 185. 193). An instance with ಓ is: ಮಾತು ಅನ್ನೋಕೆ ಮಾಡಿ ಅದೆ, ಬೋನ ಉಣ್ಣೋಕೆ ಮಾಡಿ ಅದೆ, a word (or words) is (or are) made for saying, boiled rice is made for eating.

3, The third infinitive is represented by the verbal theme itself, and is occasionally found in the three dialects. It always immediately precedes a verb, ಇಲಿೞಿ ಬಿಡು (= ಇಲಿೞಿಯ ಬಿಡು), ಇಲಿೞಿವಾಯ್ತು (= ಇಲಿೞಿಯ ಹಾಯ್ತು), ಇಲಿೞಿಸು ನೂಂಕು (= ಇಲಿೞಿಸ ನೂಂಕು), ಕರೆ ಕಳಿಸು (= ಕರೆಯು-), ಕೆಡೆ ನೂಂಕು (= ಕೆಡೆಯು-), ಕೆಡೆ ಬಡಿ (= ಕೆಡೆಯು-), ತಿಳಿ ಹೇಳಿಲು (= ತಿಳಿಯು-), ತೂಗು ಹಾಕು (= ತೂಗು-), ತೆಗೆ ನಿರೞಿ (= ತೆಗೆಯು-), ನೆನೆ ಹಾಕು (= ನೆನೆಯು-), ಪರೆಗಡಿ (= ಪರೆಯ ಕಡಿ), ಪರೆ ಮಾಡು (= ಪರೆಯು-), ಸದೆ ಬಡಿ (= ಸದೆಯು-).

4, The fourth infinitive consists of the theme with the suffix ಎ. The way of annexing the ಎ to verbal themes is identical with that of ಅಲ್ and ಅ. This infinitive of which the meaning and use is nearly the same as that of No. 1, belongs to the ancient and mediæval dialect; occasionally it is found also in modern poetry (§§ 365. 366, remark a).

Instances are ಎನೆ, ಕೊಲೆ, ಕೊಳೆ, ಉಣೆ, ತಿನೆ, ಬರೆ, ಮೆಲೆ, ಪೇಜಿ; ಕೊಯೆ or ಕೊಯ್ಯೆ, ಪೊಯೆ or ಪೊಯ್ಯೆ; ಆರಯೆ or ಆರಯ್ಯೆ; ಉಯ್ಯೆ, ನೆಯ್ಯೆ, ಬಯ್ಯೆ, ಸುಯ್ಯೆ; ಈಯೆ; ನುಡಿಯೆ, ನಡೆಯೆ; ಪಾಡೆ, ಪೊರ್ವೆ, ಪೋಗಿ; ಅಡರೆ, ಅದಿರೆ, ಬೆದಲಿ. Cf. § 215, 7, e.

The Basavapurâṇa suffixes the ಎ once to the long base of ತಲ್, as it has ತಾರೆ (12, 43; cf. Nāgavarma's ತಾರಲ್ under No. 1; see § 210).

The grammarian Kēśava calls the infinitive with ಎ, from a meaning it not infrequently has, the locative state or condition (satisaptami or sati, see §§ 188, remark; 286. 365).

188. The force of the so-called infinitive in Kannaḍa may be expressed by the following particles:—to, in its prepositional meaning, as ready to go, fit to eat; to, denoting purpose, end, and futurity; so as to, so that; at the time that, when, while, e. g. ತರಲ್, ತರೆ, to bring; ಮಾಡಲ್, ಮಾಡ, to make; ನಡೆಯಲ್, ನಡೆಯ, to walk; ಕೆಡಲ್, ಕೆಡ, so as to perish, so that (somebody or something) perishes or perished; ಕೆಡೆಯಲ್, ಕೆಡೆಯ, ಕೆಡೆ, ಕೆಡೆಯೆ, so as to fall down, so that (somebody or something) falls or fell down; ಪಾಡೆ, ಪಾಡಲ್, when (somebody or something) sings or sang; ಬರೆ, ಬರಲ್, while (something or somebody) comes or came. Cf. the use of the short infinitive with ಅ in §§ 170. 171. 210.

But these special significations are not primitive; they are derived somehow from the verbal noun which the infinitive originally was and very often still is. Cf. the verbal noun in § 100, and its use in §§ 165. 169. 173. 205, and also in the so-called passive (§ 315).

That the infinitive ending in ಅಲ್ (ಅಲು, expressing 'being', 'condition') is a verbal noun, is an indisputable fact, because e. g. ಅಲಿಲ್ means 'grieving' and 'to grieve, etc.', ಉಲಿಲ್, 'ploughing' and 'to plough, etc.', ಊದಲ್, 'swelling' and 'to swell, etc.', ಬಕ್ಕಲ್, 'thrashing' and 'to thrash, etc.', ಕೂಡಲ್, 'joining' and 'to join, etc.', ಪಡಲ್, 'lying down' and 'to lie down, etc.', and because this infinitive is declinable, as it has a dative (see § 187, 1).

The character of being originally a verbal noun can also be attributed to the second infinitive, *viz.* that with final ಅ, as *e.g.* ಅಡ means 'cooking' and 'to cook, etc.', ಅಡಕ, 'compressing' and 'to compress, etc.', ಎತ್ತ, 'lifting up' and 'to lift up, etc.', ಗೆಲ, 'gaining' and 'to gain, etc.', ತೀರ, 'ending' and 'to end, etc.', ತೊಡ, 'putting on' and 'to put on, etc.', ಬರ, 'coming' and 'to come, etc.', ಸೋಲ, 'losing' and 'to lose, etc.'. Cf. § 205, 1, *b*, singular.—Verbal nouns, however, corresponding to the infinitive formed by ಅ and the insertion of ಯ್ between it and themes ending in ಇ and ಎ (as to form *e.g.* ಕಡಿಯು, ನಡೆಯು), are nowadays scarcely met with in Kannada, although a few nouns end in ಯು, *e.g.* ಕೊಣ್ಣೆಯು, ಚಳಿಯು, ಚೊಲ್ಲೆಯು, ಪೊಲ್ಲೆಯು, ಬಲಿಯು, ಹೊಲ್ಲೆಯು. We think that ಯು has been superseded by ಕ or ವ in verbal nouns. There are numerous verbal nouns that end in ಕ (see § 243, A, 27) and some that end in ವ (see § 243, A, 20), and, besides, of the above nouns, ಚೊಲ್ಲೆಯು appears also as ಚೊಲ್ಲೆಕ, and ಹೊಲ್ಲೆಯು as ಹೊಲ್ಲೆಕ. Remember that in the present verbal participle (§ 172) ವ್ is not unfrequently used instead of ಯ್. At the same time we may conjecture that for verbal nouns, instead of themes with the formative ಯು, the simple theme ending in ಇ and ಎ was preferred (*cf.* § § 100. 187, 2).

The third infinitive, being nothing else but the verbal theme itself which is very often used as a noun, requires no special remark.

Some verbal nouns which are equal in form to the fourth infinitive *i. e.* that with final ಎ, are ಉರಿಯಿ, 'loving' and 'to love, etc.', ಕಟ್ಟಿ, 'a structure' and 'to construct, etc.', ಕೆಡೆ, 'throwing down' and 'to throw down, etc.', ಕೆತ್ತೆ, 'a chip' and 'to chip, etc.', ಕೊಲೆ, 'killing' and 'to kill, etc.', ನಗೆ, 'laughing' and 'to laugh, etc.', ಪೊರೆ, 'joining' and 'to join, etc.', ಪೊಯಿ (or ಹೊಯಿ), 'a load for the head' and 'to carry on the head, etc.', ಬಾಯಿ, 'cultivating' and 'to cultivate, etc.'.—Verbal nouns which correspond to the infinitive with ಎ suffixed by means of the euphonic ಯ್ (*e.g.* ಕೆಡೆಯು, ನುಡಿಯು, ನಡೆಯು), we have not found in Kannada; it may be that in such nouns ಯ್ was, for the sake of euphony, changed into ಗ್ (*cf.* ನಡಿಗೆ, ನಿಹಿಗೆ, ಮುರಗೆ, ಮುರಗಿ) or ವ್ (*cf.* ತೆರಿವೆ, ಮರಿವೆ).

That the infinitive with ಎ was considered to be a verbal noun in ancient times seems to be corroborated by the following two sentences quoted by Kêśava (under sūtra 134, from Sujanôttamsa Hampa râja?):—ನಿಶ್ಯಂಕೆಯುಂ ನೃಪನ ಪೇಯಿ, and ಚಿತ್ತಭವಗ್ರಹದ ಸೊಂಕೆ, literally 'an ordering of the king without fear' and 'a touching of the pudendum muliebre', *i. e.*

‘when the king ordered fearlessly’, and ‘when the p. m. touched’, in which the genitive stands before that infinitive as before a noun. Cf. 352, 1a.

Let us show by some further instances how the meaning of the infinitive was attached to the verbal noun by Kannada people in their own peculiar way:— ತೊತ್ತು ಗೆಲಸವಂ ಗೆಯ್ಯಲ್ ಅನುವಾದಂ, literally ‘a female servant’s work a doing he became ready’, *i. e.* he became ready to do a female servant’s work; ನೀರಂ ತರವೇಲ್ದಿಂ, lit. ‘he ordered a bringing water’, *i. e.* he ordered to bring water; ತಿನಲ್ ಕೊನ್ನಂ, lit. ‘an eating he killed’, *i. e.* he killed to eat; ತಿಳಿ ಹೇಲ್ದಿ, lit. ‘an understanding tell!’, *i. e.* tell (it) so that (I) understand!; ಮಾಡ ಹೋದನು, lit. ‘a making he went’, *i. e.* he went to make; ಕೆಡೆ ನೂಂಕಿದಂ, lit. ‘a falling down he pushed’, *i. e.* he pushed so that (it) fell down; ವನ್ನಿ ಪೊಗಲ್ದಿ, lit. ‘the bard a praising’, *i. e.* when the bard praises or praised; ಅನೆ ಬರೆ, lit. ‘the elephant a coming’, *i. e.* when the elephant comes or came; ನೇಸದೊ ಮೂಡಲ್, lit. ‘the sun a rising’, *i. e.* when the sun rises or rose.

Regarding instances etc. see § 365.

Remark.

The specific meaning of ‘at the time that’, ‘when’, ‘while’ of the suffix ಅಲ್ or ಅಲು, which, like the suffix ಎ (§ 187, 4), it often has in the infinitive, can so to say be accounted for by the meaning of ಅಲ್, ಅಲು in § 109, letters *a* and *b*, locative. The suffix ಎ, expressing ಸತಿಪ್ರವೃತ್ತಿ, reminds one of the ಇ of the locative in § 109, letters *a*, *b*, *c*, as a final ಇ is occasionally used for ಎ; compare *e. g.* that the ancient form ಎ of the instrumental is ಇ in § 109, letters *b* and *c*.

189. The grammarian Kêśava observes “the verbal action (kriyê) changes according to the three times or tenses (kâlatrayaparinâmi), and “the three (forms of) the conjugated verb (kriyâpada) tell the three times or tenses”.

The three tenses (§§ 144. 145) are formed by suffixes (âgama) which are called “the indicators of the three tenses (kâlatrayasûcaka)”.

The names of the suffixes are ದ, ತ, ದಪ, ದಪ್ಪ, ತಪ, ತಪ್ಪ, ದಹ; ವ, ಬ, ಪ, ಪ್ಪ, ಹ. Of these ದ, ತ are used for the past tense, ದಪ, ದಪ್ಪ, ತಪ, ತಪ್ಪ, ದಹ for the present tense, and ವ, ಬ, ಪ, ಪ್ಪ, ಹ for the future one.

It will be observed that ದ and ತ are the forms of the past relative participle (see § 175, 1. 2; § 176), and ವ, ಬ, ಪ, ಪ್ಪ and ಹ those of the (present-) future one (§§ 180-184).

ದಪ, ದಪ್ಪ, ತಪ, ತಪ್ಪ and ದಹ, the tense-suffixes of the present, are the past relative participle with final ದ and ತ to which ಅಪ, ಅಪ್ಪ and ಅಹ

are annexed. ಅಪ್ಪ and ಅಕ we have met with as substitutes of ಅಗುವ, the present-future relative participle of ಅಗು (see § 183, 7, remark; § 184); ಅಪ is another form of ಅಪ್ಪ and ಅಕ.

ದಕ is found only in the mediæval dialect wherein ಕ very frequently takes the place of ಪ.

190. Of the tense-suffixes mentioned in § 189 the modern dialect uses ದ and ತ for the past tense, and ವ (exceptionally also ಏ and ಹ, see § 182 and § 195 *seq.*) for the present-future one. Its suffixes for indicating the present tense are, as a rule, peculiar, being ಉತ and ಉತ್ತ, *i. e.* two of the terminations of the present verbal participle (see § 172).

191. It is necessary to remark that ದ and ತ are but two representatives of the finals of the variously formed past relative participle; they are to indicate that all the forms of the past relative participle as based on the past participle (see §§ 155-164; §§ 175, 1. 2, and 176) are meant.

The rules given regarding the formation of the (present-) future relative participle (§ 180 *seq.*) hold good also when it is used as the theme of the future tense.

192. In conjugation (ākhyātāmārga) personal terminations (vibhakti, pratyaya, ākhyātavibhakti, kriyāvibhakti) are used. They are suffixed to the participial forms that indicate the tenses (§§ 189-191). When a verb ends in such a termination, it is a conjugated verb (pada, ākhyāta-pada, kriyāpada; see §§ 69. 144).

By means of the personal terminations the three persons (purusha, § 147) in the singular and plural are formed.

It is the custom of Kannāḍa grammarians to speak of only six (ಆರೈ) personal terminations (though there are actually ten), adducing those for the first person (prathamapurusha) feminine singular (and plural) and those for the third person (uttamapurusha) neuter singular and plural separately; we shall exhibit them all at one view in the next paragraph.

193. In presenting the personal terminations let us use the European way of placing and naming the persons, *viz.* first person (uttamapurusha), second person (madhyamapurusha), and third person (prathamapurusha).

1. The following are the personal terminations of the present, past and future tense in the ancient dialect:

Singular.

Plural.

1st pers. ಎಂ, (before vowels) ಎನ್.	ಎಂ (if not followed by a vowel); ಎವು (cf. § 137, a, nominative plural).
2nd pers. ಅಯ್.	ಇರ್.
3rd pers.	
masc. ಅಂ, (before vowels) ಅನ್; ಒಂ.	ಅರ್; ಒರ್ (§ 198, 3, remark; § 200, 1); ಆರ್ (§ 198, 3, remark; § 201, 1); ಆರು (198, 3, remark).
fem. ಅಳ್; ಒಳ್; ಆಳ್ (§ 198, 3, remark).	ಅರ್; (ಒರ್).
neut. ಉದು; ಇತು, ಇತ್ತು; ಅತ್ತು; ತು.	ಉವು; exceptionally ಅವು (§ 194, remark 1; § 198, 1).

About ಅದು and ಅವು of the negative see §§ 209. 210.

The personal terminations ಅಂ, ಒಂ, ಅಳ್, ಒಳ್, ಉದು, ಅರ್, and ಉವು are also the suffixes for the krillīngas in §§ 177. 179. 185. 186. 198, remark 1. 253.

2, The following are the corresponding personal terminations of the mediæval dialect:

Singular.

Plural.

1st pers. ಎಂ, (before vowels) ಎನ್; ಎನು; ಎ.	ಎವು.
2nd pers. ಎ.	(ಇರ್); ಇರಿ.
3rd pers.	
masc. ಅಂ, (before vowels) ಅನ್; ಅನು; ಅ.	(ಅರ್); ಅರು.
fem. (ಅಳ್); ಅಳು.	(ಆರ್); ಆರು.
neut. ಉದು; ಇತು, ಇತ್ತು; ಅತ್ತು; ತು.	ಅವು.

An occasional ಅದು for ಉದು in MSS. for the third person singular neuter is perhaps a mistake of the copyist.

3, The following are the corresponding personal terminations of the modern dialect:

Singular.

Plural.

1st pers. ಎನು; ಎ.	ಎವು; ಇವ.
2nd pers. ಎ; ಇ.	ಇರಿ.
3rd pers.	
masc. ಅನು; ಅ.	ಅರು.
fem. ಅಳು.	ಅರು.
neut. ಅದು; ಇತು; ತು.	ಅವು.

Remarks.

From a comparison of the forms of the terminations in the three dialects it follows that the *sönnē* in ಎಂ, the *sönnē* in ಅಂ, and the ನು (*i. e.* the *sönnē* and a euphonic ಉ) in ಅನು and ನನು are not radical.

The *sönnē* or its substitute ವು in the first person plural reminds one of the plural of the neuter pronouns (§ 136) and of the *sönnē* and its substitutes ಮ್ and ವು of that of the personal ones (§ 137).

ಅದು, ಉದು, ಇತು (for ಇದು), ಅತ್ತು (for ಅದು), ತು (for ಅದು or ಇದು or ಉದು, *cf.* §§ 116. 122. 138, *d.* 3. 173. 265), are the demonstrative neuter pronouns singular ಅದು, ಉದು, ಇದು (§§ 90. 102, 8, letter *b*) and the corresponding pronominal forms; ಅವು, ಉವು are the plural of ಅದು, ಉದು (§ 136).

ಅಂ, ಅನು and (the crude form) ಅ mean 'he' (see § 115; § 138, *d.* 3 and remark; § 177), ಅರ್ and ಅಳು (*i. e.* ಅರ್ with a euphonic ಉ), 'she' (*cf.* §§ 177. 185. 186). In ಒಂ and ಒರ್, ಅ has taken the form of ಒ (*cf.* § 117, *a*). The ಅ in ಅರ್ is either simply euphonicallly lengthened, or ಅರ್ stands for the pronoun ಅವರ್.

ಅರ್ and ಅರು (*i. e.* ಅರ್ with a euphonic ಉ) are the plural of ಅಂ, ಅನು, ಅ, ಅರ್ and ಅಳು (*cf.* §§ 119, *a*; 134. 177). In ಒರ್, ಅ has taken the form of ಒ. The ಅ in ಅರ್ is either euphonicallly lengthened or stands for the pronoun ಅವರ್.

ಇ, ಎ and ಅಯ್ are connected with the ಇ, ಈ of the pronoun of the second person (§ 138); their plural ಇರ್ has taken the plural sign ರ್ (for ಅರ್, etc.; *cf.* § 119); ಇಂ is ಇರ್ and an honorific ಇ, ಇಂ often being an honorific plural (*cf.* § 205, 2, 3, plural). The ಎ in ಎ, ಎಂ, ಎನು, and ಎವು is connected with the ಎ of the pronoun of the first person (§ 138).

By the way it may be stated that from ಅಂ, ಅನು, ಅ, ಅರ್, ಅಳು the remote, intermediate and proximate demonstrative pronouns are formed by prefixing ಅ, ಉ and ಇ by means of a euphonic ವ್, *viz.* ಅವಂ (ಅ+ವ್+ಅಂ), lit. 'that-he', ಅವನು, ಅವ; ಅವರ್, lit. 'that-she', ಅವಳು; ಉವಂ, lit. 'this intermediate-he'; ಉವರ್; ಇವಂ, lit. 'this-he', ಇವನು, ಇವ; ಇವರ್, ಇವಳು, ಅ, ಉ and ಇ being other forms of ಅ, ಉ and ಈ (see § 265). *Cf.* § 122 about ತ್, ತ್ತ, ದ್.

194. The personal terminations of the preceding paragraph are, as remarked (§ 192), suffixed to the participial forms that indicate the tenses which in the case of the present tense are ದ+ಅಪ್ಪ, ದ+ಅಪ್ಪ, ತ+ಅಪ್ಪ, ತ+ಅಪ್ಪ in the ancient dialect, and generally ದ+ಅಪ್ಪ in the mediæval one.

Let us take as an illustration the verb ಕೇಳ್, to hear, the relative past participle of which is ಕೇಳ್ತ (ಕೇಳ್+ದ), meaning 'of the having heard' (see § 179); to this *e. g.* ಅಪ್ಪ, meaning 'of the being' (§§ 186. 201), is added, and then *e. g.* the personal termination of the first person singular

ಎಂ, meaning 'I'. So the literal translation would be 'of the having heard-of the being-I', *i. e.* I who is one who has heard, or I hear. The present tense is therefore a sort of compound tense (see § 313). To comprehend that its meaning can be expressed by Kannada people in the above manner, it is necessary to know that they, in order to show their ready attention or obedience, not unfrequently use the past tense for the present or future one. For instance, if you say to some one, Come!, the reply is, I came, *i. e.* my coming is an accomplished fact. See § 366, remark *b*.

The present tense in the ancient dialect of the verb ಕೇಳ್ according to is as follows:

Singular.	Plural.
1st pers. ಕೇಳ್ವೆಂ (ಕೇಳ್+ಅಪ+ಎಂ) or ಕೇಳ್ವೆಂ (ಕೇಳ್+ಅಪ್ಪ+ಎಂ), I hear.	ಕೇಳ್ವೆಂ (ಕೇಳ್+ಅಪ+ಎಂ) or ಕೇಳ್ವೆಂ (ಕೇಳ್+ಅಪ್ಪ+ಎಂ), and ಕೇಳ್ವೆನು (ಕೇಳ್ +ಅಪ+ನು) or ಕೇಳ್ವೆನು (ಕೇಳ್+ಅಪ್ಪ+ ನು), we hear.
2nd pers. ಕೇಳ್ವಯ್ (ಕೇಳ್+ಅಪ+ಅಯ್) or ಕೇಳ್ವಯ್ (ಕೇಳ್+ಅಪ್ಪ +ಅಯ್), thou hearest.	ಕೇಳ್ವಿರ್ (ಕೇಳ್+ಅಪ+ಇರ್) or ಕೇಳ್ವಿರ್ (ಕೇಳ್+ಅಪ್ಪ+ಇರ್), you hear.
3rd pers. masc. ಕೇಳ್ವಂ (ಕೇಳ್+ಅಪ+ಅಂ) or ಕೇಳ್ವಂ (ಕೇಳ್+ಅಪ್ಪ+ಅಂ), he hears.	ಕೇಳ್ವರ್ (ಕೇಳ್+ಅಪ+ಅರ್) or ಕೇಳ್ವರ್ (ಕೇಳ್+ಅಪ್ಪ+ಅರ್), they hear.
fem. ಕೇಳ್ವಳ್ (ಕೇಳ್+ಅಪ+ಅಳ್) or ಕೇಳ್ವಳ್ (ಕೇಳ್+ಅಪ್ಪ+ ಅಳ್), she hears.	ಕೇಳ್ವರ್ (ಕೇಳ್+ಅಪ+ಅರ್) or ಕೇಳ್ವರ್ (ಕೇಳ್+ಅಪ್ಪ+ಅರ್), they hear.
neut. ಕೇಳ್ವದು (ಕೇಳ್+ಅಪ+ಅದು) or ಕೇಳ್ವದು (ಕೇಳ್+ಅಪ್ಪ+ ಅದು) it hears.	ಕೇಳ್ವು (ಕೇಳ್+ಅಪ+ಅವು) or ಕೇಳ್ವು (ಕೇಳ್+ಅಪ್ಪ+ಅವು), they hear.

Other instances in the first person singular are ಕುಡಿದವೆಂ (ಕುಡಿದ+ಅಪ+ಎಂ) or ಕುಡಿದವೆಂ (ಕುಡಿದ+ಅಪ್ಪ+ಎಂ, of ಕುಡಿ, to drink), ನಾಣ್ಣಿದವೆಂ (ನಾಣ್ಣಿದ+ಅಪ+ಎಂ) or ನಾಣ್ಣಿದವೆಂ (ನಾಣ್ಣಿದ+ಅಪ್ಪ+ಎಂ, of ನಾಣ್ಣಿ, to become abashed), ಕಲ್ವವೆಂ (ಕಲ್ವ+ಅಪ+ಎಂ) or ಕಲ್ವವೆಂ (ಕಲ್ವ+ಅಪ್ಪ+ಎಂ, of ಕಲ್, to learn), ತನ್ನವೆಂ (ತನ್ನ+ಅಪ+ಎಂ) or ತನ್ನವೆಂ (ತನ್ನ+ಅಪ್ಪ+ಎಂ, of ತರ್, to bring), ಕೊಟ್ಟವೆಂ (ಕೊಟ್ಟ+ಅಪ+ಎಂ) or ಕೊಟ್ಟವೆಂ (ಕೊಟ್ಟ+ಅಪ್ಪ+ಎಂ, of ಕುಡು, to give), ಇತ್ತವೆಂ (ಇತ್ತ+ಅಪ+ಎಂ) or ಇತ್ತವೆಂ (ಇತ್ತ+ಅಪ್ಪ+ಎಂ, of ಈ, to give). See § 366.

The present tense of ಕೇಳ or ಕೇಳು (see § 166), in the mediæval dialect, in which ಅಹ, 'of the being', is nearly constantly used instead of ಅಪ or ಅಪ್ಪ, is as follows:

<i>Singular.</i>		<i>Plural.</i>
1st pers.	ಕೇಳ್ದಹೆಂ (occasionally ಕೇಳ್ದಪೆಂ), ಕೇಳ್ದಹೆನು, ಕೇಳ್ದಹೆ, or ಕೇಳಿದಹೆಂ (occasionally ಕೇಳಿದಪೆಂ), ಕೇಳಿದಹೆನು, ಕೇಳಿದಹೆ.	ಕೇಳ್ದಹವು.
2nd pers.	ಕೇಳ್ದಹೆ (or ಕೇಳಿದಹೆ).	ಕೇಳ್ದಹಿರಿ.
3rd pers.		
masc.	ಕೇಳ್ದಹಂ, ಕೇಳ್ದಹನು (or ಕೇಳಿದಹಂ, etc.).	(ಕೇಳ್ದಹರ್), ಕೇಳ್ದಹರು.
fem.	(ಕೇಳ್ದಹಳ್), ಕೇಳ್ದಹಳು (or ಕೇಳಿದಹಳ್, etc.).	(ಕೇಳ್ದಹರ್), ಕೇಳ್ದಹರು.
neut.	ಕೇಳ್ದಹುದು (or ಕೇಳಿದಹುದು).	ಕೇಳ್ದಹವು.

Other instances in the first person singular are ಇರ್ದಹೆಂ (of ಇರ್, to be), ಎನ್ನಹೆಂ (of ಎನ್, to say), ಕವಿದಹೆಂ (of ಕವಿ, to rush upon), ಕಡೆದಹೆಂ or ಕೆಡದಹೆಂ (of ಕೆಡೆ, to fall down), ಕೊಟ್ಟಹೆಂ (of ಕುಡು or ಕೊಡು, to give), ಕೊಣ್ಣಹೆಂ (of ಕೊಳ್, to take), ಸತ್ತಹೆಂ (of ಸಾಯ್, to die), ಆದಹೆಂ (of ಆಗು, to become), ಹೋದಹೆಂ (of ಹೋಗು, to go), ಹೇರಿದಹೆಂ (or ಹೇರಿದಹೆಂ, of ಹೇರು, to tell). Regarding ಅಹೆಂ, etc. see § 201, 2.

Remarks.

1. There is one irregularly formed present in the ancient language, namely that of ಉಳ್, to be, which changes its vowel ಉ into ಒ in that tense (except in the 3rd person singular neuter, cf. also § 180, remark after 6) and receives no participial form to indicate the tense. As ಒಳ್ is also a verbal noun, the personal terminations (§ 193) appear to have been attached to the genitive of this ಒಳ್, i. e. ಒಳ್, ಒಳಿಂ (ಒಳ್ + ಇಂ), e. g. meaning 'of the being-I', i. e. I am. A peculiarity is that it uses the suffix ಅವು (for ಉವು) in the 3rd person plural neuter. Its paradigm is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಒಳಿಂ.	ಒಳವು.
2nd pers. ಒಳಯ್.	ಒಳರ್.
3rd pers.	
masc. ಒಳಂ.	ಒಳರ್.
fem. ಒಳಳ್.	ಒಳರ್.
neut. ಉಣ್ಣು.	ಒಳವು.

ಉಣ್ಣು, originally ಉಳ್ತು (i. e. ಉಳ್ + ತು, § 122), is a verbal noun (bhāvavacana) meaning literally 'a being-it', and as such is used for the 3rd person masculine,

feminine and neuter, singular and plural in the mediæval and modern dialect. About bhāvavaśanas see the paragraphs quoted in § 243.

2, The author of the Śabdānuśāsana, against Kēśava's sūtra 73, makes the 3rd person singular of the present tense a kṛit or krillīṅga and declines it, e. g. ನೋಡಿದವನು, ಮಾಡಿದವನಿಗೆ, in his sūtras 447. 448; Kēśava calls only the past relative participle and the present-future relative participle a declinable kṛit; see §§ 177. 185.

195. In § 190 it has been stated that modern Kannaḍa has a peculiar present tense. It has, however, not abandoned the use of the grammatical structure of the present tense as it appears in § 194, but has changed the form of the tense-suffix ಅಹ, 'of the being', combined with the personal terminations (see § 201, 2), and given a different meaning to the tense.

Its forms of ಅಹ combined with the personal terminations are as follows:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಹೇನು (ಎನು) for ಅಹೆನು (ಅಹ + ಎನು).	ಹೇವು (ಎವು) for ಅಹೆವು (ಅಹ + ಎವು).
2nd pers. ಹೀರಿ (ಈ) for ಅಹಿರಿ (ಅಹ + ಇ).	ಹೀರಿ (ಈರಿ) for ಅಹಿರಿ (ಅಹ + ಇರಿ).
3rd pers.	
masc. ಹಾನು (ಅನು) for ಅಹನು (ಅಹ + ಅನು).	ಹಾರು (ಆರು) for ಅಹರು (ಅಹ + ಆರು).
fem. ಹಾಳು (ಆಳು) for ಅಹಳು (ಅಹ + ಆಳು).	ಹಾರು (ಆರು) for ಅಹರು (ಅಹ + ಆರು).
neut. ಹೀತು (ಈತು) for an ಅಹಿತು (ಅಹ + ಇತು, which must have been another form of ಅಹುದು).	ಹಾವು (ಅವು) for ಅಹವು (ಅಹ + ಅವು).

The initial ಹ್ of the forms of ಹೇನು, ಹೀರಿ, ಹಾನು, ಹಾಳು, ಹೀತು, etc., which have been formed by metathesis and lengthening the vowels (see the frequently used ಹೌದು for ಅಹುದು in § 201, 2, and compare the noun ಸೂಲು for ಉನುಲು, and the adverbs ಹೀಗೆ, ಹಾಗೆ for ಇಹಗೆ, ಅಹಗೆ in § 212, 4), is commonly left out, so that the forms in parenthesis ಎನು, ಈ, ಅನು, ಆಳು, ಈತು, etc. are in general use, whereas those with ಹ್ are at present only occasionally still employed for the verb ಇರು (ಇರ್), to be, especially when the ಎ of emphasis is added (see § 196).

Let us give a paradigm of the present tense of ಇರು (ಇರ್), the past relative participle of which is ಇದ್ದ (=ಇದರ್, see §§ 160, 7; 175, 1), 'of the having been'.

Singular.	Plural.
1st pers. ಇದ್ದೇನು (ಇದ್ದ + ಹೇನು), or ಇದ್ದೇನು (ಇದ್ದ + ಏನು), literally 'of the having been-of the being-I' (see § 194).	ಇದ್ದೇವು, or ಇದ್ದೇವು.
2nd pers. ಇದ್ದೀ, or ಇದ್ದೀ.	ಇದ್ದೀರಿ, or ಇದ್ದೀರಿ.
3rd pers.	
masc. ಇದ್ದಾನು, or ಇದ್ದಾನು.	ಇದ್ದಾರು, or ಇದ್ದಾರು.
fem. ಇದ್ದಾಳು, or ಇದ್ದಾಳು.	ಇದ್ದಾರು, or ಇದ್ದಾರು.
neut. ಇದ್ದಿತು, or ಇದ್ದಿತು.	ಇದ್ದಾವು, or ಇದ್ದಾವು.

Other instances of the first person singular are ಬನ್ನೇನು (originally ಬನ್ನೇನು, of ಬರು, to come), ನುಡಿದೇನು (orig. ನುಡಿಧೇನು, of ನುಡಿ, to speak), ಆದೇನು (orig. ಆಧೇನು, of ಆಗು, to become, to be). For ಆದೇನು the rustic dialect occasionally uses ಅದೇನು in the sense of ಇದ್ದೇನು (ಅದ being used for ಆದ, see §§ 176. 196).

A peculiarity is that in the formation of the present tense under consideration the suffix ದ is not added to the ಇ of the past participle of themes ending in ಉ in the three dialects (see §§ 166. 168), ಏನು, ಈ, ಆನು, etc. being annexed directly to ಇ, in which case ಇ occasionally disappears before them (see § 215). Thus ಮಾಡು, to make, forms this tense in the following manner:

Singular.	Plural.
1st pers. ಮಾಡ್ತೇನು (ಮಾಡಿ + ಎನು for ಮಾಡಿದ+ಎನು), or ಮಾಡೇನು.	ಮಾಡ್ತೇವು, or ಮಾಡೇವು.
2nd pers. ಮಾಡೀ (ಮಾಡಿ + ಈ for ಮಾಡಿದ + ಈ).	ಮಾಡೀರಿ.
3rd pers.	
masc. ಮಾಡ್ತಾನು, or ಮಾಡಿಯಾನು.	ಮಾಡ್ತಾರು, or ಮಾಡಿಯಾರು.
fem. ಮಾಡ್ತಾಳು, or ಮಾಡಿಯಾಳು.	ಮಾಡ್ತಾರು, or ಮಾಡಿಯಾರು.
neut. ಮಾಡಿತು.	ಮಾಡ್ತಾವು, or ಮಾಡಿಯಾವು.

There can be no doubt whatever that we have here the ancient present tense in a somewhat altered form, although the meaning has undergone an essential change; for this form of the present tense is nowadays used to convey the idea of uncertainty or possibility, and may be called the

contingent present-future tense, as *e. g.* ಇದ್ದೇನು or ಇದ್ದೇನು means 'I may be' or 'I shall perhaps be'; ಬನ್ನೇನು, 'I may come' or 'I shall perhaps come'; ಮಾಡ್ತೇನು, 'I may make' or 'I shall perhaps make'.

In the mediæval dialect the author has met with only one clear instance of this present, *viz.* ನಡೆದಾನು (see under ಆನೊಬ್ಬ in the Dictionary, which however stands for ನಡೆದಹನು without the meaning of contingency. ಬನ್ನೀತು (in Basavapurâṇa 16, 28) may be a mistake for ಬನ್ನಿತ್ತು.

The idea of uncertainty or possibility was, as it would appear, not attached to the present tense of this paragraph before the introduction of the present tense of § 196 into the modern Kannaḍa dialect.

About instances see § 366, remark *a*.

196. The modern dialect having given a different meaning to the present tense of the ancient and mediæval one, formed a present tense of its own.

1, For this purpose, in the first instance, it suffixed the letter ಎ of emphasis to the personal terminations ending in ಉ combined with ಅಪ (§ 195) in order to express the idea of certainty or to distinctly denote the present, leaving however the second person singular and plural as it was, but allowing to shorten the ಹೀ or ಈ of the second person singular.

For the third person singular neuter it introduced the forms ಅಯ್ತೆ (*i. e.* ಅಯ್ತು + ಎ, see § 199), ಅದೆ (*i. e.* ಅದು + ಎ) and ಇದೆ (*i. e.* ಇದು + ಎ); and for the third person plural neuter it introduced, as optional forms, ಅವೆ (*i. e.* ಅವು + ಎ) and ಇವೆ (*i. e.* ಇವು + ಎ).

ಅದೆ, ಇದೆ, ಅವೆ, ಇವೆ probably are the demonstrative pronouns of that shape (§§ 102, 8, *b*; 122. 136) + ಎ, 'even that', 'even this', 'even those', 'even these'.

The verbs concerned here are two, *viz.* ಆಗು, to be (to become), of which the relative past participles are ಆಯ್ತು, ಅದ (see §§ 166. 176. 199; *cf.* ಅದೇನು in § 195), and ಇರು (ಇರ್), to be.

The personal terminations combined with ಅಪ to which the ಎ of emphasis is suffixed, and the additional forms are the following:

Singular.	Plural.
1st pers. ಹೇನೆ, ಏನೆ (for ಹೇನು, ಏನು of § 195).	ಹೇವೆ, ಏವೆ (for ಹೇವು, ಏವು).
2nd pers. ಹೀ, ಈ, or ಹಿ, ಇ.	ಹೀರಿ, ಈರಿ.

3rd pers.	Singular.	Plural.
masc.	ಹಾಸೆ, ಆಸೆ (for ಹಾಸು, ಆಸು of § 195).	ಹಾರೆ, ಆರೆ (for ಹಾರು, ಆರು).
fem.	ಹಾಳೆ, ಆಳೆ (for ಹಾಳು, ಆಳು of § 195).	ಹಾರೆ, ಆರೆ (for ಹಾರು, ಆರು).
neut.	ಅಯ್ತೆ, ಅದೆ, (ಇದೆ).	ಹಾವೆ, ಅವೆ (for ಹಾವು, ಆವು, ಅವೆ, (ಇವೆ).

Compare the forms of the Perfect ಬಿಟ್ಟಾಸೆ, ಕೂತಾರೆ in § 313, 4.

The verb ಅಗು, to be, is conjugated in this present tense as follows:

	Singular.	Plural.
1st pers.	ಅಯ್ದೇನೆ (ಅಯ್ದ + ಎನೆ) or ಅದೇನೆ (ಅದ + ಎನೆ), literally 'of the having been-of the being-I-indeed', i. e. I am indeed, I am.	ಅಯ್ದೇವೆ, ಅದೇವೆ.
2nd pers.	ಅಯ್ದಿ, ಅದಿ, or ಅಯ್ದಿರಿ, ಅದೀರಿ.	ಅಯ್ದಿರಿ, ಅದೀರಿ.
3rd pers.		
masc.	ಅಯ್ದಾಸೆ, ಅದಾಸೆ.	ಅಯ್ದಾರೆ, ಅದಾರೆ.
fem.	ಅಯ್ದಾಳೆ, ಅದಾಳೆ.	ಅಯ್ದಾರೆ, ಅದಾರೆ.
neut.	ಅಯ್ತೆ, or ಅದೆ; ಇದೆ.	ಅಯ್ದಾವೆ, ಅದಾವೆ, or ಅವೆ; ಇವೆ.

The verb ಇರು (ಇರ್), to be, a paradigm of the contingent present tense of which has been given in § 195, is conjugated in this present tense as follows:

	Singular.	Plural.
1st pers.	ಇದ್ದೇನೆ (ಇದ್ದ + ಹೇನೆ), literally 'of the having been-of the being-I-indeed', i. e. I am indeed, I am.	ಇದ್ದೇವೆ.
2nd pers.	ಇದ್ದೀ, or ಇದ್ದಿ.	ಇದ್ದೀರಿ.
3rd pers.		
masc.	ಇದ್ದಾಸೆ.	ಇದ್ದಾರೆ.
fem.	ಇದ್ದಾಳೆ.	ಇದ್ದಾರೆ.
neut.	ಅಯ್ತೆ, or ಅದೆ; ಇದೆ.	ಇದ್ದಾವೆ, or ಅವೆ; ಇವೆ.

In the Southern Mahratta country there exist also the forms ಇದ್ದೇನೆ, ಇದ್ದೀ, etc., the initial ಹ of ಹೇನೆ, ಹೀ, etc. being omitted.

2, But this way of conjugation is restricted to the present of ಅಗು and ಇರು; for, as stated in § 190, ಉತ and ಉತ್ತ, two pronominal forms (see § 173), are the tense-suffixes to which, in all other cases, the modern dialect attaches ಏನೆ, ಈ or ಇ, ಅನೆ, etc.

The present tense of ಇರು, to be, formed according to this method, is as follows:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಇರುತ್ತೇನೆ (ಇರು+ಉತ+ಏನೆ) or ಇರುತ್ತೇನೆ (ಇರು+ಉತ್ತ+ಏನೆ), literally 'a being- this-I am indeed', i. e. being I am indeed, I am.	ಇರುತ್ತೇವೆ or ಇರುತ್ತೇವೆ.
2nd pers.	ಇರುತ್ತೀ or ಇರುತ್ತೀ, ಇರುತ್ತಿ or ಇರುತ್ತಿ.	ಇರುತ್ತೀರಿ or ಇರುತ್ತೀರಿ.
3rd pers.		
masc.	ಇರುತ್ತಾನೆ or ಇರುತ್ತಾನೆ.	ಇರುತ್ತಾರೆ or ಇರುತ್ತಾರೆ.
fem.	ಇರುತ್ತಾಳೆ or ಇರುತ್ತಾಳೆ.	ಇರುತ್ತಾರೆ or ಇರುತ್ತಾರೆ.
neut.	ಇರುತ್ತಯ್ಯ, ಇರುತ್ತದೆ, or ಇರುತ್ತಯ್ಯ, ಇರುತ್ತದೆ.	ಇರುತ್ತಾವೆ, ಇರುತ್ತಾವೆ, or ಇರುತ್ತಾವೆ, ಇರುತ್ತಾವೆ.

Other instances in the first person singular are ಬರುತ್ತೇನೆ or ಬರುತ್ತೇನೆ (of ಬರು, to come, literally 'a coming-this-I am indeed', I come), ಹೋಗು ತೇನೆ or ಹೋಗುತ್ತೇನೆ (of ಹೋಗು, to go), ಕೇಳುತ್ತೇನೆ or ಕೇಳುತ್ತೇನೆ (of ಕೇಳು, to hear), ಇರಿಯುತ್ತೇನೆ or ಇರಿಯುತ್ತೇನೆ (of ಇರಿಯು, to descend), ನಡೆಯುತ್ತೇನೆ or ನಡೆಯುತ್ತೇನೆ (of ನಡೆ, to walk).

Remarks.

1, ಅದೆ, (ಅವೆ), ಇದೆ, ಇವೆ are employed also in the mediæval dialect, either by themselves or in union with ಉತ, ಉತ್ತ, to form the third person singular and plural of the present tense, e. g. ತುಷ್ಪಮ್ ಅದೆ ನೆಲುಹಿನ ಗಡಿಗೆಯಲಿ; ಧನ(ಂ) ಸಿಂಹಾಸನದ ಕೆಳಗೆ ಇದೆ; ಕಪ್ಪುತಡೆ; ಮೂಡುತ್ತಿದೆ; ಹೇಯುವೆ.

2, In the rustic modern dialect the present tense of the verb ಅನ್ (ಅನು, ಅನ್ನು), to say, is as follows:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಅನ್ನೇನೆ (for ಅನುತೇನೆ, ಅನುತ್ತೇನೆ).	ಅನ್ನೇವೆ.
2nd pers.	ಅನ್ನೀ or ಅನ್ನಿ.	ಅನ್ನೀರಿ.
3rd pers.		
masc.	ಅನ್ನಾನೆ.	ಅನ್ನಾರೆ.
fem.	ಅನ್ನಾಳೆ.	ಅನ್ನಾರೆ.
neut.	ಅನ್ನಯ್ಯ or ಅನ್ನದೆ.	ಅನ್ನಾವೆ, ಅನ್ನವೆ.

3, In the modern dialect there is a form used for the third person singular neuter of the present tense which in reality is nothing but the present participle (with the emphatical or perhaps formative ಎ) bearing its original meaning, *viz.* that of a verbal noun (see § 173), *e.g.* ಆಗುತ್ತೆ, it becomes, that literally means 'a becoming-this-indeed', if the ಎ be emphatical. Other instances are ಇರುತ್ತೆ, it is, ಪಡುತ್ತೆ, it experiences, ಬರುತ್ತೆ, it comes. *Cf.* No. 4.

4, Again in the modern dialect the form ಅನ್ನೆ of the verb ಅನ್ (ಅನು, ಅನ್ನು), to say, expresses 'it (rumour) says', 'they say', 'on dit' (see § 336). It is possible that this ಅನ್ನೆ is corrupted from ಅನುತೆ or ಅನುತ್ತೆ, the present participle of ಅನ್, used in its primitive sense of 'a saying-this-indeed', if the ಎ be emphatical. Another possibility see in § 198, 7, remark 2.

197. In § 153 appellative verbs or conjugated appellatives have been mentioned. They have a present tense for words of the masculine and feminine gender singular and plural, but, as it would appear, without a third person singular feminine. The personal terminations are those of the ancient dialect (§ 193).

When they are suffixed to form the first person singular of Kannada nouns, Saṁskṛita compound bases and Saṁskṛita adjectives ending in ಅ, the sōnnē (ಂ, the sign of the nominative singular, § 117, *cf.* § 114) is put between, *e.g.* ಮಗಳ ಮಗನಂ, I (am) the son of the daughter, ದೊಪ್ಪನೆಂ, ಮಲ್ಲಿಕಾರ್ಜುನಸುತನೆಂ, ಕವಿಕೇಶವನೆಂ, ಕಲಾಪಣ್ಣಿತನೆಂ, ಕೃತಿಲಕ್ಷಣಾವದಾನನೆಂ, ಉದ್ಧತನೆಂ, ಅತಿಚದುರನೆಂ; this seems to be the rule also, if a Kannada attributive noun ends in ಯ (i. e. euphonic ಯ್ + ಅ + ಅ, § 115), as the only instances given by the grammarian Kêśava are ಅಸಿಯನೆಂ, I (am) a weak person, ಪಿರಿಯನೆಂ, (although he adduces for the plural both ಪಿರಿಯವು and ಪಿರಿಯರೆವು). Other Kannada attributive nouns and Kannada appellative nouns of number (§ 90) ending in ಅ may insert the sōnnē or may not, *e.g.* ಒಳ್ಳಿದೆಂ or ಒಳ್ಳಿದನೆಂ, I (am) a good person, ಒರ್ವೆಂ or ಒರ್ವನೆಂ. The adverb ಸುತ್ತ forms ಸುತ್ತೆಂ, I (am) a bewildered person.

Kannada nouns and Saṁskṛita compound bases ending in ಅ add ಎಂ preceded by a euphonic ಯ್ for the first person singular, *e.g.* ಪೆಣ್ಣತಿಯೆಂ, I (am) a or the wife, ಕೇಶಿರಾಜಕವಿಯೆಂ.

For the formation of the first and second person plural Saṁskṛita words suffix ಅರ್ (the sign of the nominative plural, §§ 119. 132) before the personal terminations, *e.g.* ಉದ್ಧತರೆವು, ನಯವಿದರೆವು; ಉದ್ಧತರಿರ್, ವೃದ್ಧರಿರ್, ಆಪ್ತರಿರ್, ಅತಿಬಲರಿರ್; with regard to all Kannada words the insertion of ಅರ್ is optional, *e.g.* ಪಿರಿಯವು or ಪಿರಿಯರೆವು, ಒಳ್ಳಿದವು or ಒಳ್ಳಿದರೆವು, ನೆಲೆವು

or ನೆಲೆವೆವು,
ಸೇರಿದರ್ or

In the
plural the
declinable

Paradigm

1st pers. ಎಂ
2nd pers. ಉ
3rd pers. ಉ

1st pers. ಎಂ
2nd pers. ಎಂ
3rd pers. ಎಂ

1st pers. ಎಂ
2nd pers. ಎಂ
3rd pers. ಎಂ

1st pers. ಎಂ
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198. T
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or ಪೆರಿರಿವು, ಒರ್ವೆವು or ಒರ್ವರೆವು; ಒಳ್ಳಿದಿರ್ or ಒಳ್ಳಿದರಿರ್, ಕೂರಿದಿರ್ or ಕೂರಿದರಿರ್, ನೇರಿದಿರ್ or ನೇರಿದರಿರ್, ಪೆಪ್ಪಿರ್ or ಪೆಪ್ಪಿರಿರ್, ಒರ್ವಿರ್ or ಒರ್ವರಿರ್.

In the second person singular and the third person singular and plural the personal terminations are attached immediately to the declinable bases, *e. g.* ಉದ್ಧತಯ್, ಉದ್ಧತಂ, ಉದ್ಧತರ್; ಒಳ್ಳಿದಯ್, ಒಳ್ಳಿದಂ, ಒಳ್ಳಿದರ್.

Paradigms given in Kēśava's grammar are:

Singular.

Plural.

1, of ಉದ್ಧತ.

1st pers. ಉದ್ಧತನೆಂ, I (am) an elate person.

ಉದ್ಧತರೆವು.

2nd pers. ಉದ್ಧತಯ್.

ಉದ್ಧತರಿರ್.

3rd pers. ಉದ್ಧತಂ.

ಉದ್ಧತರ್.

2, of ಒಳ್ಳಿದ.

1st pers. ಒಳ್ಳಿದೆಂ or ಒಳ್ಳಿದನೆಂ, I (am) a good person.

ಒಳ್ಳಿದೆವು or ಒಳ್ಳಿದರೆವು.

2nd pers. ಒಳ್ಳಿದಯ್.

ಒಳ್ಳಿದಿರ್ or ಒಳ್ಳಿದರಿರ್.

3rd pers. ಒಳ್ಳಿದಂ.

ಒಳ್ಳಿದರ್.

3, of ಪೆಪ್ಪಿ.

1st pers. ಪೆಪ್ಪಿಂ or ಪೆಪ್ಪನೆಂ, I (am) a stranger.

ಪೆಪ್ಪಿವು or ಪೆಪ್ಪರೆವು.

2nd pers. ಪೆಪ್ಪಯ್.

ಪೆಪ್ಪಿರ್ or ಪೆಪ್ಪರಿರ್.

3rd pers. ಪೆಪ್ಪಂ.

ಪೆಪ್ಪರ್.

4, of ಒರ್ವ.

1st pers. ಒರ್ವೆಂ or ಒರ್ವನೆಂ, I (am) a single person.

ಒರ್ವೆವು or ಒರ್ವರೆವು.

2nd pers. ಒರ್ವಯ್.

ಒರ್ವಿರ್ or ಒರ್ವರಿರ್.

3rd pers. ಒರ್ವಂ.

ಒರ್ವರ್.

An exceptional form is ಭ್ರಾನ್ತೆಂ (for ಭ್ರಾನ್ತನೆಂ).

198. The past or preterite tense (imperfect, perfect, aorist) is generally formed by suffixing the personal terminations (§ 193) to any form of the relative past participle (§§ 175. 176).

The exceptions relate only to the third person neuter singular, and are chiefly the following:— in the ancient and mediæval dialect it is optional to suffix the two terminations ಇತು and ಇತ್ತು directly to the short past participle ending in ಇ (§§ 166. 168); and in the modern dialect it is necessary to suffix the termination ಇತು not only directly to that participle, but also by means of a euphonic ಯ್ to the short participle ending in ಇ and ಎ (§ 165, a, 2; § 165, b, 1) which is identical with the theme, and then to all the relative forms of the past participle formed

by the removal of its final ಉ (§ 175, 1) which are treated of in §§ 158-164 (as far as they concern the modern dialect).

1, A paradigm of the past tense of ಕೇಳ, to hear, in the ancient dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಕೇಳ್ದೆಂ (<i>i. e.</i> ಕೇಳ್ದ + ಎಂ), literally 'of the having heard-I' (see §§ 169. 179. 194), I have heard, I heard.	ಕೇಳ್ದೆಂ or ಕೇಳ್ದೆವು.
2nd pers.	ಕೇಳ್ದಯ್.	ಕೇಳ್ದಿರ್.
3rd pers.		
masc.	ಕೇಳ್ದಂ or ಕೇಳ್ದೊಂ.	ಕೇಳ್ದರ್ or ಕೇಳ್ದೊರ್.
fem.	ಕೇಳ್ದಳ್ or ಕೇಳ್ದೊಳ್.	ಕೇಳ್ದರ್ or ಕೇಳ್ದೊರ್.
neut.	ಕೇಳ್ದದು or ಕೇಳ್ದತ್ತು.	ಕೇಳ್ದವು.

If the relative past participle is formed by ತ, the termination ಆತ್ತು, it would seem, is avoided; thus we find ಮುಗುಳ್ಳದು, but not ಮುಗುಳ್ಳತ್ತು; ತಳಿ ತುಡು, but not ತಳಿತುಡು; ಸತ್ತುದು, but not ಸತ್ತುತ್ತು. ಮುಗುಳ್ಳತ್ತು, ತಳಿದುಡು are allowable forms. In ಬೆರಣ್ಣವು (§ 164, 6), the third person neuter plural of ಬೆರಣ್ಣ, to scratch, we have exceptionally ಅವು instead of ಉವು.

2, A paradigm of the past tense of ನುಡಿ, to speak, in the ancient dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ನುಡಿದೆಂ (<i>i. e.</i> ನುಡಿದ + ಎಂ), literally 'of the having spoken-I', I have spoken, I spoke.	ನುಡಿದೆಂ or ನುಡಿದೆವು.
2nd pers.	ನುಡಿದಯ್.	ನುಡಿದಿರ್.
3rd pers.		
masc.	ನುಡಿದಂ or ನುಡಿದೊಂ.	ನುಡಿದರ್ or ನುಡಿದೊರ್.
fem.	ನುಡಿದಳ್ or ನುಡಿದೊಳ್.	ನುಡಿದರ್ or ನುಡಿದೊರ್.
neut.	ನುಡಿದದು or ನುಡಿದತ್ತು.	ನುಡಿದವು.

3, A paradigm of the past tense of ಪಾಡು, to sing, in the ancient dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಪಾಡಿದೆಂ (<i>i. e.</i> ಪಾಡಿದ + ಎಂ).	ಪಾಡಿದೆಂ or ಪಾಡಿದೆವು.
2nd pers.	ಪಾಡಿದಯ್.	ಪಾಡಿದಿರ್.
3rd pers.		
masc.	ಪಾಡಿದಂ or ಪಾಡಿದೊಂ.	ಪಾಡಿದರ್ or ಪಾಡಿದೊರ್.
fem.	ಪಾಡಿದಳ್ or ಪಾಡಿದೊಳ್.	ಪಾಡಿದರ್ or ಪಾಡಿದೊರ್.
neut.	ಪಾಡಿದದು, or ಪಾಡಿದತ್ತು, or ಪಾಡಿತ್ತು (<i>i. e.</i> ಪಾಡಿ + ಇತ್ತು), or ಪಾಡಿತ್ತು (<i>i. e.</i> ಪಾಡಿ + ಇತ್ತು).	ಪಾಡಿದವು.

Other instances of the third person neuter in its four forms are ಓದಿದುದು, ಓದಿದತ್ತು, ಓದಿತು, ಓದಿತ್ತು (of ಓದು, to read); ಬೆಳಗಿದುದು, ಬೆಳಗಿದತ್ತು, ಬೆಳಗಿತು, ಬೆಳಗಿತ್ತು (of ಬೆಳಗು, to shine); ಪಸರಿಸಿದುದು, ಪಸರಿಸಿದತ್ತು, ಪಸರಿಸಿತು, ಪಸರಿಸಿತ್ತು (of ಪಸರಿಸು, to spread). That of ಇರ್ (or ಇರು, to be) is ಇರ್ದುದು, ಇರ್ದತ್ತು in the ancient dialect, and ಇತ್ತು in the modern one (see under No. 7). See instances in § 366.

The third person singular and plural, excepting its forms with ಅತ್ತು, ಇತ್ತು and ಇತು, is used also as a declinable krillīṅga (§ 102, 8, e; § 177). The third person neuter singular ending in ಉದು is a bhāvaṇa expressing the action or state of the verb in the past (cf. 200, 1; see § 254, remark 2). ಇರ್ದುದು means either 'that which has been' and 'that which is', or 'a having been', 'the having been' and 'a being', 'the being' (see e. g. § 313, under 4).

Remarks.

ಬಿಟ್ಟೊ is found in a śāśana of 866 A. D., ಬಿಡಿಸಿದೊ in one of 916 A. D., ಬರೆದೊ in one of 929 A. D.; ಇತ್ತೊ in one of about 750 A. D., ಕೊಟ್ಟೊ in one of 929 A. D.; — the termination ಂ occurs also in the Śabdamaṇḍapāṇa; ಒರ್ is found in sūtras 179 and 183 of the Śabdānuśāśana.

Further, ಕೊಟ್ಟುರ್ occurs in a śāśana of about 778 A. D.; ಕೆಯ್ದುರ್ is found in one between 680 and 696 A. D., ಕೊಟ್ಟುರ್ is in one of 707 A. D. and in one of 887 A. D., ಬಿಟ್ಟುರ್ in one of 807 A. D., and ಪಡೆದಾರ್ in one of about 750 A. D.

In the later ancient dialect we meet with ಬಿಟ್ಟರು in a śāśana of 1123 A. D., ಕೊಟ್ಟರು, ಬಿಟ್ಟರು, ಇಕ್ಕಿದರು in one of 1182 A. D., and ಮಾಡಿದರು in one of 1187 A. D.

4. A paradigm of the past tense of ಕೇಳ್, to hear, in the mediæval dialect in which it optionally takes the final ಉ, i. e. becomes ಕೇಳು (see § 166), is:

	Singular.	Plural.
1st pers.	ಕೇಳ್ದಿಂ (ಕೇಳ್ದು + ನಂ), or ಕೇಳ್ದಿ ನು, or ಕೇಳ್ದಿ; ಕೇಳಿದಿಂ (ಕೇಳಿದು + ನಂ), or ಕೇಳಿದಿನು, or ಕೇಳಿದಿ.	ಕೇಳ್ದಿವು or ಕೇಳಿದಿವು.
2nd pers.	ಕೇಳ್ದಿ or ಕೇಳಿದಿ.	ಕೇಳ್ದಿರಿ or ಕೇಳಿದಿರಿ.
3rd pers.		
masc.	ಕೇಳ್ದಂ or ಕೇಳಿದಂ, ಕೇಳ್ದನು or ಕೇಳಿದನು, ಕೇಳ್ದ or ಕೇಳಿದ.	(ಕೇಳ್ದರ್ or) ಕೇಳ್ದರು, or ಕೇಳಿದರು.

	<i>Singular.</i>	<i>Plural.</i>
3rd pers.		
fem.	(ಕೇಳ್ವಳ್ or) ಕೇಳ್ವಳು, or ಕೇಳಿದಳು.	(ಕೇಳ್ವರ್ or) ಕೇಳ್ವರು, or ಕೇಳಿದರು.
neut.	ಕೇಳ್ವದು or ಕೇಳಿದುದು, ಕೇಳ್ವತ್ತು or ಕೇಳಿದತ್ತು; ಕೇಳಿತು (<i>i. e.</i> ಕೇಳಿ + ಇತ್ತು), or ಕೇಳಿತ್ತು (<i>i. e.</i> ಕೇಳಿ + ಇತ್ತು).	ಕೇಳ್ವವು or ಕೇಳಿದವು.

5, A paradigm of the past tense of ಕೇಳು, to hear, in the modern dialect in which it always has the final ಉ (see § 166), is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಕೇಳಿದೆನು (ಕೇಳಿದ + ಎನು) or ಕೇಳಿದೆ.	ಕೇಳಿದೆವು or ಕೇಳಿದಿವಿ.
2nd pers.	ಕೇಳಿದೆ or ಕೇಳಿದಿ.	ಕೇಳಿದಿರಿ.
3rd pers.		
masc.	ಕೇಳಿದನು or ಕೇಳಿದ.	ಕೇಳಿದರು.
fem.	ಕೇಳಿದಳು.	ಕೇಳಿದರು.
neut.	ಕೇಳಿತು (ಕೇಳಿ + ಇತ್ತು).	ಕೇಳಿದವು.

Other verbal themes with final ಉ are *e. g.* ನೀಳು, ಹೇಳಿ, ಓದು, ಮಾಡು, ಹಾಡು.

6, A paradigm of the past tense of the theme ಹಿಡಿ, to seize, (the short past participle of which is identical with the theme), in the modern dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಹಿಡಿದೆನು or ಹಿಡಿದೆ.	ಹಿಡಿದೆವು or ಹಿಡಿದಿವಿ.
2nd pers.	ಹಿಡಿದೆ or ಹಿಡಿದಿ.	ಹಿಡಿದಿರಿ.
3rd pers.		
masc.	ಹಿಡಿದನು or ಹಿಡಿದ.	ಹಿಡಿದರು.
fem.	ಹಿಡಿದಳು.	ಹಿಡಿದರು.
neut.	ಹಿಡಿಯಿತು (<i>i. e.</i> ಹಿಡಿ, the short past participle that is identical with the theme, + ಯ್ + ಇತ್ತು).	ಹಿಡಿದವು.

Other verbal themes with final ಇ are *e. g.* ಉರಿ, ನುಡಿ, ಬಡಿ, ಮುಗಿ, and ಹರ. Themes with final ಎ, *e. g.* ಕಡೆ, ನಡೆ and ಹೊಳೆ, form the past tense in the same way, the third person neuter singular being ಕಡೆಯಿತು, ನಡೆಯಿತು, ಹೊಳೆಯಿತು.

In the third person neuter singular of themes with final ಇ a contraction of vowels often takes place in the modern dialect, when, *e. g.* ಉರಿಯಿತು, ನುಡಿಯಿತು, ಬಡಿಯಿತು, ಮುಗಿಯಿತು and ಹಲೆಯಿತು appear as ಉರೀತು, ನುಡೀತು, ಬಡೀತು, ಮುಗೀತು and ಹಲೀತು (*cf.* § 205, 3, second pers. plural; § 130, *c*).

7, A paradigm of the past tense of ಅನ್ನು (ಅನು), to say, the relative past participle of which is ಅನ್ದ, in the modern dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಅನ್ನೆನು or ಅನ್ನೆ.	ಅನ್ನೆವು or ಅನ್ನಿವಿ.
2nd pers. ಅನ್ನೆ or ಅನ್ನಿ.	ಅನ್ನಿರಿ.
3rd pers.	
<i>masc.</i> ಅನ್ನನು or ಅನ್ನ.	ಅನ್ನರು.
<i>fem.</i> ಅನ್ನಳು.	ಅನ್ನರು.
<i>neut.</i> ಅನ್ನಿತು (<i>i. e.</i> ಅನ್ನ + ಇತು).	ಅನ್ನವು.

In the same manner the past tense of the relative past participles ಅಟ್ಟ, ಉಣ್ಣ, ಉತ್ತ, ಎನ್ನ, ಕಣ್ಣ, ಕೆಟ್ಟ, ತನ್ನ, ತೆತ್ತ, ನಿನ್ನ, ಬನ್ನ, ಸತ್ತ, ಸನ್ನ, ಸುಟ್ಟ, ಹೊತ್ತ, etc. is formed in the modern dialect. Also in the mediæval dialect there are, as occasional forms of the third person neuter singular, *e. g.* ನಿನ್ನಿತು (ನಿನ್ನ + ಇತು), ಬನ್ನಿತು (ಬನ್ನ + ಇತು), ಸನ್ನಿತು (ಸನ್ನ + ಇತು), and ಸನ್ನಿತ್ತು (ಸನ್ನ + ಇತ್ತು).

From the full forms ಅನ್ನಿತು, ಎನ್ನಿತು, ತನ್ನಿತು, ತಿನ್ನಿತು, ಬನ್ನಿತು and ಸನ್ನಿತು of the third person neuter singular, by means of syncope, ಅನ್ನು, ಎನ್ನು, ತನ್ನು, ತಿನ್ನು, ಬನ್ನು and ಸನ್ನು are often formed and used in the modern dialect.

The third person neuter singular of ಇದ್ದೆನು (of ಇರು), I was, is always ಇತ್ತು in the modern dialect, and that of ಬಿದ್ದೆನು (of ಬೀಳು), I fell, always ಬಿತ್ತು.

Instead of ಬೆನ್ನಿತು (of ಬೇ, to burn) the form ಬೇಯಿತು (ಬೆ + ಯ್ + ಇತು), and instead of ಮೇದಿತು (of ಮೇ, to graze) the form ಮೇಯಿತು (ಮೆ + ಯ್ + ಇತು) may be used in the modern dialect. In the mediæval one we find, as an occasional form, ಬೇಯಿತ್ತು (= ಬೇಯಿತು).

Remarks.

1, In § 172 it has been said that an explanation of ಅನ್ನ and ಎನ್ನ different from that given there, would be offered here. For this purpose it is required to consider the third person neuter singular of the past tense to be a *krillīnga* or declinable base (§ 102, 3, letter *e*; § 177), as it in reality is; for like the

krillīṅgas ಎನ್ನದು (ಎನ್ನ + ಉದು, of the ancient and mediæval dialect) and ಎನ್ನದು or ಎನ್ನದು (ಎನ್ನ + ಅದು or ಎನ್ನ + ಅದು, of the modern one) ಅನ್ನಿತು and ಎನ್ನಿತು are krillīṅgas composed of the relative past participle ಅನ್ನ or ಎನ್ನ and ಇತು (another form of ಇದು, § 193, remarks), literally meaning 'of the having said-this', 'a having said-this', from which ಅನ್ನ and ಎನ್ನ are formed by syncope. The final ಅ in ಅನ್ನ and ಎನ್ನ would be the sign of the accusative of bases with final ಉ (see § 121, letters *b* and *c*; § 122, letters *b* and *c*) governed by a following ಹೇಡು or ಅನು (ಅನ್ನು), ಅನು (ಎನ್ನು); see §§ 331. 332, and some instances in § 286. ಅನ್ನ and ಎನ್ನ would be lengthened forms of the accusative (see § 121, letter *c*; 122, letter *c*).

2, In remark 4 of § 196 the opinion has been expressed that it is not impossible that ಅನ್ನೆ, 'on dit', is a form of the present participle. Another explanation is that it is the krillīṅga ಅನ್ನ (i. e. ಅನ್ನಿತು, by syncope) with the *ಎ* of emphasis, originally meaning 'of the having said-this-indeed', 'a having said-this-indeed'. (In Tēlugu ಅನ್ನೆ appears as ಅಣ್ಣೆ or ಅಣ್ಣೆ, probably other forms of ಅನುಣ್ಣೆ, 'a saying', the verbal noun of ಅನು, to say).

199. In § 166 there are adduced the irregular past participles ಅಯ್, ಪೋಯ್, ಹೋಯ್ of ಆಗು, ಪೋಗು, ಹೋಗು, which stand instead of the regular ಆಗಿ, ಪೋಗಿ, ಹೋಗಿ, and in § 176 appear the irregular relative past participles ಆದ, ಪೋದ, ಹೋದ, which stand for ಆಗಿದ, ಪೋಗಿದ, ಹೋಗಿದ, or ಆಯ್ದ, ಪೋಯ್ದ, ಹೋಯ್ದ. From these irregular past and relative past participles the third person neuter singular is formed, viz. in the ancient dialect either ಆದುದು and ಆದತ್ತು, ಪೋದುದು and ಪೋದತ್ತು, or ಆಯ್ದು, ಪೋಯ್ದು; in the mediæval one either ಆದುದು and ಆದತ್ತು, ಪೋದುದು and ಪೋದತ್ತು, or ಆಯ್ದು, ಆಯಿತು, ಆಯತ್ತು, ಪೋಯ್ದು, ಹೋಯ್ದು, ಹೋಯಿತು, ಹೋಯತ್ತು; and in the modern one only ಆಯ್ದು, ಆಯಿತು, ಹೋಯ್ದು, ಹೋಯಿತು.

In § 166 it will be seen that there exists also the irregular past participle ಅಯ್ (for ಆಯ್), used in the formation of the third person neuter singular ಆಯ್ತೆ (§ 196, regarding the past meaning of which used for the present see § 194), and in § 176 that the irregular relative past participles are also ಅಯ್ದ and ಆದ, used in ಆಯ್ದೇನೆ, etc. and ಆದೇನೆ, etc. (§ 196; cf. ಆದೇನು in § 195).

200. The future tense is formed by suffixing the personal terminations (§ 193) to the variously formed relative (present-)future participles (§§ 180-184. 191). (Remember the contingent present-future tense of § 195.)

1, A paradigm of the future tense of ಕುಡು, to give, in the ancient dialect, is as follows:

Singular.

1st pers. ಕುಡುವೆಂ (*i. e.* ಕುಡುವ + ಎಂ),
literally 'of giving-I'
(see §§ 185. 186), I shall
give (see § 316, 3).

2nd pers. ಕುಡುವಯ್, thou wilt give
(see § 316, 12).

3rd pers.

masc. ಕುಡುವೆಂ or ಕುಡುವೊಂ, he
will give (see § 316, 12).

fem. ಕುಡುವಳ್ or ಕುಡುವೊಳ್.

neut. ಕುಡುವುದು.

Plural.

ಕುಡುವೆಂ or ಕುಡುವೆವು, we shall give.

ಕುಡುವಿರ್, you will give.

ಕುಡುವರ್ or ಕುಡುವೊರ್, they will
give.

ಕುಡುವರ್ (or ಕುಡುವೊರ್).

ಕುಡುವುವು.

The whole third person (singular and plural) is a declinable *krillīṅga* (§ 185. 186). Its neuter singular, in the present case ಕುಡುವುದು, lit. 'of giving-it', is also used to express the notion (*bhāva*) of the verb (here its action) in the present, and is therefore a *bhāvavaṇana* (*cf.* § 100; the §§ quoted in 243; § 254, remark 1) meaning 'giving'. Other instances are ಕುವುದು, giving, ಕೂರ್ಪುದು, loving, ಇರ್ಪುದು, being, ಎನ್ನುದು, saying, ಮಾಡುದು, making. Such *bhāvavaṇanas* are used in the three dialects. Their use in the imperative appears in § 205.

Other instances of the first person singular of the future tense in the ancient dialect are: ಆಳ್ವೆಂ (of ಆಳ್), ಪೇಲ್ವೆಂ (of ಪೇಲ್), ಕೊಲ್ವೆಂ (of ಕೊಲ್), ಪೊಣ್ವೆಂ (of ಪೊಣ್), ಅಲ್ವೆಂ (of ಅಲ್), ನಡೆವೆಂ (of ನಡೆ), ಉಣ್ವೆಂ (of ಉಣ್), ತಿಣ್ವೆಂ (of ತಿಣ್), ತರ್ವೆಂ or ತರ್ವೆಂ (of ತರ್), ತೋರ್ವೆಂ or ತೋರ್ವೆಂ (of ತೋರ್), ನೋರ್ವೆಂ or ನೋರ್ವೆಂ (of ನೋರ್), ಮಾಲ್ವೆಂ or ಮಾಡುವೆಂ (of ಮಾಡು), ಅಪ್ಪೆಂ, ಅಪೆಂ or ಆಗುವೆಂ (of ಆಗು), ಪೋಪೆಂ or ಪೋಗುವೆಂ (of ಪೋಗು), ಇರಿಪೆಂ or ಇರಿಪ್ಪೆಂ (of ಇರಿಪು), ಎನಿಪೆಂ or ಎನಿಪ್ಪೆಂ (of ಎನಿಪು). See instances in § 366.

For the third person masculine singular ಆವೊಂ is found in a śāśana between 597 and 608 A. D., and for the third person masculine plural ಕಿಡಿಪ್ಪೊರ್ (of ಕಿಡಿಸು), ಸಲಿಪ್ಪೊರ್ (of ಸಲಿಸು) occur in a śāśana of about 750 A. D.

2. A paradigm of the future tense of ಕೊಡು (or occasionally also ಕುಡು), to give, in the mediæval dialect, is:

Singular.

1st pers. ಕೊಡುವೆಂ (ಕೊಡುವ + ಎಂ),
ಕೊಡುವೆನು, ಕೊಡುವೆ.

2nd pers. ಕೊಡುವೆ.

Plural.

ಕೊಡುವೆವು.

ಕೊಡುವಿರಿ.

	<i>Singular.</i>	<i>Plural.</i>
3rd pers.		
masc.	ಕೊಡುವಂ, ಕೊಡುವನು, ಕೊಡುವ.	(ಕೊಡುವರ್), ಕೊಡುವರು.
fem.	(ಕೊಡುವಳ್), ಕೊಡುವಳು.	(ಕೊಡುವರ್), ಕೊಡುವರು.
neut.	ಕೊಡುವುದು, (ಕೊಡುವದು).	ಕೊಡುವವು.

Another instance of the first person singular in the mediæval dialect is ಪೇಲ್ವಿಂ, ಪೇಲ್ವಿನು, ಪೇಲ್ವಿ, or ಪೇಲುವೆಂ, ಪೇಲುವೆನು, ಪೇಲುವೆ, or ಹೇಲುವೆಂ, ಹೇಲುವೆನು, ಹೇಲುವೆ (of ಪೇಲ್ವಿ, ಪೇಲಿ, ಹೇಲಿ, to say).

3, A paradigm of the future tense of ಕೊಡು, to give, in the modern dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಕೊಡುವೆನು (ಕೊಡುವ + ಎನು), ಕೊಡವೆ.	ಕೊಡುವೆವು.
2nd pers.	ಕೊಡುವೆ, ಕೊಡುವಿ.	ಕೊಡುವಿರಿ.
3rd pers.		
masc.	ಕೊಡುವನು, ಕೊಡುವ.	ಕೊಡುವರು.
fem.	ಕೊಡುವಳು.	ಕೊಡುವರು.
neut.	ಕೊಡುವದು.	ಕೊಡುವವು.

Other instances of the first person singular in the modern dialect are ಹೇಲುವೆನು, ಹೇಲುವೆ (of ಹೇಲಿ, to say), ನುಡಿಯುವೆನು, ನುಡಿಯುವೆ (of ನುಡಿ, to speak), ನಡೆಯುವೆನು, ನಡೆಯುವೆ (of ನಡಿ, to walk). The forms ಕೊಡುವದು, ಹೇಲುವದು, ನುಡಿಯುವದು, ನಡೆಯುವದು are bhāvavaçanas; see under No. 1; § 209, 3.

201. In § 184 there appears ಹ as a substitute of ಪ in the relative present-future participle, *viz.* in ಅಹ of the ancient and mediæval dialect, and in ಇಹ, ತಹ, ಬಹ, ಆಹ, ಬಾಹ, ಬೇಹ, ಹೋಹ of the mediæval one. In § 183, 7, remark, we have ಆಪ್ಪ; and in §§ 189. 194 we find ಅಪ, ಅಪ್ಪ and ಅಹ as constituents of the present tense. In § 195 we have the conjugated form of ಅಹ, *viz.* ಅಹೆನು, etc. changed, by metathesis and lengthening of the vowels, into ಹೇನು, etc. Here follow the paradigms of the conjugation of ಅಪ or ಅಪ್ಪ, (ಆಪ್ಪ), ಅಹ, ಇಹ, and some other conjugated forms.

1, A paradigm of the conjugation of ಅಪ or ಅಪ್ಪ, (ಆಪ್ಪ) in the grammatical ancient dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಅಪೆಂ (see § 194) or ಅಪ್ಪೆಂ, literally 'of the becoming or being-I' (see § 186), I shall become, I shall be, (I am).	ಅಪೆಂ or ಅಪ್ಪೆಂ, ಅಪೆವು or ಅಪ್ಪೆವು.
2nd pers. ಅಪಯ್ or ಅಪ್ಪಯ್.	ಅಪಿರ್ or ಅಪ್ಪಿರ್.
3rd pers.	
masc. ಅಪಂ or ಅಪ್ಪಂ, ಅಪೊಂ or ಅಪ್ಪೊಂ.	ಅಪರ್ or ಅಪ್ಪರ್, ಅಪೊರ್ or ಅಪ್ಪೊರ್, ಅಪ್ಪಾರ್.
fem. ಅಪಳ್ or ಅಪ್ಪಳ್, ಅಪೊಳ್ or ಅಪ್ಪೊಳ್.	ಅಪರ್ or ಅಪ್ಪರ್, (ಅಪೊರ್ or ಅಪ್ಪೊರ್), ಅಪ್ಪಾರ್.
neut. ಅಪುದು or ಅಪ್ಪುದು.	ಅಪುವು or ಅಪ್ಪುವು.

2, A paradigm of the conjugation of ಅಹ, in the mediæval dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಅಹೆಂ, ಅಹೆನು, ಅಹೆ, literally 'of the becoming or being-I', I shall become, I shall be.	ಅಹೆವು.
2nd pers. ಅಹೆ.	ಅಹಿರಿ.
3rd pers.	
masc. ಅಹಂ, ಅಹನು, (ಅಹ).	(ಅಹರ್), ಅಹರು.
fem. (ಅಹಳ್), ಅಹಳು.	(ಅಹರ್), ಅಹರು.
neut. ಅಹುದು.	ಅಹವು.

Of the above forms we have met with ಅಹಂ, ಅಹಳ್ and ಅಹುದು also in the ancient dialect.

ಅಹುದು in the form of ಹೌದು has remained in the modern dialect (*cf.* § 195); ಹೇನು, etc. and ಎನು, etc., other forms of ಅಹೆನು, etc. in this dialect, appear, as has been stated, in its conjugation of the contingent present-future tense (§ 195); compare the modern present in § 196.

3, A paradigm of the conjugation of ಇಹ, in the mediæval dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಇಹೆಂ, ಇಹೆನು, ಇಹೆ, literally 'of the being-I', I shall be, (I am).	ಇಹೆವು.
2nd pers. ಇಹೆ.	ಇಹಿರಿ.

3rd pers.	Singular.	Plural.
masc. ಇಹಂ, ಇಹನು, (ಇಹ).		(ಇಹರ್), ಇಹರು.
fem. (ಇಹಳ್), ಇಹಳು.		(ಇಹರ್), ಇಹರು.
neut. ಇಹುದು.		ಇಹವು.

Other instances of the first person singular of the future tense formed from relative participles with final ಹ in the mediæval dialect are ತಹೆಂ, 'of the bringing-I', I shall bring, ಬಹೆಂ, 'of the coming-I', I shall come, ಬಾಹೆಂ, 'of the coming-I', I shall come.

The only form of these left in the modern dialect is the third person neuter singular of ಬಹೆಂ, viz. ಬಹುದು, it will come, it comes.

202. According to note *a* of § 181 the third person singular and the third person masculine and feminine plural of the future tense occur also with ಒ and ಓ in the mediæval and modern dialect, e. g. ತಿರಗೊನು (for ತಿರಗುವನು), ತಿರಗೊಳು (for ತಿರಗುವಳು), ತಿರಗೊದು (for ತಿರಗುವುದು or ತಿರಗುವದು); ಹೋಗೊದುದು (for ಹೋಗುವುದು or ಹೋಗುವದು), ಹೋಗೊದರು (for ಹೋಗುವರು);—and according to note *b* of the same paragraph the third person neuter singular of the future tense occurs also with ಊ in those two dialects, e. g. ಮಾಡೂದು (for ಮಾಡುವುದು or ಮಾಡುವದು).

203. A particular third person is formed by the terminations ಗುಂ, ಕುಂ, ಕ್ಕುಂ, and ಕು, ಗು. It is used for the present, future and past tense (cf. § 169) without regard to number and gender.

ಗುಂ is suffixed to most verbal themes ending in consonants and vowels, e. g. ಆಳ್ಗುಂ, ಗೆಲ್ಲುಂ, ಒಲ್ಲುಂ, ಕಾಣ್ಗುಂ, ತೀಗುಂ, ಪೋಯ್ಗುಂ, ಮಾಣ್ಗುಂ, ಸುಯ್ಗುಂ, ಸೋಗುಂ, ಅಮಗುಂ, ನಿಮಿಗುಂ, ನುಸುಳ್ಗುಂ, ಮಸುಳ್ಗುಂ, ನೆಗೆಯ್ಗುಂ, ಪೊಗಯ್ಗುಂ, ಉಲಿಗುಂ, ನುಡಿಗುಂ, ನಡೆಗುಂ, ಪಡೆಗುಂ, ನೋಡುಗುಂ, ಪಾಡುಗುಂ, ಪುಟ್ಟುಗುಂ, ಬೀಸುಗುಂ, ಮಾಡುಗುಂ, ಎದಿಗುಂ, ಪೊಗಿಸುಗುಂ, ಮಾಡಿಸುಗುಂ, ರಾಗಿಗುಂ, ಸೂಚಿಸುಗುಂ. According to the Śābdānuṣāṣana also ಅಗುಗುಂ, ಪೋಗುಗುಂ, (see remark), ತೋಗುಗುಂ (for ತೋಯ್ಗುಂ, and ತೋಕುಂ, see ಕುಂ), ಕೊಯ್ಗುಂ (for ಕೊಡುಗುಂ), ನೋಯ್ಗುಂ (for ನೋಡುಗುಂ), ಮೂಯ್ಗುಂ (for ಮೂಡುಗುಂ) are in use.

ಕುಂ, according to instances from the Śābdamanidarpana, is suffixed to ಬೇಲಿ (of ಬೇಡು), ಮಾರ್ತಿ (of ಮಾಡು), ತೋಲಿ, ಇರ್, ತರ್, ನಿಲ್ and ಬರ್, and the forms are ಬೇಲಿಕ್ಕುಂ, ಮಾರ್ತಿಕ್ಕುಂ, ತೋಕುಂ, ಇರ್ಕುಂ, ತರ್ಕುಂ, ನಿಲ್ಕುಂ and ಬರ್ಕುಂ; according to the Śābdānuṣāṣana it is optional to use ತೋ

ಕುಂ or ತೋಗುಂ, ನಿಲ್ಲುಂ or ನಿಲ್ಲುಂ, ನೋನ್ನುಂ or ನೋನ್ನುಂ, ಬಾಲ್ಪುಂ or ಬಾಲ್ಪುಂ, ಮಾಣ್ಪುಂ or ಮಾಣ್ಪುಂ, ಮಾಲ್ಪುಂ or ಮಾಲ್ಪುಂ, ಬೆದಕುಂ or ಬೆದಗುಂ, ಸೋಕುಂ or ಸೋಗುಂ.

From ಪೋಗು ಪೋಕುಂ is formed, and from ಆಗು ಆಕುಂ (this form in a śāsana between 597 and 608 A. D.), generally ಆಕ್ಕುಂ (*cf.* § 176).

Verbs formed by means of the suffix ಇಸು (see § 149 *seq.*) may use ಕುಂ, in which case they drop their final ಸು, *e. g.* ಎನಿಕುಂ (of ಎನಿಸು), ಪುರುಡಿಕುಂ (of ಪುರುಡಿಸು), ಪೋಗಲಿಕುಂ, ಮಾಡಿಕುಂ, ಮಾಣಿಕುಂ, ಸಮನಿಕುಂ; ಕೇಳಿಕುಂ (of ಕೇಳಿಸು, to play), ಪರಿಹರಿಕುಂ, ಸಾಳಿಕುಂ, ಪೂಜಿಕುಂ, ಭಾವಿಕುಂ, ರಕ್ಷಿಕುಂ, ರಂಜಿಕುಂ, ರಾಗಿಕುಂ, ಸೂಚಿಕುಂ.

The forms with ಗುಂ and ಕುಂ are used in the ancient and mediæval dialect.

ಕ್ಕುಂ, in the ancient dialect, is an optional termination for ಕುಂ, the doubling of the consonant being euphonic, *e. g.* ಪುರುಡಿಕ್ಕುಂ, ಪೋಗಲಿಕ್ಕುಂ; ಸಾಳಿಕ್ಕುಂ, ಪೂಜಿಕ್ಕುಂ, ರಕ್ಷಿಕ್ಕುಂ, ರಂಜಿಕ್ಕುಂ. It is beautiful (manōhara) especially in verbs that come from Sanskrita.

If a form is produced that is disagreeable to the ear (aśrāvya), ಕ್ಕುಂ is not used in Kannaḍa verbs, so that it is improper to use *e. g.* ಕಿಡಿಕ್ಕುಂ, ಬಿಡಿಕ್ಕು, ಸೊಪ್ಪಿಕ್ಕುಂ; (and ಕಿಡಿಕುಂ, ಬಿಡಿಕುಂ, ಸೊಪ್ಪಿಕುಂ or ಕಿಡಿಸುಗುಂ, ಬಿಡಿಸುಗುಂ, ಸೊಪ್ಪಿಸುಗುಂ would be right).

ಕು (i. e. ಕುಂ without the sōnnē) of the ancient dialect is formed in ಆಕ್ಕು (in a śāsana of 1084 A. D.) and ಸೊಗಯಿಕ್ಕು (in a śāsana of 1123 A. D.); in the mediæval dialect it is in common use, and we meet therein *e. g.* with ಆಕ್ಕು, ತೋರ್ಕು, ಬೇಲ್ಪಿ. In the modern dialect two forms with ಕು, found also in the mediæval one, have remained, *viz.* ಬೇಕು (for ಬೇಲ್ಪಿ, § 316, 4) and ಸಾಕು (for ಸಾಲ್ಪು).

ಗು (i. e. ಗುಂ without the sōnnē) is a mediæval suffix which we see *e. g.* in ಎನಿಸುಗು, ಎನಿಸು, ಒರೆಗು, ದೊರಕುಗು, ನೆಗಲ್ಪಿ, ಪೇಲ್ಪಿ, ವರ್ತಿಸುಗು, ವರ್ಧಿಸುಗು, ಸಲ್ಲು, ಸಾರ್ಗು, ಸಿಧ್ಧಿಗು.

Instances see in § 366.

Remark.

According to sūtra 464 of the Śabdānuśāsana (*cf.* §§ 472. 498) some savants (śābhyas) have employed an additional ಗುಂ after the regular terminations ಗುಂ and ಕುಂ, dropping their final sōnnē, *e. g.* ಆಗುಗುಗುಂ (for ಆಗುಗುಂ), ಓದುಗುಗುಂ, ಕುಣಿಗುಗುಂ, ನಿಲ್ಲುಗುಂ, ನೋಣಿಗುಗುಂ, ನೋನ್ನುಗುಂ, ಪಾಡುಗುಗುಂ, ಪೋಗುಗುಗುಂ, ಬಾಲ್ಪುಗುಂ, ಬೆದಗುಗುಂ, ಮಾಡಿಸು ಗುಗುಂ, ಮಾಣುಗುಂ, ರಾಗಿಸುಗುಗುಂ, ಸೋಗುಗುಂ; ಆಕ್ಕುಗುಂ, ಪೋಕುಗುಂ, ಮಾಡಿಕುಗುಂ,

ಸೋಕುಗುಂ, etc. It will be observed that these savants knew the forms ಗು and ಕು without the *sönnë*, to which they suffixed their ಗುಂ.

204. With regard to the terminations of § 203 the question arises, which of them are radical, ಗುಂ, ಕುಂ or ಗು, ಕು?

From etymological reasons we are inclined to consider ಗು and ಕು to be original, as they appear to be nominal suffixes ಗು (= ಗಿ) occurring *e. g.* in ಉರುಗು (of ಉರಿ) and ಸೆರಿಗು (of ಕಿರಿ = a ಚಿರಿ, see ಕಿರಿ and ಕೆರಿ in Dictionary), and ಕು (= ಕೆ) *e. g.* in ಉರಿಕು (of ಉರಿ), ಒಡಕು (of ಒಡೆ), ಹರಿಕು (of ಹರಿ). According to this our opinion that the verbal forms with ಗು and ಕು are nouns (*bhâvavaçanas*), *e. g.* ಎಸೆಗು would originally mean 'a shining', ಒರೆಗು, 'an uttering', ಪೇಯ್ಗು, 'a saying', ಅಕ್ಕು, 'a becoming', ತೋರ್ಕು, 'an appearing', ಬೇಯ್ಗು, 'a requiring'.

This explanation at once makes it clear, why the forms by themselves have no reference whatever to tense, number and gender. Compare in this respect the verbal nouns (*bhâvavaçanas*) ಉಣ್ಣು in § 194, remark 1, and ಕುಡುವುದು in § 200, 1, those ending in ಉದು and ಅದು in § 205, and those ending in ಗಿ and ಕೆ in the same paragraph.

But why have ancient grammarians added the *sönnë*? If we take the forms with ಗು and ಕು to be nouns, we most probably have to regard the *sönnë* as a conventional sign of the nominative singular (*cf.* § 114). Thus ಅಕ್ಕುಂ, etc. would be the nominative with the suffix *ಂ*.

205. The forms of the imperative (*vidhi*, etc., § 146) are based partly on the relative present-future participle, partly on verbal nouns, as will be seen from the paradigms.

1, Paradigm of the forms of the imperative in the ancient dialect:

<i>Singular.</i>	<i>Plural.</i>
1st pers. (The first person singular of the future tense ending in <i>ಂ</i> , see § 200, 1, according to the Śabdānuśāsana's sūtra 491, <i>i. e.</i> ಮಾಲ್ವೆಂ or ಮಾಡುವೆಂ, I shall do, <i>i. e.</i> let me do! ಪೂಜಿಸುವೆಂ, let me worship!—This rule is not in the Śabdamanidarpaṇa.)	ಅಂ (a short form of ಅಂ, we; see §§ 137. 138) suffixed to the relative present-future participle, <i>e. g.</i> ತಾಗುವಂ (ತಾಗುವ + ಅಂ) or ತಾಪಂ (ತಾಪ + ಅಂ), literally 'of attacking-we!', let us attack! ಇರ್ಪಂ! ಗೆಯ್ಯಂ! ಮಾಡುವಂ or ಮಾಲ್ವಂ!

2nd pers.

- a) the verbal theme, which in this case is a verbal noun (*bhâva-* a) ಇಂ (another form of ನೀಂ or ಈಂ, you; see §§ 137. 138),

Singular.

vaçëana, see § 100) used with emphasis or the sense of a sign of exclamation, *e. g.* ಆಗು, (thy) becoming (is required or requested)! *i. e.* become (thou)! ತೀಡು, (thy) blowing (is required or requested)! blow (thou)! ನೋಡು! ಮೆಟ್ಟು! ನುಡಿ! ನಡೆ! ಅಡಂಗು! ಬಗ್ಗಿಸು! ಪೂಜಿಸು! ಕೇಳು! ಗೆಯು! ನಿಲ್! ಇರ್! or ಇರು!

- b) the theme with final ಅ (ಭಾತುವಿನ ಆತ್ಮಂ), most probably a verbal noun (see § 188), *e. g.* ಕುಡ, (thy) giving (is required or requested)! *i. e.* give (thou)! ಕೇಳು! ಇರ್! ಗೆಯು or ಗೆಯ್ಯು! ನೋಡು! ಮಾಡು! ಆರಯು or ಆರಯ್ಯು! ಬಾರು! (for ಬರ, see §§ 206. 210).

- c) the third person neuter singular of the present-future tense with ಉದು, it being a verbal noun (krillīṅga and bhāvaṇa, see § 200, 1), *e. g.* ಈವುದು, (thy) giving (is required or requested)! *i. e.* give (thou)! mayest (thou) give! ಬೆಸನುವುದು! ಮಾಡುವುದು or ಮಾಡಬ್ಬುದು! ಅವಧರಿವುದು! ರಕ್ತಿ ಪುದು!

3rd pers.

- a) ಗೆ, ಕೆ or optionally ಕೈ, suffixed in the very same manner as the terminations ಗುಂ, ಕುಂ, ಕ್ಕುಂ, etc. (see §§ 203. 204. The forms thus produced are in reality verbal nouns like ಉಡುಗಿ, ಏಡ್ಗಿ, ಪಸುಗಿ, ಪೊಡ್ಗಿ, etc.; ಕಾಡ್ಗಿ, ತೆರಳ್ಗಿ, ಮಡಿ ಕೆ, ಹಡಿಕೆ, etc.; see § 243, A, 10. 12), *e. g.* ಗೆಯ್ಯು (ಗೆಯ್ + ಗೆ), (his, her, its) doing (is required or requested)!

Plural.

suffixed to the verbal theme considered as a verbal noun, *e. g.* ಆರಯುಂ or ಆರಯ್ಯುಂ (ಆರಯ್ + ಇಂ), literally 'searching-ye!' search ye! ಇರಿಸುಂ! ಗೆಯುಂ or ಗೆಯ್ಯುಂ! ತರಿಸುಂ! ಪುಗುಂ! ಪೇಯುಂ! ಬೆಸಿಸುಂ! ಮಾಡುಂ! ಸಮಕಟ್ಟುಂ!

- b) the third person neuter singular of the present-future tense with ಉದು, *e. g.* ಈವುದು, (your) giving (is required or requested)! *i. e.* give (ye)! may (you) give!

- a) ಗೆ, ಕೆ or ಕೈ, the forms being the same as those of the singular, *e. g.* ಗೆಯ್ಯು, (their) doing (is required or requested)! *i. e.* (they) shall do! let (them) do! may (they) do!

Singular.

i. e. (he, she, it) shall do! let (him, her, it) do! may (he, she, it) do! ಗೆಲ್ಲೆ! ಬಾಡ್ಲೆ (or ಬಾಡ್ಲೆ)! ಅದಿಗ್! ತೆಗ್ಗಿ! ತೊಡಗ್! ನುಸುಳ್ಳೆ! ಅಪ್ಪಾಗೆ! ನುಡಿಗ್! ಪಡೆಗ್! ಓದುಗ್! ಕುಡುಗ್! ನಮ್ಮಗ್! ಮಾಡುಗ್! ಓದಿಸುಗ್! ಮಾಡಿಸುಗ್! ಆಚರಿಸುಗ್! ಪೂಜಿಸುಗ್! ರಕ್ಷಿಸುಗ್!; — ಇರ್ಕೆ! ತರ್ಕೆ! ತೋರ್ಕೆ! ಸೋರ್ಕೆ (or ಸೋರ್ಗ್)! ನಿಲ್ಲೆ (or ನಿಲ್ಲೆ! ಬರ್ಕೆ! ಮಾಡ್ತೆ (or ಮಾಡ್ತೆ!; — ಅಕ್ಕೆ! ಪೋಕ್ಕೆ!; — ಪೆರ್ಚಿಕ್ಕೆ (of ಪೆರ್ಚಿಸು)! ಮಾಡಿಕ್ಕೆ (of ಮಾಡಿಸು)! ಪರಿ ವಾಳಿಕ್ಕೆ! ಪೂಜಿಕ್ಕೆ! ರಕ್ಷಿಕ್ಕೆ!; — ಪೆರ್ಚಿಕ್ಕೆ! ಪೂಜಿಕ್ಕೆ! ರಕ್ಷಿಕ್ಕೆ!

Plural.

- b) the third person neuter singular of the present-future tense with ಉದು, *e. g.* ಈವುದು, (his, her or its) giving (is required or requested)! *i. e.* (he, she or it) shall give! let (him, her or it) give! may (he, she, it) give!

- b) the third person neuter singular of the present-future tense with ಉದು, *e. g.* ಈವುದು, (their) giving (is required or requested)! *i. e.* (they) shall give! let (them) give! may (they) give!

Further instances see in § 367.

2. Paradigm of the forms of the imperative in the mediæval dialect:

Singular.

1st pers. (The first person singular of the future tense ending in ಎಂ, ಎನು and ಎ, see § 200, 2, *e. g.* ಕೊಡುವೆಂ, ಕೊಡುವೆನು, ಕೊಡುವೆ.)

2nd pers.

- a) the verbal theme, *e. g.* ಎರ್ or ಎರು, rise (thou)! ನುಡಿ! ಪೊರೆ! ಇರ್ or ಇರು! ಆಗು! ರಕ್ಷಿಸು!, in which case also themes like ಕಾಯಿ, guard (thou)! (for ಕಾ) appear (see 3, 2nd person in this paragraph).

- b) the theme with final ಅ, *e. g.* ಹೇಯ, speak (thou)! ಬಾರ!

Plural.

(ಅಂ), ಅ (*i. e.* ಅಂ without the euphonic *sonnë*, see §§ 137, 138), *e. g.* ಉಸುರುವ, let us utter!

- a) (ಇಂ), ಇ (*i. e.* ಇಂ without the euphonic *sonnë*, see §§ 137, 138), ಇರಿ (*i. e.* ಇರ್ + the honorific ಇ, see § 193, remarks), *e. g.* ಇರಿ, be ye! ಎನ್ನಿ! ಎರು! ಕೇಳಿ! ಕೊಳ್ಳಿ! ನೋಡಿ! — ಕುಳ್ಳಿರಿ! ತೊಲಗಿರಿ! ಹೇದಾರಿ! ಹೋಗಿರಿ!

Singular.

- c) the third person neuter singular of the present-future tense with ಉದು, *e.g.* ನೋಡುವುದು, see (thou)!

Plural.

- b) the third person neuter singular of the present-future tense with ಉದು, *e.g.* ಬೇಡ್ಬುದು, solicit (ye)!

3rd pers.

- a) ಗೆ, ಕೆ, *e.g.* ಈಗೇ, let (him, her or it) give! ಉದ್ಧರಿಸುಗೆ!—ಮಾಪ್ಪ! (In mediæval-modern works, *e.g.* in the Rāmāyana, we find also forms like ನಿಲುಗೆ, Rām. 1, 6, for ನಿಲೆ.)

- a) ಗೆ, ಕೆ (as in the singular), *e.g.* ಪಾಲಿಸುಗೆ, let (them) guard!

- b) the third person neuter singular of the present-future tense with ಉದು, *e.g.* ಉಮ್ಮುದು, let (him, her or it) eat!

- b) the third person neuter singular of the present-future tense with ಉದು, *e.g.* ನಡೆವುದು, let (them) walk!

- c) ಅಲಿ, for which see § 207, 2, a.

- c) ಅಲಿ (§ 207, 2, a).

3, Paradigm of the forms of the imperative in the modern dialect:

Singular.

1st pers.

- a) (The first person singular of the future tense ending in ಎ and ಎನು, *e.g.* ಮಾಡುವೆ, ಮಾಡುವೆನು; ನುಡಿಯುವೆ, ನುಡಿಯುವೆನು.)

Plural.

- a) ಅ, ಆ, (*i.e.* ಅಂ without the euphonic ಸಂನಂ, see §§ 137, 138), ಅನು (*i.e.* ಅಂ with a euphonic ಉ), ಅನ (*i.e.* ಅನು+ಅ), ಅಣ (a form in which the dental ಣ has been changed into the cerebral ಣ್), *e.g.* ಕೇಳುವ, let us hear! ಹೋಗುವ! ನಡೆಯುವ!—ಶಿಲಿಸುವಾ! ನೋಡುವಾ! ಮಾಡುವಾ! ನುಡಿಯುವಾ!—ಮಾಡೂನು! ಹೋಗೂನು! (see § 202)—ಹೋಗುವನ! ಮಾಡೂನ! ಹೋಗೂನ!—ಹೋಗುವಣ! ಹೋಗೂಣ! ಇರೋಣ! ಓಡೋಣ! ಮಾಡೋಣ! (see § 181, note a; § 202). (The forms ಹೋಗೋಣ, etc. are used also as verbal nouns; see § 315, 2, f; § 316, 10.)

Singular.

b) ಅಲಿ, for which see § 207, 2, b.

Plural.

b) ಅಲಿ (§ 207, 2, b).

2nd pers.

a) the verbal theme, *e. g.* ನೋಡು, see (thou)! ಕೇಳು! ಬಾಡು! ನುಡಿ! ನಡೆ!, in which case also the lengthened themes ಕಾಯ! (for ಕಾ), ಒಯ್ಯ! (for ಒಯ್), ಕೊಯ! (for ಕೊಯ್), ಸಾಯ! (for ಸಾಯ್), ಹೊಯ್ಯ! (for ಹೊಯ್) appear (*cf.* §§ 48. 54. 92. 93).

b) the theme with final ಅ (see Nūdigattu page 78 *seq.*), *e. g.* ನೋಡ, see (thou)! ಬಾಡ! ಮಾಡ! ನುಡಿಯ! ಕರೆಯ!

c) the third person neuter singular of the present-future tense with ಅದು, *e. g.* ನೋಡುವದು, see (thou)! ತಿಳಿಯುವದು! ಕರೆಯುವದು!

a) ಇ, ಇರಿ, ಅರಿ (vulgarly for ಇರಿ), *e. g.* ಇರಿ, be ye! ಮಾಡಿ!—ನೋಡಿರಿ! ಮಾಡಿರಿ! ಹೋಗಿರಿ! ಕಡಿಯಿರಿ! ನಡಿಯಿರಿ or ನಡೆಯಿರಿ! ಹೊಡಿಯಿರಿ or ಹೊಡೆಯಿರಿ! or, by contraction, ಕಡಿರಿ! ನಡಿರಿ! ಹೊಡಿರಿ! (*cf.* § 198, 6)—ಕೇಳರಿ! ನೋಡರಿ! ಹಾಕರಿ!

b) the third person neuter singular of the present-future tense with ಅದು, *e. g.* ನೋಡುವದು, see (ye)!

3rd pers.

a) the third person neuter singular of the present-future tense with ಅದು, *e. g.* ಹೋಗುವದು, let (him, her or it) go!

a) the third person neuter singular of the present-future tense with ಅದು, *e. g.* ನಡೆಯುವದು, let (them) walk!

b) ಅಲಿ, for which see § 207, 2, b.

b) ಅಲಿ, (§ 207, 2, b).

206. An alphabetical list of irregular forms of the imperative is as follows:

ಇರಿ (for ಇರಿ of ಇರು, the doubling of the ರ್ being euphonic), be ye!, in the modern dialect.

ಕೋ (for ಕೋಳ್ or ಕೊಳ್ಳು, take (thou)!, in the mediæval and modern dialect (*cf.* the ಕೋ in § 187 under 2).

ಜೋ (for ಜೋಲು), swing (thou)!, in the modern dialect (Nūdigattu, page 86).

ತನ್ನಿ (*i. e.* ತನ್ + ಇ, = ತನ್ನಿರಿ, *g. v.*), bring ye!, in the mediæval and modern dialect.

ತನ್ನಿಂ (*i. e.* ತನ್ + ಇಂ, for ತರಿಂ of ತರ್, the ನ್ having arisen of the past participle ತನ್ನಿ and being euphonicallly doubled), bring ye! (not in the text of the Śabdamanidarpāna, but) according to the Śabdānusāsana (sūtras 492. 520 and Āndraprabhāpurāṇa 3, 46) in the ancient dialect.

ತನ್ನಿರಿ (*i. e.* ತನ್ + ಇರಿ), bring ye!, in the (mediæval and) modern dialect (*cf.* ಬನ್ನಿರಿ).

ತರಿ (for ತರಿ of ತರು, the doubling of the ರ್ being euphonic), bring ye!, in the modern dialect.

ತಾ (for ತರ of ತರ್ or ತರು), bring (thou)!, in the mediæval and modern dialect, and, according to the Śabdānuśāsana (sūtras 519. 520), also in the ancient one.

ತಾರ, ತಾರು (for ತರ್ or ತರು), bring (thou)!, in the mediæval and modern dialect. (It is, however, probable that the instances require ತಾರ for ತಾರ್ or ತಾರು; cf. ಬಾರ್.)

ತಾರ (for ತರ of ತರ್ or ತರು), bring (thou)!, in the mediæval and modern dialect.

ಬನ್ನಿ (*i. e.* ಬನ್ + ಇ, = ಬನ್ನಿಂ, *q. v.*), come ye!, in the mediæval and modern dialect.

ಬನ್ನಿಂ (*i. e.* ಬನ್ + ಇಂ, the ನ್ having arisen of the past participle ಬನ್ನು and being euphonicly doubled), come ye!, in the ancient dialect according to the Śabdānuśāsana (sūtras 470. 492).

ಬನ್ನಿರಿ (*i. e.* ಬನ್ + ಇರಿ), come ye!, in the mediæval and modern dialect.

ಬರಿ (for ಬರಿ of ಬರು, the doubling of the ರ್ being euphonic), come ye!, in the modern dialect.

ಬಾ (for ಬರ of ಬರ್ or ಬರು), come (thou)!, in the mediæval and modern dialect, and, according to an instance in Nāgavarma's Karmāṭaka-bhāṣābhūṣaṇa (under sūtra 27) and according to the Śabdānuśāsana (sūtras 41. 385. 400. 519. 520), also in the ancient one.

ಬಾರ, ಬಾರು (for ಬರ್ or ಬರು), come (thou)!, in the mediæval and modern dialect. (It is, however, probable that the instances require ಬಾರ for ಬಾರ್ and ಬಾರು; cf. ತಾರ್.)

ಬಾರ (for ಬರ of ಬರ್), come (thou)!, in the ancient, mediæval (and modern) dialect.

207. There are three forms connected with the imperative still to be adduced. They are produced by means of the suffixes ಅಲಿಂ, ಅಲಿ and ಅಲ್.

1, According to one translation of a rule in Kēśava's Śabdamanidarpaṇa (sūtra 234, prayōga) which has been adopted by the author of the Śabdānuśāsana (see further on under No. 1), ಅಲಿಂ is used "when (the action of) the second person of the negative (see § 209) gets the sense of the imperative" (madhyamapurushapratishēdhada vidhiyō! or madhyamapurushapratishēdhada kriyē vidhyartham ādalli). The ಇಂ in ಅಲಿಂ (ಅಲ್ + ಇಂ) indicates that the second person plural is to be understood (see § 205, 1, plural, *a*). Let us take *e. g.* the verbal theme ಸಾರ್, to approach. Of this the second person plural of the negative is ಸಾರಿರ್,

you do not approach, and ಸಾರಲಿಂ would mean 'you shall not or must not approach!' (*Cf.* the use of ಅಲ್ under No. 3 of this paragraph.)

But when considering the meaning of ಅಲಿ under No. 2, *a* and *b*, the mediæval and modern form of ಅಲಿಂ, it might appear as if Kêṣava's rule required another translation, *viz.* ಅಲಿಂ is used "when a prohibition (pratiśhêdha, given) concerning (the action of) the second person (plural, *e.g.* ನೀಂ ಸಾರ ಬೇಡ, you must not approach!) becomes an order or permission (vidhi)" in an indirect form, so that ಸಾರಲಿಂ means 'they may approach!' 'let them approach!', the ಇಂ of the second person plural in ಸಾರಲ್ (the meaning of which see in § 208, 2) being retained in an honorific sense (*cf.* the honorific German '*Sie*', they, used for English 'you') in order to show that now kind feelings prevail where previously more or less aversion had obtained; compare with regard to ಇಂ the free use made of the honorific ಇರಿ of the modern dialect (see the Dictionary). In order to make Kêṣava's rule in this form fully correspond to No. 2, *a* and *b*, we must, by implication, take for granted that not only the second person of the plural is to be understood, but also that of the singular, and that ಇಂ in this case too is honorific, so that ಸಾರಲಿಂ signifies also 'he, she or it may approach'.

Kêṣava's instances, as they are taken and adduced by him out of the context, mostly allow the meaning of both translations; they are (sûtra 234 of the Śābdamanidarpana) — ಉಮರಲಿಂ! — ಸಾರಲಿಂ! ಬಲ್ಲೆಲಿಂಯನ್ ಎನ್ನದೆ ಮಾತು. — ಎನಾಲಿಂ! — ಎಳಿದಂ ಗೆಯ್ಯಲಿಮ್ ಈಗ್ ಈ ಎಮ್ಮೋ! — ಆರಯ್ದಾರುಂ ಸಾರಲಿಂ! — ಆಂ ಪೆಲಿನೆನ್ ಎನ್ನ, ಬಗೆಯಲಿಮ್ ಈಗ್! (page 258); but his instance ಓಹೋ, ಇರಲಿಂ ಪೆಲಿವಲಿ ಮಾಹಾತ್ಮ್ಯಮುಂ! (page 68, which occurs in the Śābdānuśāsana under its sûtra 44 that treats of nipātas, as ಅಪೋ, ಇರಲಿಂ ಪೆಲಿವಲಿ ಮಾಹಾತ್ಮ್ಯಂ!) seems to show clearly the meaning of the second translation, *i.e.* "oho, may also the greatness of other things remain!"

The Śābdānuśāsana (sûtra 529), however, plainly and exclusively teaches the meaning of the first translation; it says ಪೆನ್ನೆರಂ ನಮ್ಮಲಿಂ! means "you must not trust women!" "do not you (in any way) trust women (sarvatrāpi strīyō mā śraddhata)!", and ಅಕಾರ್ಯಮಂ ಮಾಡಲಿಂ! "you must not commit an improper act!" "do not commit an improper act (akāryam mā kurudhvaṃ)!"

2, *a*) In the mediæval (and mediæval-modern) dialect the form of ಅಲಿಂ is ಅಲಿ (*i.e.* ಅಲ್ + ಇ, see § 205, 2 and 3, 2nd pers. plural, *a*), or

occasionally ಅಲೀ, and is used only in the meaning of the second translation of Kêśava's rule (or in the imperative, § 205, 2-3), expressing request, permission, allowance, concession, and wish regarding a third person or thing, singular and plural, *e. g.* ಒಡೆಯರಿರ, ನಿಮ್ಮಡಿಗಳ್ ಎನ್ನಂ ಬಿಡದೆ ಸಲಹಲಿ! sir, may your feet continually preserve me! (Basavapurāṇa 27, 72); — ಅಧಮನ್ ಅವನು; ಇರಲಿ! he is a vile person; (but what is that to us?) let him be! (39, 47); — ನಿಮ್ಮ ಹಿರಿಯತನಂಗಳ್ ಆಗಲು ನಿಮ್ಮೊಳ್ ಇರಲೀ! ನಮಗವೇತಕೆ? let your excellencies always be among you! why should they concern us? (46, 15); — ಯುಧಿಷ್ಠಿರ ಜನಪನ್ ಆಗಲಿ! let Yudhishṭhira become king (Bhārata 1, 8, 5); — ಸವ್ವಾವಿರೂಪಾಕ್ಷಸೂರ್ಯನ್ ಆನಂದಮಂ ನಮಗೀಯಲಿ! may the sun of Pampā's Virūpāksha give us joy! (Ānabbasavapurāṇa 1, 2); — ಸರಬಲವನು ಭಂಗ ಮಾಡಲಿ! ಎನ್ನ, ಜೋದರು ಮಾಡುವ ಸಿಂಹನಾದವು, a war-cry used by elephant-drivers with the object 'may it discomfit the hostile army!' (Nāṭirājīya); — ಮೆಯ್ಯ ಹೂಸಲಿ! ಎನ್ನ, ಮಾಡಿದ ಗುಳಿಗೆ, (a pill or) an ointment made with the object '(people) may smear the body (with it)! (Nāṭirājīya).

b) In the modern dialect ಅಲಿಂ has the same forms and meaning as in the mediæval one, with the only difference that ಅಲಿ, ಅಲೀ are used also interrogatively for the first person, *e. g.* ಅವನು ಬರೆಯಲಿ! let him write! (or he may write). ಅವಳು ಬರೆಯಲಿ! let her write! ಅದು ಬರೆಯಲಿ! let it (the child) write! ಅವರು ಬರೆಯಲಿ! let them (the men or women) write! ಅವು ಬರೆಯಲಿ! let them (the children) write! ಕಲಿ ತಾಯಿ ಮೊಲೆ ಉಣ್ಣಲಿ! let the calf suck (its) mother's breast! ಬೇಕಾದವರು ಈ ಹಣ್ಣುಗಳನ್ನು ತಕ್ಕೊಳ್ಳಲಿ! let those who want (them) take these ripe fruits! ದೇವರು ನಿಮ್ಮ ಮಕ್ಕಳಿಗೆ ಕಲ್ಯಾಣ ಮಾಡಲಿ! may God grant welfare to your children! ಈ ಮಾತು ನೆನಪು ಇರಲಿ! let (him, her, it or them) hold this word in mind! ಧೈರ್ಯ ಮಾತ್ರ ಇರಲಿ! let only (thy, your or their) courage remain! ಓಹೋ, ಚನ್ನವೆಷ್ಟೆನ್ನ, ಹೇಲಿಲಿ? o, how shall I (or we) tell how great the beauty is? ಅವನ ಫಜೀತಿ, ಎಷ್ಟೆನ್ನ, ಹೇಲಿಲಿ? how shall I (or we) tell how great his annoyance is? ನಾಲ್ಕು ಆಣೆ ರೊಕ್ಕಾ ಎಲ್ಲಿನ್ನ ತರಲಿ? whence shall I (or we) bring four annas? ರೊಟ್ಟಿಯನ್ನು ತನ್ನ, ಆಕಳಿಗೆ ಹಾಕಲೀ? shall I (or we) bring the bread and give (it) to the cow? ನಾನು ಹೋಗಲ್ಯಾ (i. e. ಹೋಗಲಿ+ಆ)? shall I go? ಇದನ್ನು ನಾನು ಮಾಡಲಿ? shall (or may) I do this?

ಆಗಲಿ! means 'let (him, her, it or them) become!', and then also 'let it be, be it!', and when repeated it gets the meaning of the English 'either — or' (see § 317).

See § 316, 14.

Note.

The Śabdānuśāsana (sūtras 524. 525. 526. 527. 529) teaches another use of the ancient ಅಲಿಂ, saying that it may stand for the ಅಲ್ and ಅ of the infinitive (see § 187) before ಬೇಡ or ಬೇಡಂ, it is not requested, it must not, etc. (see § 209, note 1). Its instances (under sūtra 529) show that it wants to express the second person plural by the ಇಂ in ಅಲಿಂ, for it translates ಪೆಣ್ಣೆರಂ ನಮ್ಮಲಿಂ ಬೇಡ or ಪೆಣ್ಣೆರಂ ನಮ್ಮಲಿಂ ಬೇಡಂ, “you must not (in any way) trust women” (sarvatrāpi strīyō mā śraddhata).

3, Instead of the ಅಲಿಂ of No. 1 of this paragraph Kēśava's sūtra and vṛitti (234) have the form of ಅಲ್, that of ಅಲಿಂ appearing only and alone in the prayōga, *i. e.* in his first instances, quoted under No. 1. He, no doubt, accepted ಅಲ್ to be the leading form to which ಇಂ was to be suffixed. But as to the second instances in the prayōga under his vṛitti he introduces ಅಲ್ again, saying “when there does not occur the sense of permission (vidhyartha) in the action of the negative (pratiśhēdhakriyē)”, *i. e.* when a prohibition is not changed into a permission or when there is a direct prohibition or interdiction, “ಅಲ್ is used” (vidhyartham allada pratiśhēdhakriyēyo! al akkum). His two instances with ಅಲ್ are:—ಪೆಲಿತೊನ್ನನ್ ಅಣಂ ಬಗೆಯಲ್! ಗಡ, ನಿನಗೆ ಸುಮತಿ ಬೇಲಿಪಾಂ ಬೇಲಿಪಿ, do not (thou) consider any other thing! verily, thy good disposition is different, (and so) am I different, (but the good disposition of both of us is beyond doubt). ಬನದಲ್ಲಿ ಪುಗಲ್ ಪುಗಲ್! ಎಮ್ಮ ಗಣ್ಣುಗೊಗಿಲಿ, the male cuckoo which said (or says) ‘do not enter, do not enter the wood!’. A similar instance is in the Āndraprabhāpurāṇa (2, after 93), *viz.* ತಳಿಗೊಮ್ಮಗೊಳಿದ್ವರ್, ಮುನ್ನಿನನ್ನದಿನಿನ್ನ ಪೊಕ್ಕಡೆ ಪೊಲ್ಲದಕ್ಕುಮ್ ಎನ್ನ, ಕನ್ನಪಂಗೆ ಪುಗಲ್ ಪುಗಲ್! ಎಮ್ಮನ್ನದಿಂ ಸರಂಗಯ್ಯ ಗಣ್ಣುಗೊಗಿಲಿಯ ದನಿಗಳ್, the sounds of the male cuckoo which was in the branches with young leaves, said ‘if he as before enters to-day, it will be improper’, and cried out to Kāṇḍarpa as it were ‘do not enter, do not enter (the wood)!’ (*cf.* the use made of ಅಲಿಂ according to the first translation of Kēśava's rule under No. 1).

The Śabdānuśāsana (sūtra 528) has the following instances:—ನೀಮ್ ಈ ಬನಮಂ ಪುಗಲ್! do not enter this wood! (yūyam ētaḥ vanam mā praviṣata). ನೀಮ್ ಈ ಮನೆಯಂ ನೋಡಲ್! do not look at this house! (yūyam ētaḥ grīham mā paśyata). ಯತಿಗಳ್, ನೀಮ್ ಅಂಗಜನ್ ಆಟಕ್ಕೆ ಸಲಲ್! devotees, do not you engage in Aṅgaja's sport! (bhō yatayō bhavantō madanakriyāyām mā pravartadhvam).

208. How are we to explain the possibility of the use made in § 207 of ಅಲಿಂ, ಅಲಿ and ಅಲ್?

It rests on the meaning of the infinitive (see §§ 170. 171. 187. 188. 210) which in the present case ends in ಅಲ್.

1, In the instance ಸಾರಲಿಂ (ಸಾರಲ್ + ಇಂ), you shall not or must not approach!, ಸಾರಲ್ means 'to approach, yet to approach', *i. e.* approaching has not yet taken place (and shall not do so), and ಇಂ means 'you'. The primitive sense of ಸಾರಲಿಂ, therefore, is 'you are yet to approach', *i. e.* you have not approached yet (and shall not do so).

2, When ಸಾರಲಿಂ (ಸಾರಲ್ + ಇಂ) or ಸಾರಲಿ (ಸಾರಲ್ + ಇ) means 'they may approach!' 'let him, her or it approach!' the meaning of the infinitive ಸಾರಲ್ is that of a verbal noun, *viz.* approaching, combined with the sense of a sign of exclamation and with the honorific ಇಂ or ಇ: 'approaching!' '(his, her, its, or their) approach may take place!'

3, When the infinitive with ಅಲ್, without the honorific ಇಂ and ಇ, is used prohibitively, as in ಪ್ರಗಲ್, do not enter!, the primitive meaning is (analogously to that of ಸಾರಲ್ + ಇಂ under No. 1) 'yet to enter', *i. e.* entering has not yet happened (and shall not do so).

209. The conjugated negative (pratishêdha, § 146) of the verb is formed by suffixing the personal terminations of § 193 to the infinitive ending in ಅ (see §§ 170. 187, 2, and note 2 of this paragraph), with the exception of the terminations ಇತು, ಇತ್ತು, ಅತ್ತು, ತು.

A difference, however, regarding those terminations in the conjugated negative is that, instead of ಉದು and ಉವು of the neuter singular and plural of the ancient dialect, ಅದು and ಅವು are used; ಉದು, the neuter singular in the mediæval dialect, becomes ಅದು; (in the modern dialect both ಅದು and ಅವು remain).

What has been stated in § 170 about the doubling of final consonants in the formation of the negative participle remains in effect also in the present case. Cf. 215, 7, f.

In the three dialects the themes ತರ್, to bring, and ಬರ್, to come, always lengthen their ಅ, changing it into ಆ, in the conjugated negative.

The conjugated negative is used for the present, past, and future tense, according to circumstances (*cf.* § 170).

Concerning its original meaning see § 210.

1, Paradigms of the negative in the ancient dialect:

one of ನೋಡು, to see.

Singular.

Plural.

1st pers. ನೋಡೆಂ (*i. e.* ನೋಡ + ಎಂ), I do not see, I did not see, I have not seen, I shall not see.

ನೋಡೆವು.

2nd pers. ನೋಡಯ್.

ನೋಡಿರ್.

3rd pers.

masc. ನೋಡಂ.

ನೋಡರ್.

fem. ನೋಡಳ್.

ನೋಡರ್.

neut. ನೋಡದು.

ನೋಡವು.

one of ಉರಿಯಿ, to remain.

Singular.

Plural.

1st pers. ಉರಿಯೆಯೆಂ (*i. e.* ಉರಿಯ + ಎಂ), I do not remain, I did not remain, (I have not remained), I shall not remain.

ಉರಿಯೆವು.

2nd pers. ಉರಿಯಯ್.

ಉರಿಯಿರ್.

3rd pers.

masc. ಉರಿಯಂ.

ಉರಿಯರ್.

fem. ಉರಿಯಳ್.

ಉರಿಯರ್.

neut. ಉರಿಯದು.

ಉರಿಯವು.

one of ನಿಲ್ಲ, to stand.

Singular.

Plural.

1st pers. ನಿಲ್ಲೆಂ (*i. e.* ನಿಲ್ಲ for ನಿಲ + ಎಂ), I do not stand, I did not stand, (I have not stood), I shall not stand.

ನಿಲ್ಲೆವು.

2nd pers. ನಿಲ್ಲಯ್.

ನಿಲ್ಲರ್.

3rd pers.

masc. ನಿಲ್ಲಂ.

ನಿಲ್ಲರ್.

fem. ನಿಲ್ಲಳ್.

ನಿಲ್ಲರ್.

neut. ನಿಲ್ಲದು.

ನಿಲ್ಲವು.

one of ತರ, to bring.

Singular.

Plural.

1st pers. ತಾರೆಂ (ತಾರ for ತರ + ಎಂ), I do not bring, I did not bring, (I have not brought), I shall not bring.

ತಾರೆವು.

2nd pers. ತಾರಯ್.

ತಾರಿರ್.

3rd pers.

masc. ತಾರಂ.

ತಾರರ್.

fem. ತಾರಳ್.

ತಾರರ್.

neut. ತಾರದು.

ತಾರವು.

2, A paradigm of the negative of ನೋಡು, to see, in the mediæval dialect:

	Singular.	Plural.
1st pers.	ನೋಡೆಂ, ನೋಡೆನು, ನೋಡೆ, I do not see, etc., etc.	ನೋಡೆವು.
2nd pers.	ನೋಡೆ.	ನೋಡಿರಿ (<i>i. e.</i> ನೋಡ + ಇರಿ).
3rd pers.		
masc.	ನೋಡೆಂ, ನೋಡೆನು, (ನೋಡೆ).	(ನೋಡರ್), ನೋಡರು.
fem.	(ನೋಡಳ್), ನೋಡಳು.	(ನೋಡರ್), ನೋಡರು.
neut.	ನೋಡದು.	ನೋಡವು.

Other instances in the first person singular are *e. g.* ಉಲಿಯೆಂ, ಉಲಿಯೆನು, ಉಲಿಯೆ (of ಉಲಿ); ಕಡೆಯೆಂ, ಕಡೆಯೆನು, ಕಡೆಯೆ (of ಕಡೆ); ಗೆಲ್ಲೆಂ, ಗೆಲ್ಲೆನು, ಗೆಲ್ಲೆ or ಗೆಲೆಂ, ಗೆಲೆನು, ಗೆಲೆ (of ಗೆಲ್); ಬಾರೆಂ, ಬಾರೆನು, ಬಾರೆ (of ಬರ್).

3, A paradigm of the negative of ನೋಡು, to see, in the modern dialect:

	Singular.	Plural.
1st pers.	ನೋಡೆನು, ನೋಡೆ, I do not see, etc., etc.	ನೋಡೆವು.
2nd pers.	ನೋಡೆ.	ನೋಡಿರಿ (<i>i. e.</i> ನೋಡ + ಅರಿ, see Nudigattu page 78).
3rd pers.		
masc.	ನೋಡೆನು, ನೋಡೆ.	ನೋಡರು.
fem.	ನೋಡಳು.	ನೋಡರು.
neut.	ನೋಡದು.	ನೋಡವು.

Other instances in the first person singular are *e. g.* ಅಲಿಯೆನು, ಅಲಿಯೆ (of ಅಲಿ); ನಡೆಯೆನು, ನಡೆಯೆ (of ನಡೆ); ತಾರೆನು, ತಾರೆ (of ತರ್).

The conjugated negative is somewhat seldom used in the modern colloquial dialect (except in proverbs and in the verb ಬಲ್, see § 316, 12), and its second person plural ನೋಡಿರಿ is anomalous, its termination ಅರಿ standing for ಇರಿ. The same dialect generally uses the third person neuter singular of the (present-)future tense which is a bhāvavaçana (§ 200, 1. 3), and the infinitive with ಅಲು (ಅಲ್) which too is a bhāvavaçana or verbal noun (§ 188), followed by ಇಲ್ಲ (see note 1), *e. g.* ಕೊಡುವದಿಲ್ಲ, ಕೊಡಲಿಲ್ಲ, the first form for the present and future (I, etc. do not give, I, etc. shall not give), and the second one for the past (I, etc. did not give). See §§ 298, 3; 299, 1. 2; 316, 1. 2; 368.

When in the ancient dialect repetition of the conjugated negative (§ 211, e) is used, the first verb may drop its personal termination and the ಅ of the infinitive, *e.g.* ಬಾರ್, ಬಾರೆಂ (for ಬಾರೆಂ ಬಾರೆಂ, Śabdānuśāsana sūtra 398). *Cf.* ಬಿಡ ಬಿಡದೆ in § 170.

Notes.

1, It is a peculiarity of the only two defective verbs ಅರ್, to be fit, and ಇರ್ (another form of ಇರ್), to be, that in the three dialects they have the forms ಅಲ್ಲ and ಇಲ್ಲ for all persons in the singular and plural of the conjugated negative. The formation is the following: the infinitives are ಅ and ಇ, to which ಅ is added with the regular doubling of the final ರ್ of the theme, this ಅ representing all the personal terminations (*cf.* the suffix ಇ in § 243, and see their use in §§ 298; 316, 1. 9). The meaning of ಅಲ್ಲ and ಇಲ್ಲ depends on their nominative or subject which is either expressly put or is to be supplied (see § 210). Occasionally a euphonic sönñe may be added to ಅಲ್ಲ and ಇಲ್ಲ, so that we get ಅಲ್ಲಂ, ಇಲ್ಲಂ (see *e.g.* Śabdānuśāsana sūtra 523; § 298, 4; § 300), which (sönñe) may change into ಮ್ or ವ್ when it meets with a following vowel. The same holds good with regard to ಬೇಡ of ಬೇಡು, to be required, and, with the sönñe, ಬೇಡಂ (see *e.g.* Śabdānuśāsana sūtra 524 *seq.*; §§ 207, note; 316, 5). In the modern dialect ಸಲ್ಲ of ಸಲ್ (§ 316, 15), to be proper, is another instance of this kind. The Śabdānuśāsana (sūtras 19. 584) introduces also ಅಗ or ಅಗಾ, for ಅಗದು.

The grammarian Kēśava calls ಇಲ್ಲ a particle (avyaya) that partakes of the nature of a verb (kriyātmaka); see § 212, 7; 298.

2, When the author has stated at the beginning of this paragraph that in the conjugation of the negative the personal terminations are attached to the infinitive with ಅ, he seems to be at variance with what Kēśava in and under his sūtra 216 writes, *viz.* that a verb's theme (dhātu, according to his instances a theme ending in ಉ) appears when one removes the termination (vibhakti) ಅಂ of the conjugated negative (pratishêdhakriyê), so that *e.g.* the themes ನೋಡು, ಮಾಡು, ಕೂಡು are formed from ನೋಡಂ, ಮಾಡಂ, ಕೂಡಂ; but because his rule is superficial (see § 143) and therefore seems to give only a certain practical hint to students, we must not lay too much stress on its wording, and not conclude that ನೋಡು+ಅಂ, ಮಾಡು+ಅಂ, ಕೂಡು+ಅಂ showed the exact final rule for the formation of the negative; we have to take the infinitive with final ಅ and the termination ಅಂ, *i. e.* ನೋಡ+ಅಂ, ಮಾಡ+ಅಂ, ಕೂಡ+ಅಂ in order to get ನೋಡಂ, ಮಾಡಂ, ಕೂಡಂ, and find the theme by removing the termination and by adding ಉ in the instances given by Kēśava.

210. In examining the origin of the conjugated negative we have to reject the thought, as if the change of the suffixes ಉದು and ಉವು into

ಅದು and ಅವು could help us to find it, for already in the ancient dialect we have, side by side with ಉದು, ಅತ್ತು (that is another form of ಅದು, § 193 under remarks) as a termination of the past tense, and the positive forms ಒಳವು, they are (§ 194, remark 1) and ಬೆರಣ್ಣವು they scratched (§ 198, 1); then in the mediæval one ಅವು in the third person neuter plural of the present, past and future tense (§§ 194; 198, 4; 200, 2; 201, 2. 3), and in the modern one ಅದು in the third person neuter singular of the future tense (§ 200, 3) and ಅವು in the third person neuter plural of the past and future tense (§§ 198, 5; 200, 3). Also the change of the vowel ಅ into ಆ in ತರ and ಬರ (§ 209) cannot assist us to do so, as some other monosyllabic verbs appear in their positive forms with long and short vowels (see §§ 52. 53), as we have the positive forms ತಾರಲ್, ಬಾರಲ್ for ತರಲ್, ಬರಲ್ (§ 187, 1), ತಾರೆ for ತರೆ (§ 187, 4), ತಾರ, ಬಾರ, ತಾ, ಬಾ for ತರ, ಬರ, ತರ್, ಬರ್ (§§ 205, 1, 2nd pers., b; 205, 2, 2nd pers., b; 206), ಬಾಪ for ಬಪ (§ 184), and the negative forms ತರದೆ, ಬರದೆ for ತಾರದೆ, ಬಾರದೆ (§ 170).

There can be no doubt that the origin of the conjugated negative is based, as has been stated in § 209, on the so-called infinitive ending in ಅ (§ 187) in the same manner as that of the negative participle is (see § 170). That infinitive originally was a verbal noun and only in course of time came to get its specific meanings (§ 188). Thus *e. g.* ನೋಡ at first meant 'seeing', 'a seeing', and thereupon 'to see', 'about to see', 'yet to see'. ನೋಡೆಂ (ನೋಡ+ಎಂ), therefore, signifies 'a yet to see-I', *i. e.* my seeing (is or was) yet to be or (will be) yet be, or my seeing (is) not actually existing, (was) not so, or (will) not be so, whence we arrive at the meaning 'I do not see', 'I did not see', '(I have not seen)', 'I shall not see'.—Regarding the meaning of ಅಲ್ಲ, ಇಲ್ಲ, ಬೇಡ and ಸಲ್ಲ it has been stated in note 1 of § 209 that their meaning depends on their nominative or subject which is either expressly put or is to be supplied. Originally they denote 'a yet to be fit—', 'a yet to be—', 'a yet to be required—', 'a yet to be proper—', (the dashes denoting the ಅ of § 209, note 1), *i. e.* fitting (is, was or will be) yet to be, being (is, was or will be) yet to be, requiring (is, was or will be) yet to be, being proper (is, was or will be) yet to be, or being fit (is or was) not really existing or (will) not be so, being (is or was) not really existing or (will) not be so, requiring (is or was) not really existing or (will) not be so, etc. Now if for instance ಅವಂ (ಅವನು), he, becomes the

subject, the translation is 'he is not fit, he was not fit, he will not be fit', 'he is not, he was not, he will not be', 'he is not required, he was not required, he will not be required', etc. Cf. the prohibitive forms of the infinitive with ಅಲ್ in § 208.

That ಅದು and ಅವು are suffixed for ಉದು and ಉವು is very probably done to show off the use of the infinitive with ಅ in the formation of the tense.

211. In § 152 (cf. § 165, b, 1-3; § 170) there is the statement that frequentative or iterative action of the verb is expressed by simple or triple repetition. Without respect to the various meanings created by that process (see § 339) we give here a number of instances as they occur in the three dialects:—

1, regarding doubling the verb without any alteration (in the present, future, past, imperative, infinitive, participle, and conjugated negative) ಉಣ್ಣುಣ್ಣು (ಉಣ್ಣು ಉಣ್ಣು); ಅಪ್ಪದಪ್ಪದು (ಅಪ್ಪದು ಅಪ್ಪದು), ತೋರ್ಪುದು ತೋರ್ಪುದು, ಪೋಪೆಂ ಪೋಪೆಂ, ಅಕ್ಕಕ್ಕು (ಅಕ್ಕು ಅಕ್ಕು), ಸಾಕು ಸಾಕು, ಅಹುದಹುದು (ಅಹುದು ಅಹುದು), ಹೌದು ಹೌದು; ಆದುದಾದುದು (ಆದುದು ಆದುದು), ಕಣ್ಣಂ ಕಣ್ಣಂ, ಪೋದಂ ಪೋದಂ, ಬದ್ತಯ್ ಬದ್ತಯ್; ಒಪ್ಪಿ ಸೊಪ್ಪಿಸು (ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು), ಕೊಯ್ ಕೊಯ್, ಬಾ ಬಾ, ನುತಿಸು ನುತಿಸು, ಕುಡಿ ಕುಡಿ, ಪಿಡಿ ಪಿಡಿ, ನಿಲ್ ನಿಲ್, ಹೇಲಿ ಹೇಲಿ, ಕೋ ಕೋ, ಆಗಲಾಗಲಿ (ಆಗಲಿ ಆಗಲಿ); ಕೂಡೆ ಕೂಡೆ, ಪುಗೆ ಪುಗೆ, ಬರೆವರೆ (for ಬರೆ ಬರೆ); ಆಗುತ್ತಾಗುತ್ತಾ (ಆಗುತ್ತಾ ಆಗುತ್ತಾ), ಆಡಿಯಾಡಿ (ಆಡಿ ಆಡಿ), ಮಾಡಿ ಮಾಡಿ, ಅತ್ತತ್ತು (ಅತ್ತು ಅತ್ತು), ಉಣ್ಣುಣ್ಣು (ಉಣ್ಣು ಉಣ್ಣು), ಬನ್ನ ಬನ್ನ, ಆದ ಆದ, ಬನ್ನ ಬನ್ನ; ಬಾರೆಂ ಬಾರೆಂ, ಬೇಡ ಬೇಡ;

2, regarding tripling the verb without any alteration (in the imperative, past, and past participle) ಒಡ್ಡೊಡ್ಡೊಡ್ಡು (ಒಡ್ಡು ಒಡ್ಡು ಒಡ್ಡು), ಒಪ್ಪಿ ಸೊಪ್ಪಿಸೊಪ್ಪಿಸು (ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು), ಕುಡು ಕುಡು ಕುಡು, ನೋಡು ನೋಡು ನೋಡು, ಬಾ ಬಾ ಬಾ; ಬದ್ತಂ ಬದ್ತಂ ಬದ್ತಂ; ಉಣ್ಣುಣ್ಣುಣ್ಣು (ಉಣ್ಣು ಉಣ್ಣು ಉಣ್ಣು);

3, regarding doubling the verb, dropping ಅಲು (or also ಅಲು+ಎ i. e. ಅಲೆ) of the first one (in the infinitive) ಹೋಗ ಹೋಗಲು, ಬರ ಬರಲು, ಕೂಡ ಕೂಡಲೆ;

4, regarding doubling the verb, dropping the termination of the past participle of the first one, e. g. ಕಡಿ ಕಡಿದು, ಕುಡಿ ಕುಡಿದು, ಕಾಯ್ ಕಾಯ್ದು, ಸೆಳೆ ಸೆಳೆದು (see § 165, b, 1), and also its vowel, e. g. ಕಳೆ ಕಳೆದು, ತೆಗೆ ತೆಗೆದು (see § 165, b, 2), to which class may likewise be referred the doubled negative participle dropping its ಅದೆ, viz. ತಪ್ಪ ತಪ್ಪದೆ, ನಿಲ್ಲ ನಿಲ್ಲದೆ, ಬಿಡ ಬಿಡದೆ (§ 170);

5, regarding doubling the verb, dropping the termination of the relative present participle or that of the present participle of the first one, *e. g.* ನೋಡ ನೋಡುವ, ಮಾಡ ಮಾಡುವ;¹⁾ ಇರ ಇರುತ್ತ, ಬರ ಬರುತ್ತ, ಹೋಗ ಹೋಗುತ್ತ;

6, regarding doubling the verb, dropping the personal termination of the first one, *e. g.* ಪೋಸ ಪೋಸೆಂ, ಪೋದ ಪೋದಂ, ಬನ್ನ ಬನ್ನಯ್, ಬಾರ ಬಾರೆಂ (for ಬಾರೆಂ ಬಾರೆಂ or ಬಾರ ಬಾರೆಂ, see § 209);

7, regarding doubling the verb, dropping the final syllable of the first one, *e. g.* ತಿರ ತಿರಗು, ತೊಲ ತೊಲಗು, ಮುಲಿ ಮುಲಿಗು, ಮೊಗ ಮೊಗಸು, ಸೊಗ ಸೊಗಸು (see § 165, *b*, 3, and *cf.* § 183, 7 and remark 1 and 2 of this paragraph; *cf.* also § 253, 3; § 243, *A*, 16);

8, regarding tripling the verb, dropping the termination of the past participle of the two first ones, *e. g.* ಬಡ ಬಡ ಬಡೆದು (§ 165, *b*, 2, remark, where ಬಡ ಬಡ ಕೊಳ್ is adduced as a peculiar form);

9, regarding tripling the verb, dropping the personal termination of the two first ones, *e. g.* ಅಪ್ಪಪ್ಪಪ್ಪೆಂ (ಅಪ್ಪ ಅಪ್ಪ ಅಪ್ಪೆಂ), ಬನ್ನ ಬನ್ನ ಬನ್ನಂ;

10, regarding tripling the verb, dropping the last syllable of the two first ones, *e. g.* ತೊಳ ತೊಳ ತೊಳಗು, ಬೆಳ ಬೆಳ ಬೆಳಗು (see § 165, *b*, 3, remark). *Cf.* also ನಡ ನಡ ನಡುಗು.

11, Observe also the curious repetition of verbs wherein the initial of the second one is changed, *e. g.* ಕೊಡು ಗಿಡುವುದು, ತನ್ನರೆ ಗಿನ್ನರೆ. *Cf.* § 303, 1, after *e.* Observe also the colloquial expression ನೀರ ತ ತಾ (for ತಾ ತಾ).

Remarks.

1, Also by setting a sort of adverb which is of the same root as the verb, before the verb and occasionally doubling it repetition is expressed, *e. g.* ಚಿಮಿ ಚಿಮಿಸು; ನಡ ನಡಗು, ನಡ ನಡುಗು; ಮಲ ಮಲಗು; ಮಿಡು ಮಿಡುಕು; ಮಿನು ಮಿನಿಸು, ಮಿನು ಮಿನುಗು;— ಚಿಟ್ ಚಿಟ್ ಚಿಲು; ಚಿಟ್ಟಿ ಚಿಟ್ಟಿನೆ ಚಿಲು; ನಡ ನಡ ನಡುಗು; ನಡ ನಡನೆ ನಡುಗು; ಮಲ ಮಲ ಮಲಗು; ಮಲ ಮಲನೆ ಮಲಗು; ಮಲ ಮಲನೆ ಮಲಗು; ಮಿಡ ಮಿಡನೆ ಮಿಡುಕು, ಮಿಡು ಮಿಡನೆ ಮಿಡುಕು; ಮಿಣ ಮಿಣನೆ ಮಿಣು; ಮಿಣು ಮಿಣನೆ ಮಿಣು.

It is possible that some of the instances are connected with No. 7 above.

2, Of double nouns not seldom verbs are formed by means of ಇನು (§ 149 *seq.*) which may be regarded as frequentative ones, *e. g.* ಅಟಿ ಮಟಿಸು (of ಅಟಿ ಮಟಿ), ಅಡ ಬಡಿಸು, ಅಡ ಹಡಿಸು, ಕಡ ಕಡಿಸು, ಕರ ಕರಿಸು, ಕಳ ಕಳಿಸು, ಕಳ ವಳಿಸು, ಕಲ ಕಲಿಸು, ಗಡ ಬಡಿಸು, ಗಡ ಗಡಿಸು, ಗಲ ಗಲಿಸು, ಗುಡಿ ಗುಡಿಸು, ಗುಡು ಗುಡಿಸು, ಗುಡು ಗುಡುಸು, ತಡ ಬಡಿಸು, ತಳ ತಳಿಸು, ತಳ ತಳಾಯಿಸು, ತಳ ದಳಿಸು, ದಳ ದಳಿಸು, ಮಗ ಮಗಿಸು, ಮಡ ಮಡಿಸು, ಸರ ಸರಿಸು.

¹⁾ ನೋಡ and ಮಾಡ might however be ನೋಡೊ and ಮಾಡೊ (see § 181, note *c*) so that there would be no dropping.

VI. On adverbs, etc. (See § 281 seq.)

212. In the present paragraph a class of words is introduced which are called **indeclinables** (*avyaya*) by Kannaḍa grammarians; some of the words they term also **particles** (*nipāta*, see remark 1). Many of the words would be called **adverbs** by Europeans.

The expression of 'indeclinables' is not quite exact, as some admit of being declined, to which the letter *d* (declinable) in parenthesis will be added in the alphabetical lists given below.

These alphabetical lists are composed of the adverbs, etc. found in the Śabdamaṇḍarpana and Śābdānuṣāsaṇa. The adverbs, etc. contained in these two works belong to the ancient dialect and are left unmarked; if they occur also in the mediæval one, they are marked with *med.* (mediæval) in parenthesis; and if they are used also in the modern one, with *mod.* (modern) in the same parenthesis; the additional words in brackets have not been met with in the ancient one. Slight differences of form in the three dialects have not been regarded. A few words and peculiar meanings rest on the Śābdānuṣāsaṇa.

1, Numeral adverbs

(exceptionally arranged according to their natural order).

ಒಮ್ಮೆ, once (*med.*); ಇಮ್ಮೆ, twice; ಮೂಮ್ಮೆ, thrice; ಕೆಲಮ್ಮೆ, sometimes; ಪಲಮ್ಮೆ, several times; ಸಾವಿರ್ಮೆ, a thousand times. [ಒಮ್ಮೆ, once, ಇಮ್ಮೆ, twice, ಮೂಮ್ಮೆ, thrice, are other forms in the mediæval dialect; ಒಮ್ಮೆ occurs also in the mod. one.] See § 279.

2, Adverbs of place.

ಅತ್ತ, ಅತ್ತಲ್, that direction; in that direction (*d*; *med.*, *mod.*); ಅನ್ನಲಾಂ, after, afterwards; ಅಲ್ಲಿ, there (*d*; *med.*, *mod.*); ಇತ್ತ, ಇತ್ತಲ್, this direction; in this direction (*d*; *med.*, *mod.*); ಇದಿರ್, the front; in the front (*d*; *med.*, *mod.*; *mod.* also ಎದಿರು, ಎದುರು); ಇಲ್ಲಿ, here (*d*; *med.*, *mod.*); ಉತ್ತ, ಉತ್ತಲ್, in this intermediate direction; ಉಲ್ಲಿ, in this intermediate place; ಎತ್ತ, ಎತ್ತಲ್, what direction? (*d*; *med.*, *mod.*); ಎಲ್ಲಿ, where? (*d*; *med.*, *mod.*); ಒಡನೆ, together with (*med.*, *mod.*); ಒಳಗೆ, in, within, into (*med.*, *mod.*); ಕೂಡೆ, together (*med.*, *mod.*); ಕೆಳಗೆ, below (*med.*, *mod.*); ತೆಂಕ, ತೆಂಕಲ್, the south; in the south (*d*; *med.*, *mod.*); ನಡುವೆ, in the middle (*med.*, *mod.*); ಪಡುವ, ಪಡುವಲ್, the west; in the west (*d*; *med.*, *mod.*); ಪಿನ್ನೆ, behind (*mod.*); ಪೆಣಗೆ, behind; ಪೊಣಗೆ, outside (*med.*, *mod.*); ಬದಗೆ, ಬದಗಲ್, the north; in the north (*d*; *med.*, *mod.*); ಬೇಕೆ, ಬೇಕೆ ಬೇಕೆ, separately, apart (*med.*, *mod.*); ಮುನ್ನೆ, in front; forward (*med.*, *mod.*); ಮೂಡ, ಮೂಡಲ್, the east; in the east (*d*; *med.*, *mod.*); ಮೇಲ್, above (*d*; *med.*, *mod.*); ಮೇಲೆ, above (*med.*, *mod.*); ಸುತ್ತ, around; that surrounds (*d*; *med.*, *mod.*). [ಆಚೆ, that side; on that side (*d*), ಈಚೆ this side; on this side (*d*),

ಮುಂಚೆ, in advance, first, occur in the med. and mod. dialect;—ಹತ್ತಿರ, ಹತ್ತಿರು, nearness; near, close by (*d*) belong to the med. one, and appear as ಹತ್ತರ, ಹತ್ತ in the mod. one.]

3, Adverbs of time.

ಅನ್ನು, that time; then (*d*; med., mod.); ಅನ್ನಂ, at the time that, when; (so that); ಅನ್ನೆಗಂ=ಅನ್ನಂ (see § 365; until, in med.); ಅನ್ನೆವರಂ, ಅನ್ನೆವರೆಗಂ, until that time, so long as; ಅಲೊಡಂ, ಅಲೊಡನೆ=ಅನ್ನಂ (§ 365; ಅಲೊಡನೆ, med.); ಆಗಡು, that time; then (*d*); ಆಗಲ್, that time; then (*d*; med.); ಆವಗಂ, continually (med.); ಇಂ, ಇನ್, from that time, afterwards (med.); ಇನಂ=ಅನ್ನಂ (§ 365); ಇನೆಗಂ=ಅನ್ನಂ (§ 365); ಇನ್ನು, this time; to-day (*d*; med., mod.); ಇನ್ನೆಗಂ, up to this time (in med.); ಇನ್ನೆವರಂ, ಇನ್ನೆವರೆಗಂ, until this day; ಈಗಡು, this moment; now (*d*); ಈಗಲ್, this time; now (*d*; med.); ಈವಳು, a little while ago (*d*); ಉನ್ನು, at this intermediate time; ಉನ್ನೆವರಂ, ಉನ್ನೆವರೆಗಂ, up to this intermediate time; ಎನ್ನು, when? (*d*; med., mod.); ಎನ್ನೆಗಂ, ಎನ್ನೆವರಂ, ಎನ್ನೆವರೆಗಂ, till what time?; ಒಡನೆ, forthwith (med.); ತರುವಾಯ್, subsequent time; subsequently, afterwards (*d*; med., mod.); ತಳಸಲ್, at dawn; ನಾಡಿದು, the day after to-morrow; on the day after to-morrow (*d*; med., mod.); ನಾಳೆ, to-morrow (*d*; med., mod.); ನಿನ್ನೆ, yesterday (*d*; med., mod.); ಪೊದ್ದೆ (ಪೊದ್ದೆಲ್, ಪೊದ್ದಲ್, ಪೊತ್ತಲ್, ಪೊತ್ತಲ್), daybreak; at dawn (*d*); ಬದಾ (*d*), ಬದಾಕಂ, ಬದಾಕೆ, ಬದಾಕ್ಕಂ, ಬದಾಕ್ಕೆ, ಬದಾಯಂ, afterwards (ಬದಾ, ಬದಾಕ, med., mod.; ಬದಾಕಂ, ಬದಾಕ್ಕ, ಬದಾಕ್ಕಂ, med.); ಮುಗುಡು, again (med.); ಮುನ್, that is before; before (*d*; med., mod.); ಮೊನೆಯೆಡು, ಮೊನೆಯಾದು, some time ago (*d*); ಮೊನ್ನೆ, the day before yesterday; on the day before yesterday (*d*; med., mod.); ಸವಳೆಡೆ, at daybreak; ಸವಳೆಡೆ, daybreak; at daybreak (*d*). [ಆಗ, that time; then (*d*); ಈಗ, this time; now (*d*); ಈಚೆ, after this, afterwards, are mod. and mod.; ಪೊದ್ದೆ appears as ಹೊತ್ತೆಡು and ಹೊತ್ತೆಡು (*d*) in the med. dialect, and as ಹೊತ್ತೆಡೆ (*d*) in the mod. one; ಕೂಡಲೆ, forthwith, and ಬೆಳಿಗ್ಗೆ, at dawn, are mod. words; ಹೊತ್ತುಣ್ಣಲೆ, ಹೊತ್ತುಣ್ಣೆ (*i. e.* ಹೊತ್ತು ಹೊಡುಡು ತ್ತಲೆ), at daybreak, early (mod.); regarding ಇನ್ನು, still, etc. see Dictionary.]

4, Adverbs of circumstance and manner.

(The meanings given are to be somewhat modified according to circumstances.)

ಅಗುನ್ನಲೆ, abundantly, exceedingly; ಅಣಂ, soever: whatsoever; ಅಣೆಯರಂ, abundantly, exceedingly; ಅನ್ನಿರೆ, ಅನ್ನಿರೆಪೊಲ್, ಅನ್ನಿರೆಪೊಲ್ =ಅನ್ನು, etc. ಅನ್ನು, ಅನ್ನುಟು (ತಥಾ Sābdānuśāsana), ಅನ್ನೆ, ಅನ್ನೆಪೊಲ್, ಅನ್ನೆಪೊಲ್, in that manner, in like manner; like; similar to; in the manner in which (ಅನ್ನು, ಅನ್ನೆ, med., mod.; ಅನ್ನುಟು med.); ಅಯ್ಯ, excessively, exceedingly (med.); ಅರೆಮೆ, ಅರೆ, ಅರೆ ಉದಾ, a little, to some extent (ಅರೆ med.); ಅಲ್ಲವಳ್, causelessly; ಅಹಗೆ =ಅನ್ನು, etc. (med.); ಅಣಂ, soever: whatsoever; ಆದಂ, further; ಆಯ್ಕುಗೆ, ಆಯ್ಕುನೆ, vehemently, quickly; ಆರ್ವನಂ, excessively, exceedingly; ಇನ್ನು, ಇನ್ನುಟು (ಇತ್ಥಂ Sābdānuśāsana), ಇನ್ನೆ, in this manner (ಇನ್ನು, med., mod.; ಇನ್ನುಟು, med., also ಇನ್ನೆಟು); ಇಮ್ಮನೆ, in a proper manner; ಇಹಗೆ, in this manner (med.); ಉಣ್ಣುವಳಿಯದು, greatly, much; ಉನ್ನು, ಉನ್ನೆ, in this intermediate manner; how (ಕಥಂ Sābdānuśāsana); ಉನ್ನುಟು, how? (ಕಥಂ Sābdānuśāsana); ಉನ್ನೆ, silently (ತೂಷ್ಣಂ

Sabdānuśāsana); ಉರ್ವಸಂ, excessively, exceedingly; ಉಸಿಕಂ, ಉಸಿಕನೆ, silently (ಉಸಿಕನೆ, med.); ಎಕ್ವೈಕ್ವೈ, by degrees, slowly, irresolutely; ಎದೆ, spaciouly, extensively; ಎನ್ನು, ಎನ್ನೆ, how? (ಎನ್ನು, med., mod.); ಎನ್ನುಟು, how? (ಕಥಂ Śabdānuśāsana; med.); ಎಹಗಿ, how? (med.); ಏಗಂ, most certainly; ಒದಂ, certainly (ನಿಶ್ಚಯಾರ್ಥಂ Śabdānuśāsana); ಒಯ್ಯನೆ, clearly, evidently; ಕದಂ, excessively; ಕದಂ, swiftly (med.); ಕಮ್ಮಗಿ, ಕಮ್ಮನೆ, fragrantly, deliciously (med., mod.); ಕರಂ, excessively, greatly (med.); ಕಡ್ಡನೆ, suddenly; ಕಿಪಾದು (o. r. ಕಿಪಾದು), closely, densely; ಕೆಚ್ಚನೆ, redly (med., mod.); ಕೆನ್ನಂ, excessively, exceedingly; ಖಣಿಲನೆ, ಖದಾಲನೆ, ಖದಾಲೆ, in a shrill, piercing, rough manner; ಗಡ, ಗಳ, certainly (ಗಡ, med., ಗಡಾ is used in emotion and command); ಗದ ಗದನೆ, quickly (med.; ಗಳಗಳ, mod.); ಗಿಜ್ಜಿಗೆ, ಗಿಜ್ಜನೆ, spinningly, round and round (med.); ಗುಪಾಗುಮ್ಮಗಿ, inactively, silently; ಫದಾಲನೆ, quickly; ಚೆಕ್ಕನೆ, quickly (med.); ಚದುಫಡನೆ quickly (see § 307, a); ಚೆಕ್ಕನೆ, quickly; ಚೆಚ್ಚರಂ, quickly; ಚೆಚ್ಚರಂ, manifestly, clearly, certainly; ತದಬದ, with embarrassment (in speaking, med., mod.); ತಣ್ಣಗೆ, ತಣ್ಣನೆ, coolly, refreshingly (med., mod.); ತಳಮಳಂ, decisively (ನಿರ್ಣಯವಾಚಿ Śabdānuśāsana); ತಳತಳನೆ, ತದತದನೆ, glitteringly (med.); ತಿಟ್ಟಿಗೆ, ತಿಟ್ಟನೆ, ತಿಜ್ಜಿಗೆ, ತಿಜ್ಜನೆ, whirlingly, round and round (ತಿಜ್ಜನೆ, med.); (ತೆಪ್ಪನೆ, see § 307, a); ತೆಪ್ಪನೆ, thinly (med., mod.); ತೇನಂ, not firmly, irresolutely (ಅನ್ಯಥಾರ್ಥಂ Śabdānuśāsana); ತೇನತೇನಂ, by degrees, slowly, irresolutely; ತೊಟ್ಟಿಗೆ, ತೊಟ್ಟನೆ, vehemently (med.); (ತೊಪ್ಪನೆ, see § 307, a); ದಣ್ಣನೆ, wearisomely (med., mod.); ದಲ್, certainly (med.); ಧಿಲನೆ, with consternation (med., mod.); ನಾಡೆ, excessively, greatly, further (med.); ನಿಕ್ಕುವಂ, certainly; ನಿರ್ನರ್, ನಿರ್ನರಂ, causelessly; ನೀಡು, ನೀಡುಂ, extensively, excessively; ನುಣ್ಣಗೆ, ನುಣ್ಣನೆ, softly (med., mod.); ನೂಳದು, much, exceedingly; ನೆಟ್ಟಿಗೆ, ನೆಟ್ಟನೆ, clearly, distinctly, nicely (med., mod.); ನೆಟ್ಟಿಗೆ, ನೆಟ್ಟನೆ, vehemently (ನಿರ್ಭರಾರ್ಥಂ Śabdānuśāsana); ನೆಪ್, exceedingly; much (med.); (ನೊಪ್ಪನೆ, see § 307, a); ಪಕ್ಕಗೆ, ಪಕ್ಕನೆ, suddenly (med., mod.); ಪಚ್ಚನೆ, greenly (med.); ಪಯ್ಯನೆ, quickly; ಪಿರಿದು, ಪಿರಿದುಂ, extensively, greatly, further (med.); ಪೀನಂ, profusely, much, further; ಪಾವಗಿ, ಪಾವನೆ (ಪವ್ವಗೆ, ಪವ್ವನೆ), suddenly; ಬಯ್ಯನೆ, quickly; ಬಪಾಡೆ, in vain (med., mod.); ಬಾಡಂ, much, further; ಬಿನ್ನಗೆ, ಬಿನ್ನನೆ, silently, inactively; ಬಿಮ್ಮಗೆ, ಬಿಮ್ಮನೆ, silently; ಬಿಜ್ಜನೆ, firmly, tightly; ಬೆಚ್ಚನೆ, hotly, warmly (med., mod.); ಬೆಚ್ಚರಂ, quickly; ಬೆಚ್ಚರಂ, clearly (ವ್ಯಕ್ತಾರ್ಥಂ Śabdānuśāsana); ಬೆಚ್ಚರಂ, ಬೆಚ್ಚರಂ, timidly, tremblingly; ಭೋಂಕನೆ, swiftly, quickly (med.); ಭೋಂಕಲೆ, swiftly, quickly, without restraint; ಭೋರನೆ, swiftly, quickly; ಮತ್ತಿನ, other, different; ಮಿಗೆ, excessively, much (med.); ಮೆಲ್ಲಗೆ, ಮೆಲ್ಲನೆ, slowly (med., mod.); ವರಂ, ವಲಂ, ವಲ್ಲಂ, ವಹಂ, most certainly; clearly; (ಸಪ್ಪನೆ, see § 307, a); ಸಲೆ, perpetually, constantly (med.); ಸಿಯ್ಯನೆ, sweetly; ಸುಮ್ಮಗೆ, ಸುಮ್ಮನೆ, silently, inactively (med., mod.); ಸೋಡಂ, ಸೋಡಂ ಬಾಡಂ, much, more, further; ಸೋಡಂ ಬಾಡಂ, causelessly; ಹುಂ, how? ಹಾವನೆ (ಹವ್ವನೆ), suddenly (med., mod.). [ಅಹಗಿ, ಇಹಗಿ appear also as ಹಾಗೆ, ಹಾಂಗೆ, ಹೀಗೆ, ಹೀಂಗೆ in the med. dialect, and always so in the mod. one; ಎಹಗಿ is also ಹೈಗೆ, ಹೈಂಗೆ, ಹೆಂಗೆ in the med. dialect, and always ಹ್ಯಾಗೆ, ಹ್ಯಾಂಗೆ in the modern one.] Regarding ಎಹಗಿ—ಅಹಗಿ, ಹೆಂಗೆ—ಹಾಗೆ, ಹ್ಯಾಗೆ—ಹಾಗೆ, ಎನ್ನು—ಅನ್ನೆ see § 327. (ಮೇರೆ, a tadbhava of ಮಯ್ಯೆ, may be adduced here too, e. g. ಈ ಮೇರೆ or ಈ ಮೇರೆಗೆ, in this manner, thus; ಅವನ ಅಪ್ಪಣೆಯ ಮೇರೆಗೆ, according to his command. Sāṁskṛita ಪ್ರಕಾರ is similarly used, e. g. ಈ ಪ್ರಕಾರ

in this manner; ಅದಕ ಪ್ರಕಾರ, according to that; ವಿವಿಧ ಪ್ರಕಾರದಿಂದ, in various ways. Likewise ಕ್ರಮ, ತರ, ರೀತಿ, ವಿಧ are used. Cf. also ತರುವಾಯ, ಪಿರಿವಿಡಿ.)

5, Conjunctions.

ಅಂ, ಉಂ, and (med.); ಬದ್ಲೆ, again, further, and; ಬದಾ, again, further; ಮತ್ತಂ, ಮತ್ತೆ, again, further, and (med.; ಮತ್ತೆ, mod.; also the form ಮತ್ತು is used in the mod. dialect); ಮೇರ್, further, and, or (med.). [ಉಂ appears also as ಉ, ಊ in the mediæval dialect, and generally as ಊ, exceptionally as ಉ in the modern one.] See §§ 284 seq.; 297.

6, Postpositions.

Several of the above-mentioned adverbs of place and time and of the conjunctions are used also as postpositions; they are adduced under this heading again, but without their meaning.

Postpositions, *i. e.* words and letters (particles) placed after, or at the end of, nouns, pronouns, participles, etc. (see § 282), are:

ಅ, a particle of emphasis; a vocative particle; ಅಂ; ಅತ್ತ (ಅತ್ತಣಿಂ, etc., see § 109, a, 5); ಅತ್ತಲ್; ಅತ್ತರೆ; ಅತ್ತಿರಪೊಲ್; ಅನ್ನೆ; ಅನ್ನೆಪೊಲ್; ಅನ್ನು; ಅನ್ನಂ; ಅನ್ನಗಂ; ಅಲ್, in; to; at the time that, when, whilst (med., mod.; see §§ 109, a, 5. 187, 1); ಅಲ್ಲಿ (med., mod.; see §§ 109, 117 seq.); ಅದಗ; ಆ, a particle of emphasis; a vocative particle (med., mod.); ಇ, there (med., mod.); ಇಂ, from that place or time; thence (med.; see *e. g.* § 109, 120, a, 3); ಇದಿರ್; ಇನಂ; ಇನೆಗಂ; ಉ; ಉಂ; ಉಮಂ, at the time that, when (§ 286); ಊ; ಎ, by means of, from (see § 109, a, 3); ಎ, at the time that, when; so that (med.; see § 187, 4); ಎ, ಎ, particles of emphasis; vocative particles; particles of interrogation (med., mod.); ಒ, ಓ, vocative particles; particles of interrogation (med., mod.); ಒಡನೆ, together with, along with (med., mod.); ಒಡೆ, if (med.); ಒಳ್, (ಉಳ್), in, within; into (med.; see *e. g.* § 109); ಒಳಗೆ; ಕೆಳಗೆ; ಪಿನ್ನೆ; ಪೊಜಗೆ; ಬದಾಕಂ, ಬದಾಕೆ, ಬದಾಕ್ಕಂ, ಬದಾಕ್ಕೆ, ಬದಾಯಂ; ಮುಟ್ಟೆ, as far as; till (med., mod.); ಮುನ್ನೆ; ಮೇಲೆ; ವರಂ, ವರೆಗಂ, until; ಪೊಲ್, ಪೋಲ್, like; as; in the manner in which; so that (med.; see § 242). [ಅಡೆ, if, another form of ಒಡೆ, appears in a śāśana of 1076 A. D. (ಇದ್ದಡೆ), in one of 1123 A. D. (ಎನ್ನಡೆ, ಅದಡೆ), in one of 1181 A. D. (ಪೇಳ್ವಡೆ = ಪೇದ್ದಡೆ), and in one of 1182 A. D. (ನಡೆವಡೆ); ಒಡೆ occasionally has the form of ಅಡೆ and ಅರೆ in the med. dialect, and always that of ಅರೆ in the med. one;—ಅನಕ, till (med., mod.); ಆಗ, at the time that, when (med., mod.); ಅರೆ (see sub ಅಡೆ), ಅಚೆ; ಈಚೆ; ಒನ್ನಿಗೆ, together with (mod.); ಓಸುಗ, ಓಸುಗರ, ಓನ್ನರ, on account of (med.; ಓನ್ನರ also mod.); ತನಕ, till, until; as far as (med., mod.); ತುಸುಕ, for, on account of, in order to (mod.); ಬಗ್ಗೆ, ಬಗ್ಗೆ, on account of; concerning; for, in order to (mod.); ಮುಂಚೆ, previously, before; ಮುನ್ನೆ; ಹಾಗೆ; ಹೊರ್ತು, except (mod.).]

7, Some verbal forms, etc.

which are classed under the avyayas by the Śābdānuśāsana, but of which only one, *viz.* ಇಲ್ಲ (see § 209, note 1), is called an avyaya by the Śābdamapidarpaṇa.

They are :

ಅಲ್ಲ (=an ಅಲ್ಲತು § 122 or ಅಲ್ಲದಮ, of ಅರ್, § 209, note 1), a bhāvaṇa or verbal noun, (literally 'a yet to be fit-it', 'a not actually being fit-it', used for all persons singular and plural, expressly put or not, in the three tenses, viz.) I am not fit or meant, thou art not fit or meant, he, she or it is not fit or meant; we, you or they are not fit or meant; I was not fit or meant, etc., etc. (see §§ 301. 338); ಅಲ್ಲೆ (*i. e.* ಅಲ್ಲ + ಎ) am I not fit or meant? etc.; I am indeed not fit or meant, etc. (§§ 301. 338); ಅಲ್ಲ (or ಅಲ್ಲಂ; see § 209, note 1; § 210; med., mod.; § 300); ಅಲ್ಲದೆ, except (see §§ 170. 171; med., mod.; §§ 301. 338); ಆನು — ಆನು, either — or, § 293; ಇಲ್ಲ (or ಇಲ್ಲಂ; see § 209, note 1; § 210; med., mod.; mod. also ಇಲ್ಲವೆ; see § 298, 1-4; § 316, 1. 2); ಇಲ್ಲದೆ, in absence of, without (see §§ 170. 171; med., mod.; § 338); ಎಲ್ಲಂ, wholly (§ 301); ಏನುವೆ, what shall I do? (med.; § 301); ಏನ್, what? how? why? (med., mod.; § 301); ಏವೆಂ, what shall I do? (§ 301); ಬೇಡ (or ಬೇಡಂ; see § 209, note 1; § 210; med., mod.; §§ 301. 318, 5).

8, Interjections.

ಆ, ah! (in admiration); alas! (in affliction or grief); ಅಕ್ಕಟ, ಅಕ್ಕಟಾ, alas! (in affliction or grief, med., mod.); ah! (in wonder or surprise, med.); [ಅಮ, ha! ah!, in surprise and in grief, med., mod.]; ಅಯ್ಯೋ, alas! (in affliction or grief, med., mod.); ah! (in pity, med., mod.); ಅಹಹ, alas! (in grief); aha! ah! (in surprise, med., mod.); ಅಹಹಂ, oh! alas! (in pain); ಅಹೋ, oh! (in pain); ho! stop!; ಆ, alas! (in affliction or grief); ಆ, ah! (in surprise, med., mod.); alas! (in affliction or grief, med., mod.); ಇಸ್ಸಿ, fie! (med., mod.); ಉ, fie!; ಉ, ah! ha! (in pleasure); fie!; alas! (in pain or sorrow); ಊ, fie!; ಊ, alas! (in pain or sorrow); ಎಮ, well, all right! certainly!; ಎಲಮೆ, ಎಲಮೇ, ಎಲೆ, ಎಲೆಲೆ, ಎಲೆ, ah! oh! (in recollection); let us see! (in deliberation or investigation); ho! halloo! (in calling, med., mod.); ಓಹೋ, ho! stop! (med.); o! alas! (in pain); ಚೆ, fie! (med., mod.); ಚೇ, fie!; ಹವ್ವನೇ, oh! woe to me!; ಹೋ, ಹೋ ಹೋ, ho! stop! (med., mod.); o! alas! (in pain, med.). Cf. § 308.

9, Imitative sounds.

Imitative sounds (anukaraṇa, anukaraṇapada, anukṛiti), *i. e.* sounds used in imitation of the effects of the operations of nature (as the rolling of thunder, agitations of water, pattering of hail-stones, voices of birds, bodily functions, falling, breaking and the like) are very frequent in Kannada and essential parts of the language; in fact there is scarcely any sound in nature that has not been imitated in it. Such sounds are often idiomatical and therefore strange to the ear of foreigners. For the vast number of imitative sounds the Dictionary is to be consulted.

Those mentioned in the Śābdamaṇidarpaṇa and Śābdānuśāsana are ಕವಕವ, the sound of kavakava (a particular sound of the cuckoo); ಖಡಲನೆ with the sound of khalil (in speaking); ಗಹಗಹಂ, the sound of gahagahaṁ (in laughing); ಗಡಗಡ, the sound of gaḷagaḷa (in running water); ಗುಲ್ಲುಳ್, the sound of gulguḷ (e.g. in the clanging of bracelets); ಗುಳುಗುಳು, ಗುಡುಗುಡು, the sound of guḷuguḷu or guḷuguḷu (in the gurgling of water, etc., med., mod.); ಛಟಛಟಂ, the sound of ḥaṭaḥaṭaṁ (in breaking); ಛಬಲನೆ, with the sound of ḥaḷil; ಝುಮ್ಮನೆ, with the sound of jhum (in oozing); ಡಕ್ಕನೆ, with the sound of ḍaṅṅ (in belching, med., mod.); ಢಮನೆ, with the sound of ḍhamm (in banging, mod.); ತಳತಳ, ತಡತಡ, ತದ್ದಿದ, the sound of taḷataḷa or taḷataḷa or taḷtaḷa (in boiling with a briskly bubbling noise, med., mod.); ದುಢುಮ್ಮನೆ, with the sound of duḥhum (in plumping or plunging into water, mod.); ಧಮಮನೆ, with the sound of dhaḷamm (e.g. of a kettle-drum when beaten, med.); ಧುಮ್ಮನೆ, with the sound of dhum (in jumping down suddenly from above, med., mod.); ನೆಬಲನೆ, with the sound of nḇil (in breaking); ನೆಬ್ಬನೆ, with the sound of nḇḷk (in breaking); ಪಠಿಲ್ಲನೆ, with the sound of paṭhill (in banging or slapping, mod.); ಪದಪದನೆ, ಪದ್ದಿದನೆ, with the sound of paḷapaḷa or paḷpaḷa (e.g. in the pattering of hail-stones, mod.); ಭುಗಿಳ್, the sound of bhugil (e.g. in the blazing of flames, med., mod.); ಭೋರ್; the sound of bhôr (e.g. in the running of streams, med., mod.); ಸಿಗ್ಗನೆ, with the sound of sigg (in splitting); ಸುಜ್ಜನೆ, with the sound of surr (e.g. in flowing or showering); ಹಿಕ್ಕನೆ, with the sound of hill (in cracking). Cf. § 309.

Remarks.

1, The Śābdamaṇidarpaṇa expressly calls only ಅರಮೆ, ಅರೆ, ಎ, ಎಲೆ, ಎಲೇ, ಏ, ಒ, ಓ and ಓಹೋ nipātas, to which the Śābdānuśāsana adds ಆ, ಅಃ, ಅಕ್ಕಟಾ, ಅಯ್ಯೋ, ಅರೆ ಉದ್, ಅಲೈ ಅಲೈ, ಅಹೋ, ಆ, ಆಃ, ಉ, ಊ, ಊಃ, ಎಡೆ, ಎಮ, ಎಲಮ, ಕಡು, ಗಡಾ (ಗಡ + ಆ), ಗಳಾ (ಗಳ + ಆ), ಚಿಃ, ಚಿಃ, ನಾಡೆ, ನನ್ನೆ, ನೆಜ್ಜೆ, ಮಗ್ಗೆ, ಮೊನ್ನೆ, ಹೋ, ಹೋ ಹೋ. Nāgavarma's Karpāṭakabhāṣābhūṣhaṇa has the following nipātas:— ಅಂ (used in bhēda and vismaya), ಅಃ, ಅಯ್ಯೋ, ಅಯ್ಯೋ, ಅರಮೆ, ಅರೆ, ಅಲೈ, ಅಹ, ಎ, ಎಲೆ, ಎಲೇ, ಏ, ಓಹೋ.

2, Regarding the formation of adverbs, etc. it may be stated that not unfrequently ಅಗೆ or ಅನೆ appears at their end, e.g. ಕಮ್ಮಗೆ, ನೆಟ್ಟಗೆ, ಬನ್ನಗೆ, ಸುಮ್ಮಗೆ; ಕಮ್ಮನೆ, ನೆಟ್ಟನೆ, ಬನ್ನನೆ, ಸುಮ್ಮನೆ. ಅಗೆ may be the same as ಅಗೆ, 'so that it becomes' (both ಅಗು and ಅಗು appearing as Kannaḍa verbal themes, § 176); ಅನೆ may be another form of ಅಗೆ (§ 176), or belong (especially in anukarapās which not unfrequently are written either with final ಅನೆ or ಎನೆ, e.g. ಛಬಲನೆ or ಛಬಲೆನೆ) to ಅನ್ and ಎನ್, to say, and mean 'so that it says'. Cf. § 275; § 281 note below the text.

3, Some of the adverbs of circumstance and some imitative sounds exhibit consonants with strong aspiration or aspirates (mahāprāṇa, § 29), e.g. ಖಡಲನೆ, ಧಿಲನೆ, ಭೋಂಕನೆ, ಝುಮ್ಮನೆ, ಪಠಿಲ್ಲನೆ, ದುಢುಮ್ಮನೆ (see § 218).

4, There are no prepositions in true Kannaḍa.

VII. Euphonic junction of letters.

213. Euphonic junction of letters (sandhi, samhitā) has not unfrequently been referred to in the preceding paragraphs. It occurs in the ancient, mediæval and modern dialect, especially in poetry. The colloquial dialect and modern prose writings often disregard it. We in the main follow the Śabdamanidarpaṇa in describing it.

Generally speaking it takes place when a consonant with a final vowel (svarayuktavyañjana) is followed by a vowel, *e. g.* ಕೂರ್ತು ಈವಂ becomes ಕೂರ್ತೀವಂ, ಎನ್ನ ಅರಸಂ ಎನ್ನರಸಂ, ಮುನ್ನೆ ಇದ್ದಿವಂ ಮುನ್ನಿದ್ದಿವಂ; and when a consonant without a final vowel (svararāhitavyañjana) is followed by a vowel or consonant, *e. g.* ಜಾಣ್ ಉಣ್ಣು becomes ಜಾಣುಣ್ಣು, ಕುರುಳ್ ಕೊಂಕು ಆಯ್ತು ಕುರುಳ್ಕೊಂಕಾಯ್ತು.

It would, therefore, be wrong to use *e. g.* ಅಸಿಯ ಬದಿ (for ಅಸಿಯೊದಿ), ಮಿಸುಗುವ ಆದಿ (for ಮಿಸುಗುವದಿ), ಪೊನ್ನ ಅನ್ನಕಂ (for ಪೊನ್ನನ್ನಕಂ).

214. According to the place where euphonic junction of letters takes place, it is stated to be of two kinds, *viz.*

a) the junction in the middle of words (padamādhyasandhi), *i. e.* either the junction of a declinable word and a case-termination (nāma-vibhakti), or that of a verbal theme and a personal termination (kriyā-vibhakti), *e. g.* ಮಾತು+ಅಂ becomes ಮಾತಂ, ಮಾತು+ಇಂ ಮಾತಿಂ, ಮಾತು+ಅಂಗಿ ಮಾತಿಂಗಿ, ಮಾತು+ಇನ ಮಾತಿನ, ಮಾತಿನ+ಅತ್ತಣಿ ಮಾತಿನತ್ತಣಿ, ಮಾತಿನ+ಒಳ್ ಮಾತಿನೊಳ್ (see § 122); ನುಡಿದ+ಅಂ becomes ನುಡಿದಂ, ನುಡಿದ+ಅರ್ ನುಡಿದರ್, ನುಡಿದ+ಅಯ್ ನುಡಿದಯ್, ನುಡಿದ+ಇರ್ ನುಡಿದಿರ್, ನುಡಿದ+ಎಂ ನುಡಿದೆಂ, ನುಡಿದ+ಎವು ನುಡಿದೆವು (see § 198, 2);

b) the junction at the end of words (padāntyasandhi), *i. e.* either the junction of a declinable word (nāmapada) and another declinable word, or that of a conjugated verb (kriyāpada) and a declinable word, *e. g.* ಅವನ ಆಕ್ಷನಂ becomes ಅವನಾಕ್ಷನಂ, ಕಾಮನ ಅಣ್ಣಲೆ ಕಾಮನಣ್ಣಲೆ; ನುಡಿದರ್ ಅವರ್ becomes ನುಡಿದರವರ್, ಬೆಸಸಿದೆವು ಒಳ್ವಂ ಬೆಸಸಿದೆವೊಳ್ವಂ.

215. Euphonic junction takes place by elision (lōpa), the insertion of ಯ್ and ವ್, the permutation of consonants (uṭṭākṣharāgama), and the doubling of final consonants.

Sometimes it is optional whether elision happens or ಯ್ and ವ್ are inserted, sometimes euphonic junction itself is optional, sometimes also

euphonic junction is forbidden, sometimes the permutation of consonants and sometimes their doubling are necessary, and sometimes do not take place.

1, Euphonic junction by elision.

a) When the final vowel of a case-termination (vibhaktisvara), either of a Saṃskṛita declinable base (saṃskṛitaprakṛiti) or of a Kannaḍa (or Tadbhava) one (kaṇṇāṭakaprakṛiti), is followed by a vowel, it suffers elision, *e. g.* ಕ್ರಮದೆ ಆಯಿತು becomes ಕ್ರಮದಾಯಿತು, ಇನ್ನಂಗೆ ಐರಾವತಂ ಇನ್ನಂಗೈ ರಾವತಂ, ಗಿರಿಯತ್ತಣಿಸ್ತೆ ಇಲೊದಂ ಗಿರಿಯತ್ತಣಿಸ್ತೆಲೊದಂ, ಗೃಹದಲ್ಲಿ ಇದಂ ಗೃಹದಲ್ಲಿದಂ, ಈಶ್ವರನ ಒಲವು ಈಶ್ವರನೊಲವು; ನೆಲದಿಸ್ತೆ ಉಣ್ಣಂ becomes ನೆಲದಿಸ್ತೆಣ್ಣಂ, ಲೇಸಿಂಗೆ ಒಡೆಯಂ ಲೇಸಿಂಗೊಡೆಯಂ, ಮರದತ್ತಣಿಸ್ತೆ ಇಲೊದಂ ಮರದತ್ತಣಿಸ್ತೆಲೊದಂ, ಚಲದ ಆಣ್ಣಂ ಚಲದಾಣ್ಣಂ, ಪೊಲದಲ್ಲಿ ಇದಂ ಪೊಲದಲ್ಲಿದಂ, ಪೊಲದೆ ಎತ್ತಿಸ್ತಂ ಪೊಲದೆತ್ತಿಸ್ತಂ.

b) The same happens when a case-termination, or a conjugated verb, or the formative ಇಸು (§§ 150. 151, remarks) is suffixed to a Saṃskṛita word ending in the vowel ಅ, *e. g.* ಬುಧ+ಆರ್ becomes ಬುಧರ್, ಉದ್ಧತ+ಆರ್ ಉದ್ಧತರ್; ದೇವ ಎಮ್ಮರ್ ದೇವೆಮ್ಮರ್; ರಾಗ+ಇಸು ರಾಗಿಸು, ಭಂಗ+ಇಸು ಭಂಗಿಸು, ಭಾವ+ಇಸು ಭಾವಿಸು (*cf.* 2, c).

c) Likewise a final ಅ, ಇ, ಎ, or a euphonic ಉ (§§ 96. 98) suffers elision when it is followed by a vowel, *e. g.* ಅರಸ ಆಳ್ becomes ಅರಸಾಳ್, ಅಜ್ಜ ಆನೆ ಅಜ್ಜಾನೆ, ಬಿಯ ಎನ್ನುಂ ಬಿಯೆನ್ನುಂ, ಬಡಬಡ ಆದಂ ಬಡಬಡಾದಂ, ಸಾವನ್ನ ಓಲಗಂ ಸಾವನ್ನೊಲಗಂ, ನೋಡಿದ+ಅಂ ನೋಡಿದಂ, ಮಾಡಿದ+ಅಂ ಮಾಡಿದಂ, ಕೂಡಿದ+ಅಂ ಕೂಡಿದಂ;—ದಾಲೊ ಇಟ್ಟಂ ದಾಲೊಟ್ಟಂ, ಹನ್ನಿ ಇಟ್ಟಂ ಹನ್ನಿಟ್ಟಂ, ಸವಡಿ ಇಟ್ಟಂ ಸವಡಿಟ್ಟಂ (*cf.* 4);—ಸೇನೆ ಇಕ್ಕಿದಂ ಸೇಸಿಕ್ಕಿದಂ, ಮುಡಿಗೆ ಇಕ್ಕಿದಂ ಮುಡಿಗಿಕ್ಕಿದಂ, ಮತ್ತೆ ಎಲ್ಲಂ ಮತ್ತೆಲ್ಲಂ, ಮುನ್ನೆ ಇಲೊವಂ ಮುನ್ನಿಲೊವಂ (*cf.* 2, f. 2);—ಸುತ್ತು ಓಲೆ ಸುತ್ತೋಲೆ, ಹತ್ತು ಎಣ್ಣು ಹತ್ತೆಣ್ಣು, ಲೇಸು ಎಲ್ಲಂ ಲೇಸೆಲ್ಲಂ, ಸೊವಡು ಒನ್ನ ಸೊವಡೊನ್ನ (*cf.* 4). *Cf.* §§ 213. 214.

d) Also when the final vowel is that of a personal termination (§ 198) or of the participial suffixes ಇ, ತು and ದು (§§ 155. 156. 166), elision happens, *e. g.* ಮಾಡಿದೆವು ಒಳ್ಳಂ becomes ಮಾಡಿದೆವೊಳ್ಳಂ; ಕೂಡಿ ಇದಂ ಕೂಡಿದಂ; ಕೂರ್ತು ಈವಂ ಕೂರ್ತೀವಂ, ಪಸಿದು ಉಣ್ಣಂ ಪಸಿದುಣ್ಣಂ.

2, Euphonic junction by the insertion of ಯ್.

a) If the ಆ of the genitive is followed by the ಎ of emphasis, ಯ್ generally comes between (*cf.* 6, g.), *e. g.* ಆತನ+ಎ becomes ಆತನೆಯ್, ಅವಳ+ಎ ಅವಳೆಯ್, ಅದರಿ+ಎ ಅದರಿಯ್, when, as the Śabdānuṣāsaṇa states (sūtra 45), for ತನ್ನೆಯ್, ನಿನ್ನೆಯ್ and ಎನ್ನೆಯ್ ತನ್ನೆಯ್, ನಿನ್ನೆಯ್ and ಎನ್ನೆಯ್ may be put.

b) If the final ಅ of imitative sounds (§ 212, 9) is followed by a vowel, ಯ್ is generally put between, *e. g.* ಪಲಿಪಲಿ ಎನ್ನು becomes ಪಲಿಪಲಿ ಯೆನ್ನು, ಗಲಿಗಲಿ ಎನ್ನು ಗಲಿಗಲಿಯೆನ್ನು (*cf.* 5, d).

c) If to a class of Samskr̥ta and Kannaḍa themes with final ಅ the formative ಇಸು is suffixed (*cf.* 1, b and 3, a), ಯ್ comes between, *e. g.* ಶುದ್ಧ+ಇಸು becomes ಶುದ್ಧಯಿಸು, ತಾರ+ಇಸು ತಾರಯಿಸು, ಪೂರ+ಇಸು ಪೂರಯಿಸು, ಮೇಳ+ಇಸು ಮೇಳಯಿಸು, ತೇರ+ಇಸು ತೇರಯಿಸು, ತೆಲ್ಲ+ಇಸು ತೆಲ್ಲಯಿಸು, ಸೊಗ+ಇಸು ಸೊಗಯಿಸು. *Cf.* § 151, remarks.

d) If the letter ಆ is followed by a vowel, ಯ್ is often inserted (*cf.* 3, b and 6, h), *e. g.* ಆ ಇರ್ದ ಮಾಡ್ತಿ becomes ಆಯಿರ್ದ ಮಾಡ್ತಿ, ಆ ಇರವು ಆಯಿರವು, ಆ ಎಡೆ ಆಯೆಡೆ, ಕಾ+ಅಲ್ ಕಾಯಲ್ (§ 187, 1), ಜ್ಞಾ+ಒಳ್ ಜಾಯೊಳ್.

e) If the letter ಇ of a declinable base is followed by a cases termination beginning with a vowel, ಯ್ always comes between (§ 130), *e. g.* ಬಲಿ+ಅಂ becomes ಬಲಿಯಂ, ಗಿರಿ+ಅತ್ತಣೆನ್ನೆ ಗಿರಿಯತ್ತಣೆನ್ನೆ.

f) If the letter ಇ of a declinable base is followed by a vowel that is not the initial of a case-termination (*cf.* 1, e), or if a verb with final ಇ is followed by a vowel, ಯ್ is generally put between, *e. g.* ಕವಿ ಆರ್ becomes ಕವಿಯಾರ್, ನಿಷ್ಕಾಮಿ ಆವಳ್ ನಿಷ್ಕಾಮಿಯಾವಳ್, ಮುನಿ ಈತಂ ಮುನಿಯಿಂತಂ, ನದಿ ಎಲ್ಲಂ ನದಿಯೆಲ್ಲಂ, ದಧಿ ಇಲ್ಲದುಣಿಸು ದಧಿಯಿಲ್ಲದುಣಿಸು, ಕುಡ್ಲಿ ಇದು ಕುಡ್ಲಿಯಿದು, ಜತಿ ಇತ್ತಂ ಜತಿಯಿತ್ತಂ; ನುಡಿ ಎನ್ನು ನುಡಿಯೆನ್ನು, ಅಘ್ಲಿ+ಅಲ್ ಅಘ್ಲಿಯಲ್ (§ 187, 1).

g) If the letter ಈ is followed by a vowel, ಯ್ is mostly inserted (*cf.* 3, e), *e. g.* ಶ್ರೀ ಎಡೆ becomes ಶ್ರೀಯೆಡೆ, ಶ್ರೀ+ಅಂ ಶ್ರೀಯಂ, ಸ್ತ್ರೀ+ಅಂ ಸ್ತ್ರೀಯಂ (§ 130), ಸ್ತ್ರೀ ಎನ್ನು ಸ್ತ್ರೀಯೆನ್ನು; ವಾ+ಇಸು ವಾಯಿಸು (§ 151, a, 5), ಈ+ಅಲ್ ಕಾಯಲ್ (§ 187, 1).

h) If the letter ಏ of a declinable base is followed by a case-termination beginning with a vowel, ಯ್ is always put between (§ 130), *e. g.* ತೊಱ್ತಿ+ಅಂ becomes ತೊಱ್ತಿಯಂ, ಕೆಱ್ತಿ+ಅಲ್ ಕೆಱ್ತಿಯಲ್.

i) If the letter ಏ of a declinable base is followed by a vowel that is not the initial of a case-termination (*cf.* 1, e), or if a verb with final ಏ is followed by a vowel, ಯ್ is mostly put between, *e. g.* ಪಡೆ ಇದು ಪಡೆಯಿದು, ಆಸೆ ಒಡ್ಡು ಆಸೆಯೊಡ್ಡು, ಕದುರೆ ಅಕ್ಕುಂ ಕುದುರೆಯಕ್ಕುಂ, ಪಸೆ ಇದಂ ಪಸೆಯಿದಂ; ನಡೆ ಎನ್ನು ನಡೆಯೆನ್ನು, ಮಱ್ತಿ+ಅಲ್ ಮಱ್ತಿಯಲ್ (§ 187, 1).

k) If the letter ಏ is followed by a vowel, ಯ್ comes between, *e. g.* ತೇ+ಇಸು becomes ತೇಯಿಸು, ಮೇ+ಇಸು ಮೇಯಿಸು (§ 151 a, 5), ಎ ಎನ್ನು ಎಯೆನ್ನು, ಉಫೇ ಎನ್ನು ಉಫೇಯೆನ್ನು, ತೇ+ಅಲ್ ತೇಯಲ್ (§ 187, 1).

l) If the letter ಏ is followed by a vowel, ಯ್ is inserted, *e. g.* ರೈ ಒದವಿತ್ತು becomes ರೈಯೊದವಿತ್ತು, ದೈ ಎನ್ನಂ ದೈಯೆನ್ನಂ, ಭೈ ಎಮ್ಮಿನಂ ಭೈಯೆಮ್ಮಿನಂ.

m) If the letter ಓ is followed by a vowel, ಯ್ is often put between (*cf.* 3, *g*; 6, *a-d*), *e. g.* ನೋ+ಇಸು becomes ನೋಯಿಸು (§ 151, *a*, 5), ತೋ+ಆಲ್ ತೋಯಲ್ (§ 187, 1), ಭೋ ಎನ್ನ ಭೋಯೆನ್ನ, ಅವಿಧೋ ಎನಲ್ ಅವಿಧೋ ಯೆನಲ್.

3, Euphonic junction by the insertion of ವ್.

a) If to the class of Samskrita and Kannada themes with final ಆ mentioned under 2, *c*, the formative ಇಸು is suffixed, ವ್ comes frequently between, *e. g.* ತಾರವಿಸು, ಪೂರವಿಸು, ಬಿನ್ನವಿಸು, ಮೇಳವಿಸು, ಹಾರವಿಸು. See § 151, remarks.

b) If ಆ is followed by a vowel, ವ್ does not unfrequently come between (*cf.* 2, *d*; 6, *h*), *e. g.* ಆ ಉದಕಂ becomes ಆವುದಕಂ, ಆ ಊಟಂ ಆವೂಟಂ, ಆ ಊರ್ ಆವೂರ್, ಆ ಒಲೆ ಆವೊಲೆ, ಆ ಓಲೆ ಆವೊಲೆ.

c) If ಈ, which stands for ಇದು and ಇವು, is followed by a vowel, ವ್ comes between (*cf.* 2, *g*), *e. g.* ಈ ಉದ್ಯಾನಂ becomes ಈವುದ್ಯಾನಂ, ಈ ಇದು ಗ್ರಂಥಂ ಈವಿದು ಗ್ರಂಥಂ, ಈ ಇವು ಗ್ರಂಥಂಗಳ್ ಈವಿವು ಗ್ರಂಥಂಗಳ್, in which case the ಈ may be shortened, *e. g.* ಈ ಇದು may become ಇವಿದು.

d) If a radical ಉ (see § 97. 128) or radically used ಉ is followed by a vowel, ವ್ always comes between, *e. g.* ಪಟು ವಕವಾಕ್ಯಂ becomes ಪಟುವಕವಾಕ್ಯಂ, ವಿಧು ಇದು ವಿಧುವಿದು, ವಿಧು ಇಲ್ಲದ ವಿಧುವಿಲ್ಲದ, ನೆಗಟ್ಟಿನಾ ವಿಧು ಇಳಿ ಯೊಳ್ ನೆಗಟ್ಟಿನಾ ವಿಧುವಿಳಿಯೊಳ್, ಸುರಸಿನ್ನಂ+ಎ ಸುರಸಿನ್ನವೆ, ಗುರು+ಇನ ಗುರುವಿನ, ಮನು+ಇನ ಮನುವಿನ, ಕುಡು ಇಲ್ಲ ಕುಡುವಿಲ್ಲ, ಮಡು ಇದು ಮಡುವಿದು, ಮಡು+ಇಂ ಮಡುವಿಂ; ಕುಡು+ಉದು ಕುಡುವುದು.

e) If ಊ is followed by a vowel, ವ್ is always inserted, *e. g.* ಭ್ರೂ ಇದು becomes ಭ್ರೂವಿದು, ಪೂ+ಇನ ಪೂವಿನ (§ 129).

f) If ಋ and ೠ are followed by a vowel, ವ್ is always put between, *e. g.* ಕರ್ತೃ ಆದಂ becomes ಕರ್ತೃವಾದಂ, ಹೋತೃ+ಎ ಹೋತೃವೆ, ಪಿತೃ+ಇಂ ಪಿತೃವಿಂ (§ 129); ಪೂ ಎನ್ನಂ ಪೂವೆನ್ನಂ, ಪೂ ಇತ್ತಂ ಪೂವಿತ್ತಂ, ಪೂ+ಇನ ಪೂವಿನ (§ 129).

g) If the final ಓ of a declinable base is followed by a vowel, ವ್ always comes between, *e. g.* ಗೋ+ಅಂ becomes ಗೋವಂ, ಗೋ+ಇನ ಗೋವಿನ, ಗೋ+ಇನ್ನಂ ಗೋವಿನ್ನಂ (§ 129).

h) If ಔ is followed by a vowel, ವ್ always comes between, *e. g.* ನೌ+ಅಂ becomes ನೌವಂ, ಗ್ಲೌ+ಅಂ ಗ್ಲೌವಂ, ಗ್ಲೌ+ಇನ ಗ್ಲೌವಿನ (§ 129).

4, Cases wherein euphonic elision is optional.

If Kannada words end in (ಇ), ಎ, or a euphonically used ಉ, elision is sometimes optional (*cf.* 1, *c*), *i. e.* in its stead ಯ್ or ವ್ may be inserted, *e. g.* ಒತ್ತೆ ಇಟ್ಟಂ may become ಒತ್ತಿಟ್ಟಂ or ಒತ್ತೆಯಿಟ್ಟಂ, ತಗವೆ ಅಪ್ಪೊಡೆ ತಗವಪ್ಪೊಡೆ or ತಗವೆಯಪ್ಪೊಡೆ, ಮಾತು ಎಲ್ಲಂ ಮಾತೆಲ್ಲಂ or ಮಾತುವೆಲ್ಲಂ, ಸೊವಡು ಒನ್ನ ಸೊವಡೊನ್ನ or ಸೊವಡುವೊನ್ನ (*cf.* § 97 and remark thereon), (ಅದು+ಎ) ಅದುವೆ or ಅದೆ, (ಇದು+ಎ) ಇದುವೆ or ಇದೆ, (ಅದು+ಎನ್ನು) ಅದುವೆನ್ನು or ಅದೆನ್ನು.

5, Cases in which euphonic junction itself is optional.

a) If ಅಲ್ is added to ಕರೆ (§ 187, 1) and ಅದೆ to ಇರ್ (§ 170), euphonic junction is optional, *viz.* ಕರೆ ಅಲ್ or ಕರೆಯಲ್, ಇರ್ ಅದೆ or ಇರದೆ.

b) At the end of a half (kanda) verse (padyārdha) euphonic junction is optional, *e. g.*

either

ಅಲ್ಲಿ ಯಿದುಣ್ಣೆವ್ವರ್ಥದೊ

ಅಲ್ಲಿಯುಮುಳ್ಳೊಡೆಯವನ ಶಬ್ದಮುಮಕ್ಕುಂ |

ಎಲ್ಲನ್ನದೊಳಂ ಪೋಲಿಸು

ವಲ್ಲ ಗುಣಾಧಿಕರೊಳನೆ ಪೋಲೆನಕ್ಕುಂ || in the sense 'there is this'

there occur everywhere the words ಉಳ್ಳ, ಒಡೆಯ, ವನ, (§ 243, B, 20. 23. 36); where comparison in any way takes place among excellent persons, ಅನೆ, ಪೋಲ್ are used;

or

ಬನದೊಳಗೆ ಪೋಗಿ ಪೊಸ ಪೂ

ವನ ಗೊಂಚಲನಕ್ಕು ನಿನಗೆ ತನ್ನವ್ವೆಂ ನೀ |

ನಿನತೊನ್ನ ಬೇಗದಿಂ ನಿ

ನ್ನಿನಯನ ಪಡ್ಕೆಯೊಳರೆನ್ನು ಸಖಿ ತೊಲಗುವುದುಂ || when the female

friend said "Sister, I will go into the garden and bring thee a bunch of nice flowers; (go) thou a little quick (and) remain in the dormitory of thy beloved one", and went away.

c) In a quotation from Samskrita (vākyavēṣṭana) euphonic junction is optional, *e. g.*

either

ಕಃ ಕೇನಾರ್ಥಿ ಕೋ ದರಿದ್ರಃ ಎನಿತುಮನಿತುಮಂ ಧರ್ಮಜಂ ಸೂಪಗೊಟ್ಟಂ,

or

ಕಃ ಕೇನಾರ್ಥಿ ಕೋ ದರಿದ್ರಃ ಎನಿತುಮನಿತುಮಂ ಧರ್ಮಜಂ ಸೂಪಗೊಟ್ಟ, "who? why a petitioner? who? a poor man": how much soever, Dharmaja gave (it) all away;

either

ವರ್ಣಾನಾಂ ಬ್ರಾಹ್ಮಣೋ ಗುರು ಎಮ್ಮ ವಚನಂ,

or

ವರ್ಣಾನಾಂ ಬ್ರಾಹ್ಮಣೋ ಗುರುಃ ಎಮ್ಮ ವಚನಂ.

d) If a Kannaḍa imitative sound (§ 212, 9) is followed by a vowel, euphonic junction is occasionally optional (*cf.* 2, b), *e. g.*

either

ಕವಕ್ಕವ ಎಲೆ ಎಲೆ ಉ ಉ ಪುಗಲ್ ಪುಗಲ್ ಎನ್ನೊಟ್ಟ ತ ಉಳ್ಳ ಕೋಗಿಲೆಯುಂ;

or

ಭಟಭಟವ್ವು, ಭಮವ್ವು, ಭಮ್ಮವ್ವು.

But if the imitative sound is from Saṁskṛita, it has always to retain its original form, *e. g.* ಧಗಧಗ never becomes ಧಗಧಗಮ್ before a vowel.

e) If ಋ is preceded by a *sonnē* or a vowel, euphonic junction is optional, *e. g.*

either

ಎಸೆಗುಂ ಋಜ್ಜುಗತಂ, ಕಣ್ಣೊಳಿಸುಗುಮಳವಟ್ಟರ್ ಋಜ್ಜುಗತಂ; ಆಯನದ ಋತು; ಸ್ತ್ರೀ ಋತುಮತಿ; ಕ್ರತು ಋತ್ತಿಜಗ್;

or

ಸರಸಮೃಜುವೀರನನ್ನ ತರುಣಿಯನೊಸದಿತ್ತಂ.

6, Cases in which euphonic junction is forbidden.

a) If the nipātas ending in ಎ, ಏ, ಒ and ಓ (§ 212, remark 1) are followed by a vowel, they do not form junction with it, *e. g.* ಅರಮೆ ಅರಲ್ಪ ಬಯಲ್ಪವರೆಗಳ್; ಅರೆ ಎಡೆ ಹಸ್ತಿಶಿಕ್ಷಣವಿಚಕ್ಷಣರ್; ಅರೆ ಎಡೆಯೊಳ್; ಎಲೆ ಅಭಿಮನ್ಯು!; ಎಲೇ ಇದಲ್ಲೆ ತುಹಿನಕ್ಕೋಣೀಧ್ವದುತ್ತುಂಗಸಾನುಗಳ್? ಓಹೋ (or ಓಹೋ) ಇರಲಿಂ ಪೆರಿಯ ಮಹಾಹತ್ಯಂ! *Cf.* remark 1.

b) If the vowels ಎ, ಏ, ಒ and ಓ are used as nipātas, ಎ, ಏ expressing emphasis (*avadhāraṇa*) or doubt (*viśāṅkē*, or also simple question) and ಒ, ಓ, doubt, and are followed by a vowel, there is no euphonic junction, *e. g.* ಇನ್ನನಾತನೆ ಗುಣೋನ್ನತನಾತನೆ ಅಮೃಜೋದರಂ!;

ನುಡಿದನೆ ಕಾವುದನೇ ಎದೆ

ಗಿಡದಿರ್ ಜವನಿಟ್ಟುರಕ್ಕೆ ನಿನಗೀವುದನೇ |

ನುಡಿದನೆ ಅದು ಕಯ್ಯದು ಮೇಣ್

ನುಡಿದುದು ತಪ್ಪುಗುಮೆ ಗಂಗಳೊಡಾಮಣಿಯಾ || did he say he would certainly protect? Let not thy courage fail on account of Yama's gruffness! Did he say he would certainly give? That seems to be scarcely possible. But will what he said fail to occur, o best of the Gaṅgas?; ಈತನೇ ಈವಂ; ಕೂರ್ಪನೇ ಆಪ್ತಂ; ಪೊರವನೇ ಆಳ್ವಂ;—ಇನಿಯನೆ ಬೆಲ್ಲದಿನ್ನಿ ನಿಯನೀವನೆ ಆ ಪಿರಿದೀವನಿತ್ತುದಂ ನೆನೆವನೆ ಚೀ ಅದಂ ನೆನೆಯಂ; ಗುರುವಿಲ್ಲ ಕರ್ಣನಿಲ್ಲ ಗುರುವಿನ ಮಗನಿಲ್ಲ ಎನ್ನಿರೆ ಎನ್ನಿನಿಯಂ ಕವಿರಾಜಕುಂಜರಂ; ಅಕ್ಕಮೇ ಆಗದು;—ಆನೆಯೊ ಅದ್ರಿಯೋ? ರಜ್ಜುಪೋ ಅಹಿಯೋ?; ನಿಜಮನಃಪ್ರಿಯನಪ್ಪಿದನೋ ಆಗಲ್ವನೋ?

c) If ಓ is used in approval (mēṛṇu) or abuse (ākshēpa) and followed by a vowel, there is no euphonic junction, *e. g.* ಎನ್ನೆನ್ನೋ ಅಃ ಕಬ್ಬುಮೊಳ್ಳಿ ತ್ತಾಯಿತು! ಏನೇನೋ ಓದಿನ ಸರಿ ಲೇಸು!;—ಎಡದೊಡನೋ ಅವನ ನೊಸಲಕ್ಕರವಂ ತೊಡೆ ದುದಕ್ಕುಂ; ಮುತ್ತಿದನೋ ಇನ್ನೆ ಕೋಣ್ಣೆ ಧೂಳಿಪಟಂ.

d) If ಅಯ್ಯೋ and ಅಕ್ಕಟಾ express 'sorrow, grief' (khēda) and are followed by a vowel, there is no euphonic junction, *e. g.* ಅಯ್ಯೋ ಅಕ್ಕಟಾ ಇನ್ನಂಗೆ ಕೊಡಾಯಿತೆ?

e) If ಎಮ (§ 212, s) is used in the sense of 'certainly, well' (aṅgikāra; *cf.* another ಎಮ in 137, a, plural) and followed by a vowel, no euphonic junction takes place, *e. g.* ನಿಮಗಕ್ಕೆಮ ಅಬ್ಬಗರ್ಭನಾಯುಂ ಶ್ರೀಯುಂ!; ನಿಂಗಮಕ್ಕೆಮ ಅಂಜೆಂ!

f) If ಆ is used in the sense of 'indeed' (gāḍa; § 212, 4. 6) and followed by a vowel, there is no euphonic junction, *e. g.* ಪಾಲಾ ಅಮದಾ ಇನಿದು ಗಡಾ!; ಆನಾ ಇರ್ಮಡಿಯಾ ಎರಬ್ಬಿದುರೆಯಾ ಇವರ್ಗೆರಲ್ಪಿಯ್ಯವಾ!

g) If the ಅ of the genitive or its lengthened form ಆ is followed by the vowel of a nipāta, the Śābdānuśāsana says (sūtra 45), there is exceptionally no euphonic junction (*cf.* 2, a), *e. g.* ಆತನ ಎ ತೋರದೊಡೆಗಳ್; ಕನ್ನುವ ಆ ಕಬ್ಬುವಿಲ್ಲನೀತಂ ಮುರಿದುಂ; ಎನ್ನಾ ಲುಃ ಪಾಪಫಲಂ.

h) If ಆ is followed by ಅ and ಆ, there is not unfrequently no euphonic junction (*cf.* 2, d; 3, b), and if followed by ಏ and ಔ, there is always none, the Śābdānuśāsana says (sūtra 43), *e. g.* ಆ ಅರಸಂ, ಆ ಅಂಜೆ, ಮೃದನಾ ಅರ್ಧೇನ್ದು, ಸತಿಯಾ ಆಯಲ್ಲಕಂ;—ಆ ಐಶ್ವರ್ಯಂ, ಆ ಐಲವಿಲಂ, ಆ ಔನ್ನತ್ಯಂ, ಆ ಔಘಂ.

i) If ಪೊದಿ, ಒಳ, ಪೊಸ, ಪರಿ and ಎಳ are followed by a vowel, there is no euphonic junction, *e. g.* ಪೊದಿ ಆದಿ, ಒಳ ಅಟ್ಟಂ, ಪೊಸ ಅದಿಕೆ, ಪರಿ ಅಲಗು, ಎಳ ಅಂಜೆ. *Cf.* § 246, b; § 247, d, 5.

k) If a protracted vowel (pluta, § 20) is followed by a vowel, no euphonic junction takes place, *e. g.* ಕು ಕೂ ಕೋ ಎನ್ನು, ಕೋರೊ ಕೂಗಿತ್ತಾ ಗಳ್; ಹಾ ರಾಮಾ ಎನ್ನು, ನೀತೆ ಬಾಯಲೊದ್ದಿತ್ತೆ; ಎಲೇ ಅಣ್ಣಾ, ಇತ್ತ ಬಾ!; ಅಕ್ಕಾ ಇಲ್ಲಿ ಬಾ!

Remarks.

1, With regard to 6, a and b it is to be observed that when the ಎ of emphasis loses its exact meaning, *e. g.* in ಅಲ್ಲದೆ (§§ 170. 171), or when the nipāta ಅರೆ (§ 212, 4; 212, remark 1) gets the meaning of 'half a thing', there is euphonic junction, *e. g.* ಮಾಮರನಲ್ಲದೆ ಇಲ್ಲ becomes ಮಾಮರನಲ್ಲದಿಲ್ಲ, ತನಗಿವುನ ಮಲ್ಲಿಗೆ ಯಲ್ಲದೆ ಇಲ್ಲ ತನಗಿವುನ ಮಲ್ಲಿಗೆಯಲ್ಲದಿಲ್ಲ (see § 338 under ಅಲ್ಲದೆ); — ಕುರುಸತಿಯಂ ವೆಷ್ಟು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ.

2, If two réphas come together or in any other way cacophony (śrutikashṭa) happens, it is wrong to form sandhi, *e.g.* ಬನ್ನರಾಢಮರ್; ಢೇವರ್ ಕ್ಕೆ ಸುಗೇ; — ವಿದ್ವಿಟ್ಟುಯರ್.

3, If a bad notion (dushpratīti) is likely to be produced, sandhi is to be avoided, as *e.g.* ಪೂಜವಕೆಯನ್ನರವೇಬನೇ; (does he not tell to bring a bodice with flowers?) may be read ಪೂಜವ ಕೇ ಅನ್ನರವೇಬನೇ; ಪೂಸ ತುಲ್ಲಾರಂ ಪೂಸ ತುಲ್ಲ ಆರಂ; ಮುಚ್ಚು ತುಣ್ಣ ಮುಚ್ಚು ತುಣ್ಣ. (*Cf.* § 241.)

7, Euphonic junction of consonants: their permutation in the formation of compounds (samāsa, see §§ 244. 246. 247. 248. 249. 251. 252) and in their doubling when final.

a) As a general rule it may be stated that the hard letters ಕ, ತ, ಪ become the soft ones ಗ, ದ, ಬ (see § 28), *e.g.* ಪರಿ ಕನ್ನಡಂ becomes ಪರಿಗನ್ನಡಂ, ಗಲಿತಿ ಕೂಸು ಗಲಿತಿಗೂಸು, ಪಣೆ ಕಟ್ಟು ಪಣೆಗಟ್ಟು, ಆರಿ ಕುಲಿ ಆರಿಗುಲಿ, ಮಿಾನ್ ಕುಲಿ ಮಿಾನುಗುಲಿ; ಕಣ್ ತೆಲಿತಿ ಕಣ್ಣೆಲಿತಿ, ಮೇಲ್ ತುಡುಗೆ ಮೇಲ್ಪುಡುಗೆ, ಉಡಿ ತೊವಲ್ ಉಡಿದೊವಲ್, ನಿಲಿ ತಲೆ ನಿಲಿದಲೆ, ಬಳೆ ತುಡು ಬಳೆದುಡು; ಕಣ್ ಪನಿ ಕಣ್ಣನಿ, ತಣ್ ಪುಲಿಲ್ ತಣ್ಣುಲಿಲ್, ಕಣ್ ಪೊಲಂ ಕಣ್ಣೊಲಂ; ಬೆಳರ್ ಕೆಮ್ಮು ಬೆಳರ್ಗೆಮ್ಮು; ಅಲರ್ ತೋರಣಂ ಅಲದೋರಣಂ; ಮುಗುಳ್ ಕಾಯ್ ಮುಗುಳ್ಳಾಯ್; ಅಮಳ್ ತೊಂಗಲ್ ಅಮಳ್ಕೊಂಗಲ್; ಎತ್ತುಂ ಕೋಲ್ ಎತ್ತುಂಗೋಲ್; ತೂಗುಂ ತೊಟ್ಟಲ್ ತೂಗುನ್ನೊಟ್ಟಲ್; ಆಡುಂ ಪೊಲಂ ಆಡುನ್ಪೊಲಂ; ಸಿಡಿಯುಂ ತಲೆ ಸಿಡಿಯುನ್ದಲೆ. See § 243, B, 26.

Exceptions are *e.g.* ತಲೆಕಟ್ಟು, ಬೆಸೆಕೋಲ್, ಒಳಕೆಯ್, ವದುಪನ್ನಿ, ಬಿಣ್ಣೆಲಿತಿ.

Further specific exceptions are that after ಒರ್ (ಒಫ), one, and ಇರ್ (ಇಫ), two, after a répha (ಠ) that is a substitute (ādeśa) of ಲ್, and after ಾ ಲ್ that is a substitute of ಡ್ or ಳ್, the letters ಕ, ತ, ಪ retain their shape, *e.g.* ಒರ್ಕೆಯ್ಪು, ಒರ್ತುತ್ತು, ಒರ್ಪಿಡಿ; ಇರ್ಕೋಡಿ, ಇರ್ತಲೆ; ಮಾರ್ಕೊರಲ್ ಮಾರ್ಕಟ್ಟೆ, ಮಾರ್ತಲೆ, ಬೇರ್ಪಡು, ಎರ್ಪೆಲಿ; ಎರಲಿಕ್ಕುದುರೆ, ಕಾಲ್ಪಿಚ್ಚು, ಕೋಲ್ಪಿಟ್ಟು, ನಾಲ್ಪಿಡುಗುಣಿ, ನಾಲ್ಪಿಗರಣಂ, ನಾಲ್ಪಿರಂ; ಕಿಲಿಕ್ಕಿಡೆ, ಕಿಲಿಕ್ಕಿಲಿತಿ (see under letter ಲ). *Cf.* § 234.

ಚ and ಟ always remain as they are, *e.g.* ಕಡುಚಾಗಿ, ಕಣ್ಣಲ್ಲಂ, ಚಿಕ್ಕಚೋರಿ ಬೆಗಂ; ಕಡುಟಕ್ಕು, ಪೊಸಟೊಪ್ಪಿಗೆ, ಕಳ್ಳಟಪ್ಪಣಂ.

b) After vowels and radical consonants (sahajavyañjana) ಪ, ಬ and ಮ are generally changed into ವ, *e.g.* ಎಳ ಪೆಲಿತಿ becomes ಎಳವೆಲಿತಿ, ಬೆಳೆ ಪೊಲಂ ಬೆಳೆವೊಲಂ, ಕಡು ಬೆಳ್ಳು ಕಡುವೆಳ್ಳು, ಮರ ಮಣಿ ಮರವಣಿ, ಪಲ ಪಣ್ ಪಲವಣ್; ನೀರ್ ಪೊನಲ್ ನೀರ್ವೊನಲ್, ಬಾರಿ ಪೆಣಂ ಬಾರಿವೆಣಂ; ಮೆಯ್ ಬಸಂ ಮೆಯ್ವಸಂ, ಗೇಣ್ ಬಾಯ್ ಗೇಣ್ವಾಯ್, ಆಳ್ ಬಲೈ ಆಳ್ವಲೈ, ತೋಳ್ ಬಲೈ ತೋಲ್ವಲೈ, ಬೇರ್ ಬೆರಸು ಬೇರ್ವೆರಸು; ಮೇಲ್ ಮಾತು ಮೆಲ್ವತು; ಪೊಗರ್ ಬಟ್ಟಿ ಪೊಗರ್ವಟ್ಟಿ; ಎಸಳ್ ಬಲಿ ಎಸಳ್ವಲಿ (*Cf.* ಮೂವತ್ತು, ಅಲಿವತ್ತು, etc. see § 278, 1, ಮೂವಡಿ, etc. in § 280).

This rule holds good also in sentences (vākya, *i. e.* cases of nouns or the infinitive of verbs to which a relative participle or a conjugated verb is suffixed), *e. g.* ತಮರೂರ್ಗಪೋಪ (- ಪೋಪ) ಕುಲಜಾಂಗನೆಯರ್; ದಿವದಿಂ ಕೆಲಸಕ್ಕೆ ವರ್ಪ (- ಬರ್ಪ) ದೇವಾಂಗನೆಯರ್; ಬೆಗೆವನ್ನಂ (- ಬನ್ನಂ); ನೆಲೆಗೆವನ್ನಂ (- ಬನ್ನಂ); ತರ ವೇಲ್ದಿಂ (- ವೇಲ್ದಿಂ).

Exceptions are *e. g.* ಕೆಯ್ಪಿಲಿ, ಪೂಪುಣಮ್ಮ, ಪಲ್ಲುಲಿ; ಕಣ್ಣೇಟಂ, ಸುಡುಬಾಡು; ಬಾಳ್ವೊನೆ, ಪಾಲ್ವಿನೆ, ಕತ್ತರಿಮಿಗಂ, ಬಿಡುಮುಡಿ, ಬೆಳ್ಳುಗಿಲ್.

Further specific exceptions are that after ಇರ್, two, the substitute of ಎರಡು, and after ಕಿಲ್, the substitute of ಕೆಳಗು, the letters ಪ, ಬ and ಮ remain unchanged, *e. g.* ಇರ್ಬಾರ್; ಇರ್ಮಡಿ; ಕಿಲ್ಪಿಡೆ (see sub letter a).

c) After final consonants the letter ಸ generally becomes ಚ and ಜ, and when the numeral ಸಾಸಿರಂ is concerned, ಛ, *e. g.* ನುಣ್ ಸರಂ becomes ನುಣ್ಚರಂ, ಇನ್ ಸರಂ ಇಂಚರಂ; ಪೊನ್ ಸುರಿಗೆ ಪೊಂಜುರಿಗೆ, ಮುನ್ ಸೂರ್ ಮುಂಜೂರ್, ಮುನ್ ಸೆರಿಂಗು ಮುಂಜೆರಿಂಗು, ತಣ್ ಸೊಡರ್ ತಂಜೊಡರ್; ಇರ್ ಸಾಸಿರಂ ಇರ್ಚಾಸಿರಂ (§ 278, 1), ನೂಲಿ ಸಾಸಿರಂ ನೂರ್ಚಾಸಿರಂ (§ 278, 1), ಪದಿನೆಣ್ ಸಾಸಿರಂ ಪದಿನೆಣ್ಚಾಸಿರಂ (see § 218); further remark ಕಟ್ಟುಂ+ ಸುರಿಗೆ ಕಟ್ಟುಂಜುರಿಗೆ, ತೂಗುಂ+ ಸೊಡರ್ ತೂಗುಂಜೊಡರ್.

Exceptions are ಕಣ್ಣೋಲಂ, ಬೆಳ್ಳರಿ, ಕಲ್ಲವಿ.

Further specific exceptions are that after ಯ್ and ಲ್ the letter ಸ retains its shape, *e. g.* ಬಾಯ್ಲವಿ, ಮೆಯ್ಲಬಗು, ಕೆಯ್ಲರಿಗೆ; ಬಲ್ಲೋನೆ, ಕಲ್ಲೆಲಿ, ಮೆಲ್ಲರಂ.

Another rule is that ಸ after a short vowel sometimes becomes double ಚ (*i. e.* ಚ್ಚ) or ಜ, *e. g.* ಮು ಸೆರೆ becomes ಮುಚ್ಚೆರೆ, ಮು ಸಾಲ್ ಮುಚ್ಚಾಲ್, ಮು ಸವಡಿ ಮುಚ್ಚವಡಿ, ಮು ಸೋಟು ಮುಚ್ಚೋಟು; ತುಡು ಸೊಡರ್ ತುಡುಜೊಡರ್. Cf. ಮುಚ್ಚಾಸಿರ in § 278, 1.

d) When the vowel of monosyllabic declinable bases ending in ನ್, ಣ್, ಲ್, ಯ್ and ಳ್ is short, and such bases are followed by a vowel, their final consonant is doubled, *e. g.* ಬಿಡುಮುಡಿ ಬೆನ್ ಆಪ್ಪಳಿನೆ becomes ಬಿಡು ಮುಡಿ ಬೆನ್ನಪ್ಪಳಿನೆ, ಪೊನ್+ಇಂ ಪೊನ್ನಿಂ, ಪೊನ್+ಉಳ್ಳವನೆ ಪೊನ್ನಳ್ಳವನೆ, ಪನ್+ಬನ್ನ ಪನ್ನೊನ್ನ; ಕಣ್+ಅಂ ಕಣ್ಣಂ, ಪಣ್+ಅಂ ಪಣ್ಣಂ, ಪಣ್+ಅಂ ಪಣ್ಣಂ, ಪುಣ್+ವಿಂ ಪುಣ್ಣೇಂ; ಕಲ್+ಅ ಕಲ್ಲ, ಕಲ್+ಎಲ್ಲಂ ಕಲ್ಲೆಲ್ಲಂ, ಪುಲ್+ಉಂ ಪುಲ್ಲಂ, ನೆಲ್+ಉಂ ನೆಲ್ಲಂ; ಮೆಯ್+ಅಂ ಮೆಯ್ಯಂ, ಕೆಯ್+ಅಂ ಕೆಯ್ಯಂ; ಮುಳ್+ಅಂ ಮುಳ್ಳಂ, ಕಳ್+ಅಂ ಕಳ್ಳಂ; ಕಳ್ಳಾಟಂ, ಒಳ್+ಅಳ್ ಒಳ್ಳಾಳ್, ಎಳ್+ಅಂ ಎಳ್ಳಂ. (Cf. §§ 120, a; 247, d, 11.)

But if their vowel is long, that doubling does not take place, *e. g.* ಮಿಣಾಸಾಗಿಯುಮೆಸದಿಯಾಗಿಯುಮೇನಾಗಿಯು ತಾನೆಲ್ಲಂ, ಬಾನುದ್ದಂ, ವಿನಾಯ್ತು;

ಜಾಣಂ, ನಾಣಂ, ಏಣುಣ್ಣು; ಕೀಲಂ, ಕೇಲಂ, ಕೋಲಂ, ನೂಲಂ; ತಾಯೋರ್ವಳ್, ಬಾಯಾ
ವರ್ಳ್; ಆಳೋಳಿ, ತೋಳಾಟಂ, ಬಾಳೊಪ್ಪಂ; nor if the declinable base is
polysyllabic (anékākshara), *e. g.* ಸರಣಾರ್, ಪರಲಿಲ್ಲಂ, ತೊದಳುಣ್ಣೆ, ಪವಣಿಲ್ಲ;
nor if the final consonant of a monosyllabic avyaya having a short
vowel meets with a vowel, *e. g.* ಕಲಿ ದಲಿವಂ (see § 212, 4).

e) When to monosyllabic verbal themes with a short vowel ending in
ನ್, ಣ್, ಲ್ and ಳ್ the formatives ಅಲ್, ಅಲೊಡಂ (ಅಲ್ + ಒಡಂ) and ಎ are
suffixed (*cf.* § 187, 1 and 4), there is no doubling, *e. g.* ತಿನಲ್ಪೊನ್ನಂ, ಉಣ
ಲ್ಪನ್ನಂ, ಮೆಲಲ್ಪೊದಂ, ಕೊಲಲ್ಪಗಿದಂ, ಕೊಳಲ್ಪದ್ವಂ, ಕಳಲ್ಪೊಡಿದಂ; ಉಣಲೊಡಂ,
ಕಳಲೊಡಂ; ಎನೆ, ಕೊಲೆ, ಉಣೆ; when such verbal themes end in ಯ್, the
doubling is optional, *e. g.* ಪೊಯಲುಂ (ಪೊಯ್ + ಅಲ್ + ಉಂ) or ಪೊಯ್ಕಲುಂ,
ಕೊಯಲುಂ or ಕೊಯ್ಕಲುಂ, ಗೆಯಲುಂ or ಗೆಯ್ಕಲುಂ; — the verbal themes
ಉಯ್, ನೆಯ್, ಸುಯ್ and ಬಯ್, however, always double their final conso-
nant, *e. g.* ಉಯ್ಕಲುಂ, ನೆಯ್ಕಲುಂ.

ಆರಯ್, which has a long initial and is dissyllabic, may or may not
double the final consonant before ಅಲ್, ಅಲೊಡಂ, ಎ, and before a personal
termination, *e. g.* ಆರಯಲುಂ or ಆರಯ್ಕಲುಂ; ಆರಯೆ or ಆರಯ್ಕೆ; ಆರಯಿಂ or
ಆರಯ್ಕಿಂ.

f) In the negative form of the verb, either the conjugation (§ 209)
or the participle (§ 170), monosyllabic themes with a short vowel ending
in ನ್, ಣ್, ಲ್, ಯ್ and ಳ್ always double their final, *e. g.* ಎನ್ನಂ, ಎನ್ನರ್;
ಉಣ್ಣಂ, ಉಣ್ಣರ್; ಉಯ್ಯಂ, ಉಯ್ಯರ್; ನೆಯ್ಯಂ, ನೆಯ್ಯರ್; ಮೆಲ್ಲಯ್, ಮೆಲ್ಲಿರ್;
ಸುಯ್ಯಯ್, ಸುಯ್ಯರ್; ಬಯ್ಯನ್, ಬಯ್ಯವು; ಕೊಳ್ಳೆನ್, ಕೊಳ್ಳೆವು; ಬಯ್ಯದು, ಬಯ್ಯವು;
ಎನ್ನದೆ, ತಿನ್ನದೆ, ಉಣ್ಣದೆ, ಒಲ್ಲದೆ, ಬಯ್ಯದೆ, ಕೊಳ್ಳದೆ.

The only exception forms ಕಳ್, *e. g.* ಕಳದೆ ಬನ್ನಂ.

Remark.

When, in samāsa, ಣ್ is followed by ನ್, this ನ್ may take the form of ಣ್, *e. g.*
ತಣ್ ನೆದಲ್ may become ತಣ್ಣಿದಲ್, ಕಣ್ ನೀರ್ ಕಣ್ಣೀರ್, ಕಣ್ ನೋಟಂ ಕಣ್ಣೊಟಂ. *Of.* § 222.

8, Rules concerning the final sōnnē (ಂ) are the following:—If the
sōnnē precedes a consonant, it may change into ನ್ (in the singular), into
ಮ್ (in the plural) or retain its form, *e. g.* ಆನ್ ವಾದಿ or ಆಂ ವಾದಿ, ನೀನ್
ಶುಚಿ or ನೀಂ ಶುಚಿ, ತಾನ್ ಸುಜನಂ or ತಾಂ ಸುಜನಂ; ನೀಮ್ ಯೋಗ್ಯರ್ or ನೀಂ
ಯೋಗ್ಯರ್, ಆಮ್ ಸುಖಿಗಳ್ or ಆಂ ಸುಖಿಗಳ್, ತಾಮ್ ಸೇವ್ಯರ್ or ತಾಂ ಸೇವ್ಯರ್;—

concerning the ವರ್ಗಪಂಚಮ see § 220;—when the sōnnē of the nominative singular of Kannaḍa neuter nouns ending in ಅ (§ 109) meets with a vowel, it often changes into ನ್, *e. g.* ಮರಂ ಇದುದು becomes ಮರನಿದುದು, ನೆಲಂ ಇದು ನೆಲನಿದು, ಪೊಲಂ ಇದು ಪೊಲನಿದು, ನೆಲಂ ಒಳ್ಳಿತ್ತು ನೆಲನೊಳ್ಳಿತ್ತು, but may also become ಮ್, *e. g.* ಮರಮಿದು, ನೆಲಮಿದು, ಪೊಲಮಿದು, ನೆಲಮೊಳ್ಳಿತ್ತು; in Saṁskṛita and Tadbhava nouns (which are neuter in Kannaḍa) it uses to change into ಮ್ or ವ್, *e. g.* ವೃಕ್ಷಮಿದು, ಪ್ಲಕ್ಷಮಿದು, ಕಬ್ಬಮೊಳ್ಳಿತ್ತು, ನಿರ್ದಾಣಮೆಸೆದುದು, ದೋಷವಿದು, ನಾಸಿಕವಡ್ಡಂ;—when the sōnnē of the nominative singular of masculines and feminines ending in ಅ (§ 117) is followed by a vowel, it becomes ನ್, *e. g.* ಜಿನನೀತಂ, ಅವನೊಳ್ಳಿದಂ, ಅರಸನಾಡಪಂ, ಅಕ್ಕನಿವಳ್, ಅಮ್ಮನಿವಳ್;—when the sōnnē of the pronouns ಆಂ, ನೀಂ and ತಾಂ (§ 137) is followed by a vowel, it becomes ನ್ in the singular, *e. g.* ಆನ ಲೋವೆಂ, ನೀನರಸಂ, ತಾನೆಜ್ಜಂ, and ಮ್ in the plural, *e. g.* ಆಮಲೋವೊಡಂ, ನೀಮರೆ, ತಾಮೊಳ್ಳಿದರ್;—when the sōnnē of the accusative singular and plural is followed by a vowel, it changes into ನ್, *e. g.* ಕೊಪ್ಪನೊದೆದು, ವರಮನರಸಂಗಿ ತ್ತರ್, ಎಡಲೊದರನಟ್ಟಿ, ಅರಸುಗಳನನಿಬರುಮಂ ಗೆಲ್ಲಂ, ಗಂಗೆಯ ಮಡುಗಳನಡಹಡಿಸಿ ಪುಗುವಿನಂ;—when the sōnnē of the third person singular meets with a vowel, it becomes ನ್, *e. g.* ಗೆಲ್ಲನೊರ್ವನೆ ಪಾರ್ಥಂ, ಗೆಲ್ಲನಾ ವಿಭು;—when ಗುಂ and ಕುಂ (§ 203) precede a vowel, their sōnnē becomes ಮ್, *e. g.* ಬರ್ಕುಮೆ (ಬರ್ಕುಂ+ಎ), ಸೊಗಯಿಸುಗುಮೆ, ಪೋಕುಮವಳ್;—when the ಇಂ and ಅಲಿಂ of the imperative (§§ 205. 207), the adverbs of time and postpositions ಬಲಿಂಕಂ, ಬಲಿಂಕ್ಕಂ, ಬಲಿಯಂ, the postpositions ಅನ್ನಂ, ಅನ್ನೆಗಂ, ಇನಂ, ಇನೆಗಂ, ಇನ್ನೆಗಂ, ಉದುಂ, etc., the copulative conjunctions ಅಂ, ಉಂ, and the ಒಡಂ in ಅಲೊಡಂ are followed by a vowel, their sōnnē becomes ಮ್, *e. g.* ಶಿವ ಸುಖಮಂ ಮಾಡಿಮೆಮಗೆ ಪರಮಜಿನೇಸ್ತರ್, ಬಗೆಯಲಿವಾಗಳ್, ಬಲಿಂಕ್ಕಮಿತಂ, ವರ ಪ್ಪುಡೆವನ್ನಮಾರಾಧಿಸಿದಂ, ಈವನ್ನೆಗಮಿದರ್, ಓಲಗಂ ಪರೆವುದುಮಾಲೋಚನೆಗೆ ಪೊಕ್ಕಂ, ಎಲ್ಲೆಡೆಯೊಳಮೆಲ್ಲ ತೆರಿದೊಳಂ, ಆರ್ಗಮಧಿಕಂ, ಎಲ್ಲರುಮಾ ಕರ್ಣನಸ್ತರೇನ್ ಚಾಗಿಗಳ್, ಶರಣಾರುಮೊಳರೆ, ಗಾಳಿ ಬೀಸಲೊಡಮೆಲೆ ಕಲಿಲ್ದುವು, ಗುಣಮಾಣಮಿಲ್ಲಿನಲೊಡಮೇನು ಮಿಲ್ಲಿವ್ವರ್ಧಂ.—ಛಲಛಲಮೆವ್ವು may become ಛಲಛಲಮೆವ್ವು (see § 215, 5, d).

216. In §§ 213-215 Kannaḍa euphonic junction of letters has been introduced. Now as many Saṁskṛita compounds, joined together according to the rules of Saṁskṛita grammar, have been borrowed by Kannaḍa scholars and used in their writings, it becomes necessary to point out also some of the principal ways of Saṁskṛita euphonic junction of letters. Because there are no Saṁskṛita rules of sandhi in the Śabdamanidarpana, etc., we make the following alphabetical selection ourselves.

1, Junction of vowels (svarasandhi)).

ಅ + ಅ = ಆ,	e. g. ಪಟ್ಟ + ಅಭಿಷೇಕ = ಪಟ್ಟಾಭಿಷೇಕ.
ಅ + ಆ = ಆ,	e. g. ದೇವ + ಆಲಯ = ದೇವಾಲಯ.
ಅ + ಇ = ಏ,	e. g. ಕಾಮ್ಯ + ಇಷ್ಟಿ = ಕಾಮ್ಯೇಷ್ಟಿ.
ಅ + ಈ = ಏ,	e. g. ಗಣ + ಈಶ = ಗಣೇಶ.
ಅ + ಉ = ಓ,	e. g. ಸೂರ್ಯ + ಉದಯ = ಸೂರ್ಯೋದಯ.
ಅ + ಊ = ಓ,	e. g. ಗುಣ + ಊರ್ಜಿತ = ಗುಣೋರ್ಜಿತ.
ಅ + ಋ = ಅರ್,	e. g. ದೇವ + ಋಷಿ = ದೇವರ್ಷಿ.
ಅ + ಋ = ಏ,	e. g. ಪುಣ್ಯ + ಏಕಕರ್ಮ = ಪುಣ್ಯೈಕಕರ್ಮ.
ಅ + ಋ = ಏ,	e. g. ರಾಮ + ಐಶ್ವರ್ಯ = ರಾಮೈಶ್ವರ್ಯ.
ಅ + ಓ = ಔ,	e. g. ಸರ್ವ + ಓಘ = ಸರ್ವಾಘ.

(The ಅ + ಓ in ಅಧರ + ಓಷ್ಠ, ಬಿಮ್ಮ + ಓಷ್ಠ, and ಸ್ಥೂಲ + ಓತು may become either ಓ or ಔ.)

ಅ + ಔ = ಔ,	e. g. ದಿವ್ಯ + ಔಷಧ = ದಿವ್ಯಾಷಧ.
ಅ + ಅ = ಆ,	e. g. ವಿದ್ಯಾ + ಆಭ್ಯಾಸ = ವಿದ್ಯಾಭ್ಯಾಸ.
ಅ + ಆ = ಆ,	e. g. ವಿದ್ಯಾ + ಆಲಯ = ವಿದ್ಯಾಲಯ.
ಅ + ಇ = ಏ,	e. g. ಮಹಾ + ಇನ್ದ್ರ = ಮಹೇನ್ದ್ರ.
ಅ + ಈ = ಏ,	e. g. ಇಲಾ + ಈಶ = ಇಲೇಶ.
ಅ + ಉ = ಓ,	e. g. ಮಹಾ + ಉತ್ಪಲ = ಮಹೋತ್ಪಲ.
ಅ + ಊ = ಓ,	e. g. ಮಹಾ + ಊರು = ಮಹೋರು.
ಅ + ಋ = ಅರ್,	e. g. ಮಹಾ + ಋಷಿ = ಮಹರ್ಷಿ.
ಅ + ಋ = ಏ,	e. g. ಪ್ರಥಮಾ + ಏಕವಚನ = ಪ್ರಥಮೈಕವಚನ.
ಅ + ಋ = ಏ,	e. g. ಮಹಾ + ಐಶ್ವರ್ಯ = ಮಹೈಶ್ವರ್ಯ.
ಅ + ಓ = ಔ,	e. g. ಮಹಾ + ಓಜಸ್ = ಮಹಾಜಸ್ .
ಅ + ಔ = ಔ,	e. g. ಮಹಾ + ಔನ್ನತ್ಯ = ಮಹಾನ್ನತ್ಯ.
ಇ + ಅ = ಯ,	e. g. ಅತಿ + ಅಬ್ಜ = ಅತ್ಯಲ್ಪ.
ಇ + ಆ = ಯಾ,	e. g. ಅತಿ + ಆಶಿ = ಅತ್ಯಾಶಿ.
ಇ + ಇ = ಈ,	e. g. ಕವಿ + ಇನ್ದ್ರ = ಕವೀನ್ದ್ರ.
ಇ + ಈ = ಈ,	e. g. ಮುನಿ + ಈಶ್ವರ = ಮುನೀಶ್ವರ.
ಇ + ಉ = ಯು,	e. g. ಅತಿ + ಉತ್ಸುಕ = ಅತ್ಯುತ್ಸುಕ.
ಇ + ಊ = ಯೂ,	e. g. ಅತಿ + ಊರ್ಧ್ವ = ಅತ್ಯುರ್ಧ್ವ.
ಇ + ಋ = ಯೇ,	e. g. ಪ್ರತಿ + ಏಕ = ಪ್ರತ್ಯೇಕ.
ಇ + ಓ = ಯೋ,	e. g. ಶಾಲಿ + ಓದನ = ಶಾಲ್ಯೋದನ.
ಇ + ಔ = ಯಾ,	e. g. ಮನ್ರಿ + ಔದಾರ್ಯ = ಮನ್ರೈದಾರ್ಯ.
ಈ + ಇ = ಈ,	e. g. ನದೀ + ಇನ = ನದೀನ.
ಈ + ಈ = ಈ,	e. g. ಮುನೀ + ಈಶ = ಮುನೀಶ.
ಉ + ಅ = ವ,	e. g. ಗುರು + ಅಕ್ಷರ = ಗುರ್ವಕ್ಷರ.
ಉ + ಆ = ವಾ,	e. g. ಮಧು + ಆಸನ = ಮಧ್ವಾಸನ.
ಉ + ಇ = ವಿ,	e. g. ಮಧು + ಇವ = ಮಧ್ವಿವ.
ಉ + ಉ = ಊ,	e. g. ಮೃದು + ಉಕ್ತಿ = ಮೃದೂಕ್ತಿ.
ಉ + ಊ = ಊ,	e. g. ಸಿನ್ಧು + ಊರ್ಮಿ = ಸಿನ್ಧೂರ್ಮಿ.

ಉ + ಏ = ವೈ, *e. g.* ಗುರು + ಐಶ್ವರ್ಯ = ಗುರ್ವೈಶ್ವರ್ಯ.
 ಊ + ಉ = ಊ, *e. g.* ಭೂ + ಉತ್ತಮ = ಭೂತ್ತಮ.
 ಋ + ಅ = ರ, *e. g.* ಪಿತೃ + ಅರ್ಚಿತ = ಪಿತೃರ್ಚಿತ.
 ಋ + ಆ = ರಾ, *e. g.* ಮಾತೃ + ಆದರ = ಮಾತೃದರ.
 ಋ + ಋ = ಋ, *e. g.* ಪಿತೃ + ಋಣ = ಪಿತೃಣ.

2, Junction of consonants (vyañjanasandhi).

ಕ್ arises from ಕ್ and ಕ್, *e. g.* ಋಕ್ = ಋಕ್, ತಿಯರ್ಕ್ = ತಿಯರ್ಕ್, ತ್ವಕ್ = ತ್ವಕ್, ವಾಕ್ = ವಾಕ್, ದಿಕ್ = ದಿಕ್, and remains unaltered when no special rule is given.

ಕ್ before a vowel becomes ಗ್, *e. g.* ತಿಯರ್ಕ್ + ಈಶ್ವ = ತಿಯರ್ಗೀಶ್ವ, ತ್ವಕ್ + ಅಂಕುರ = ತ್ವಗಂಕುರ, ವಾಕ್ + ಈಶ = ವಾಗೀಶ, ದಿಕ್ + ಇಥ = ದಿಗಿಥ.

ಕ್ before the consonants ಗ, ಜ,

ದ, ಧ, (ನ), ಬ, ಭ, (ಮ),

ಯ, ರ, ಲ, ವ becomes ಗ್, *e. g.* ಮಕ್ + ಗಾಥೆ = ಮಗ್ಗಾಥೆ, ದಿಕ್ + ಗಜ = ದಿಗ್ಗಜ, ತಿಯರ್ಕ್ + ಗ್ರಾಸ = ತಿಯರ್ಗ್ರಾಸ, ದಿಕ್ + ಜಯ = ದಿಗ್ಜಯ, ತಿಯರ್ಕ್ + ಜೀವ = ತಿಯರ್ಗ್ಜೀವ, ದಿಕ್ + ದನ್ತಿ = ದಿಗ್ದನ್ತಿ, ತಿಯರ್ಕ್ + ಧಾರ = ತಿಯರ್ಗ್ಧಾರ, (ದಿಕ್ + ನಾಗ = ದಿಗ್ನಾಗ), ದಿಕ್ + ಬಲಿ = ದಿಗ್ಬಲಿ, ದಿಕ್ + ಭ್ರಮಣ = ದಿಗ್ಭ್ರಮಣ, (ದಿಕ್ + ಮಣ್ಣಲ = ದಿಗ್ಗಣ್ಣಲ), ಋಕ್ + ಯಜುಸ್ = ಋಗ್ಯಜುಸ್, ವಾಕ್ + ರೋಧ = ವಾಗ್ಗೋಧ, ದಿಕ್ + ಲಾಘ = ದಿಗ್ಲಾಘ, ಋಕ್ + ವೇದ = ಋಗ್ವೇದ, ವಾಕ್ + ವಿಭವ = ವಾಗ್ವಿಭವ, ದಿಕ್ + ವಿಜಯ = ದಿಗ್ವಿಜಯ.

ಕ್ before the consonants ನ

and ಮ becomes also ಜ್, *e. g.* ತಿಯರ್ಕ್ + ನಾಸ = ತಿಯರ್ಜಾಸ (or ತಿಯರ್ಗ್ನಾಸ), ದಿಕ್ + ನಾಗ = ದಿಜ್ನಾಗ (or ದಿಗ್ನಾಗ), ದಿಕ್ + ಮಣ್ಣಲ = ದಿಜ್ಣಲ (or ದಿಗ್ಣಲ), ವಾಕ್ + ಮಯ = ವಾಜ್ಞಯ (or ವಾಗ್ಞಯ).

ಛ after the vowels ಅ, ಇ

and ಉ becomes ಛ್, *e. g.* ಅಕ್ಷರ + ಛಂದಸ್ = ಅಕ್ಷರಚ್ಛಂದಸ್, ಗೃಹ + ಛಿದ್ರ = ಗೃಹಚ್ಛಿದ್ರ, ಪದ + ಛೇದ = ಪದಚ್ಛೇದ, ಶ್ವೇತ + ಛತ್ರ = ಶ್ವೇತಚ್ಛತ್ರ, ಪ್ರತಿ + ಛನ್ನ = ಪ್ರತಿಚ್ಛನ್ನ, ತನು + ಛದ = ತನುಚ್ಛದ, ತನು + ಚ್ಛಾಯೆ = ತನುಚ್ಛಾಯೆ, ಬಹು + ಛದ = ಬಹುಚ್ಛದ, ಬಹು + ಛಿನ್ನ = ಬಹುಚ್ಛಿನ್ನ, ಮಥು + ಛನ್ನಸ್ = ಮಥುಚ್ಛನ್ನಸ್.

ಛ arises from ಷ್ in ಷಷ್ = ಷಛ್, and remains unaltered when no special rule is given.

ಛ before a vowel becomes ಡ್, *e. g.* ಷಟ್ + ಅಂಗ = ಷಡಂಗ, ಷಟ್ + ಋತು = ಷಡ್ಋತು.

ಹ್ before the consonants ಗ, ಜ,

ದ, ಧ, ಭ, ರ, ವ becomes ಡ್, e. g. ಸಹ್ + ಗುಣ = ಸಡ್ಗುಣ, ಸಹ್ + ಜ = ಸಡ್ಜ, ಸಹ್ + ದರ್ಶನ = ಸಡ್ಧರ್ಶನ, ಸಹ್ + ಧಾ = ಸಡ್ಧಾ, ಸಹ್ + ಭಾಗ = ಸಡ್ಭಾಗ, ಸಹ್ + ರಸ = ಸಡ್ಧರಸ, ಸಹ್ + ವರ್ಗ = ಸಡ್ಧವರ್ಗ.

ಹ್ before the consonants ನ

and ಮ becomes ಣ್, e. g. ಸಹ್ + ನವತಿ = ಸಣ್ಣವತಿ (ನ becoming ಣ), ಸಹ್ + ಮುಖ = ಸಣ್ಣುಖ.

ತ್ before a vowel becomes ದ್, e. g. ಜಗತ್ + ಅಮೈ = ಜಗದಮೈ, ಬೃಹತ್ + ಆರಣ್ಯಕ = ಬೃಹದಾರಣ್ಯಕ, ಜಗತ್ + ಈಶ = ಜಗದೀಶ.

ತ್ before the consonants ಗ, ದ,

ಧ, ಬ, ಭ, ಯ, ರ, ವ becomes ದ್, e. g. ಜಗತ್ + ಗುರು + ಜಗದ್ಗುರು, ಜಗತ್ + ದರ್ಶನ = ಜಗದ್ಧರ್ಶನ, ಜಗತ್ + ಧಾತೃ = ಜಗದ್ಧಾತೃ, ಜಗತ್ + ಬಲ = ಜಗದ್ಬಲ, ಜಗತ್ + ಭಾರ = ಜಗದ್ಭಾರ, ಜಗತ್ + ಯೋನಿ = ಜಗದ್ಯೋನಿ, ಬೃಹತ್ + ರಥ = ಬೃಹದ್ರಥ, ಲಸತ್ + ವಚನ = ಲಸದ್ವಚನ.

ತ್ before ಚ becomes ಚ್, e. g. ಜಗತ್ + ಚಿಕ್ಕುಸ್ = ಜಗಚ್ಚಿಕ್ಕುಸ್, ವಿಯತ್ + ಚರ = ವಿಯಚ್ಚರ, ಸತ್ + ಚರಿತ = ಸಚ್ಚರಿತ.

ತ್ before ಜ becomes ಜ್, e. g. ಜಗತ್ + ಜೀವ = ಜಗಜ್ಜೀವ, ವಿದ್ಯತ್ + ಜಿಹ್ವ = ವಿದ್ಯಜ್ಜಿಹ್ವ, ಸರಿತ್ + ಜಲ = ಸರಿಜ್ಜಲ.

ತ್ before ಡ becomes ಡ್, e. g. ರಟತ್ + ದಮರು = ರಟದ್ಧಮರು.

ತ್ before ನ and ಮ becomes ನ್, e. g. ಜಗತ್ + ನಾಥ = ಜಗನ್ನಾಥ, ಝಾಙತ್ + ನೂಪುರ = ಝಾಙ್ನೂಪುರ, ಚಿತ್ + ಮಯ = ಚಿನ್ಮಯ, ಜಗತ್ = ಮಯ = ಜಗನ್ಮಯ, ಭವತ್ + ಮತ = ಭವನ್ಮತ, ಸತ್ + ಮಾರ್ಗ = ಸನ್ಮಾರ್ಗ.

ತ್ before ಲ becomes ಲ್, e. g. ಬೃಹತ್ + ಲಲಾಟ = ಬೃಹಲ್ಲಲಾಟ, ವಿದ್ಯತ್ + ಲತೆ = ವಿದ್ಯಲ್ಲತೆ.

ತ್ before ರ becomes ರ್, e. g. ಚಿತ್ + ಶಕ್ತಿ = ಚಿಶ್ಚಿಕ್ತಿ (ಶ becoming ಛ), ಮಹತ್ + ಶಬ್ದ = ಮಹಶ್ಚಶಬ್ದ, ಸತ್ + ಶೀಲ = ಸಶ್ಚೀಲ.

ದ್ before the consonants ಕ,

ತ, ಸ, ಫ, ಸ becomes ತ್, e. g. ತದ್ + ಕಾಲ = ತತ್ಕಾಲ, ವಿಪದ್ + ಕಾಲ = ವಿಪತ್ಕಾಲ, ತದ್ + ಶೀರ್ಘ = ತಶ್ಶೀರ್ಘ, ತದ್ + ಪರ = ತತ್ಪರ, ತದ್ + ಫಲ = ತತ್ಫಲ, ತದ್ + ಸಮ = ತತ್ಸಮ, ವಿಪದ್ + ಸಾಗರ = ವಿಪತ್ಸಾಗರ.

ದ್ before ಚ becomes ಚ್, e. g. ತದ್ + ಚಾತುರ್ಯ = ತಶ್ಚಾತುರ್ಯ.

ದ್ before ಜ becomes ಜ್, e. g. ತದ್ + ಜಯ = ತಜ್ಜಯ, ತದ್ + ಜ್ಞ = ತಜ್ಞ.

ದ್ before ಟ becomes ಟ್, e. g. ತದ್ + ಟೀಕೆ = ತಟ್ಫೀಕೆ.

ದ್ before ನ and ಮ becomes ನ್, e. g. ತದ್ + ನಾಶ = ತನ್ನಾಶ, ತದ್ + ಮಾತ್ರ = ತನ್ಮಾತ್ರ.

ದ್ before ಶ becomes ಶ್, e. g. ತದ್ + ಶೀಲ = ತಶ್ಶೀಲ (ಶ becoming ಛ), ತದ್ + ಶಾಸ್ತ್ರ = ತಶ್ಶಾಸ್ತ್ರ.

ಸ್ (preceded by ಇ and ಉ)

before a vowel becomes ರ್, *e. g.* ಬಿಸ್ + ಅಂಗ = ಬಿರಂಗ, ಹವಿಸ್ + ಅಶನ = ಹವಿರಶನ, ಜ್ಯೋತಿಸ್ + ಇಂಗ = ಜ್ಯೋತಿರಿಂಗ, ಚಕ್ವಸ್ + ಇನ್ದ್ರಿಯ = ಚಕ್ವರಿನ್ದ್ರಿಯ, ಧನುಸ್ + ಆಕಾರ = ಧನುರಾಕಾರ.

ಸ್ before the vowel ಅ becomes ಓ, *e. g.* ಅಯಸ್ + ಅಸ್ತ್ರ = ಅಯೋಸ್ತ್ರ, ತಿರಸ್ + ಅಹ್ವ್ಯ = ತಿರೋಹ್ವ್ಯ, ತಪಸ್ + ಅನುಭಾವ = ತಪೋನುಭಾವ, ತಮಸ್ + ಅಪಹ = ತಮೋಪಹ, ಮನಸ್ + ಅಧಿನಾಥ = ಮನೋಧಿನಾಥ, ಮನಸ್ + ಅನುಗ = ಮನೋನುಗ, ಮನಸ್ + ಅಪಹಾರಿ = ಮನೋಪಹಾರಿ, ಮನಸ್ + ಅಮ್ಬಜ = ಮನೋಮ್ಬಜ, ತಿರಸ್ + ಅಸ್ಥಿ = ತಿರೋಸ್ಥಿ.

ಸ್ before the consonants ಗ,

ಜ, ಡ, ಧ, ನ, ಬ, ಭ, ಮ, ಯ,

ರ, ಲ, ವ, ಹ becomes ಓ, *e. g.* ತಮಸ್ + ಗುಣ = ತಮೋಗುಣ, ಮನಸ್ + ಗತ = ಮನೋಗತ, ಮನಸ್ + ಜ = ಮನೋಜ, ಮನಸ್ + ದಣ್ಣ = ಮನೋದಣ್ಣ, ತಪಸ್ + ಧನ = ತಪೋಧನ, ತಿರಸ್ + ಧರೆ = ತಿರೋಧರೆ, ಮನಸ್ + ನಿಗ್ರಹ = ಮನೋನಿಗ್ರಹ, ತಪಸ್ + ಬಲ = ತಪೋಬಲ, ಮನಸ್ + ಭವ = ಮನೋಭವ, ತಿರಸ್ + ಮಣಿ = ತಿರೋಮಣಿ, ಮನಸ್ + ಯೋಗ = ಮನೋಯೋಗ, ಮನಸ್ + ರಥ = ಮನೋರಥ, ಮನಸ್ + ಲಯ = ಮನೋಲಯ, ಮನಸ್ + ವಿಕಾರ = ಮನೋವಿಕಾರ, ಮನಸ್ + ಹರ = ಮನೋಹರ.

ಸ್ before the consonants ಕ,

ಖ, ಪ, ಫ, ಶ, ಸ becomes ಃ, *e. g.* ತಪಸ್ + ಕ್ಷೇಶ = ತಪೋಕ್ಷೇಶ, ಧನುಸ್ + ಖಣ್ಣ = ಧನುಃಖಣ್ಣ, ಚಕ್ವಸ್ + ಪಥ = ಚಕ್ವೋಪಥ, ತಪಸ್ + ಪ್ರಭವ = ತಪೋಪ್ರಭವ, ತಪಸ್ + ಫಲ = ತಪೋಫಲ, ಆಯುಸ್ + ಶೇಷ = ಆಯುಃಶೇಷ, ತಪಸ್ + ಶೀಲ = ತಪೋಶೀಲ (or ತಪಶೀಲ), ಮನಸ್ + ಶಾಸ್ತ್ರ = ಮನಶಾಸ್ತ್ರ (or ಮನಶ್ಶಾಸ್ತ್ರ), ಹವಿಸ್ + ಶೇಷ = ಹವಿಃಶೇಷ, ಚಕ್ವಸ್ ಶ್ರವಸ್ = ಚಕ್ವೋಶ್ರವಸ್, ತಪಸ್ + ಸಾಧ್ಯ = ತಪೋಸಾಧ್ಯ, ಮನಸ್ + ಸಾಕ್ಷಿ = ಮನಶಾಕ್ಷಿ (or ಮನಶ್ಶಾಕ್ಷಿ), ಬಹಿಸ್ + ಸಂಸ್ಥ = ಬಹಿಃಸಂಸ್ಥ.

ಸ್ (preceded by ಇ, ಉ, ಓ)

before the consonants ಗ,

ಜ, ಡ, ಧ, ನ, ಬ, ಭ, ಮ,

ಯ, ಲ, ವ, ಹ becomes ರ್, *e. g.* ಬಹಿಸ್ + ನಿರ್ಗಮನ = ಬಹಿರ್ನಿರ್ಗಮನ, ಜ್ಯೋತಿಸ್ + ಮಯ = ಜ್ಯೋತಿರ್ಮಯ, ಬಹಿಸ್ + ವೇದಿ = ಬಹಿರ್ವೇದಿ, ಧನುಸ್ + ಗುಣ = ಧನುರ್ಗುಣ, ಧನುಸ್ + ಜ್ಯಾ = ಧನುರ್ಜ್ಯಾ, ಧನುಸ್ + ದಣ್ಣ = ಧನುರ್ದಣ್ಣ,

ಧನುಸ್ + ಧರ = ಧನುರ್ಧರ, ಧನುಸ್ + ಬಲ = ಧನು
ಬಲ, ಬಹಿಸ್ + ಭಾಗ = ಬಹಿರ್ಭಾಗ, ಧನುಸ್ +
ಮಧ್ಯ = ಧನುರ್ಮಧ್ಯ, ಧನುಸ್ + ಯಾಸ = ಧನು
ಯಾಸ, ಯಜುಸ್ + ಲಕ್ಷ್ಮಿ = ಯಜುರ್ಲಕ್ಷ್ಮಿ, ಆ
ಯುಸ್ + ವೇದ = ಆಯುರ್ವೇದ, ಧನುಸ್ + ಹಸ್ತ =
ಧನುರ್ದಾಸ್ತ, ದೋಸ್ + ದಣ್ಣ = ದೋರ್ದಣ್ಣ, ದೋಸ್
+ ಬಲ = ದೋರ್ಬಲ.

ಸ್ before ಚ and ಛ becomes ಕ್, *e. g.* ತಪಸ್ + ಚರಣ = ತಪಶ್ಚರಣ, ಪಯಸ್ + ಚಯ = ಪಯ
ಶ್ಚಯ, ಶಿರಸ್ + ಛದ = ಶಿರಶ್ಚದ, ಶಿರಸ್ + ಛೇದ =
ಶಿರಶ್ಛೇದ.

ಸ್ (preceded by ಇ and ಉ)
before the consonants ಕ,

ಪ, ಮ often becomes ಷ್, *e. g.* ಬಹಿಸ್ + ಕೃತ = ಬಹಿಷ್ಕೃತ, ಸರ್ಪಿಸ್ + ಕುಣ್ಡಿಕೆ = ಸರ್ಪಿ
ಷ್ಕುಣ್ಡಿಕೆ, ಆಯುಸ್ + ಕಾಮ = ಆಯುಷ್ಕಾಮ, ಧ
ನುಸ್ + ಕೋಟಿ = ಧನುಷ್ಕೋಟಿ (or ಧನುಃಕೋಟಿ),
ಧನುಸ್ + ಪಟ = ಧನುಷ್ಪಟ (or ಧನುಃಪಟ), ಚಕ್ವಸ್
+ ಪತಿ = ಚಕ್ವಸ್ಪತಿ, ಸರ್ಪಿಸ್ + ಮತ್ = ಸರ್ಪಿ
ಷ್ಮತ್, ಧನುಸ್ + ಮತ್ = ಧನುಷ್ಮತ್.

VIII. Particulars of some letters, also in prosody.

217. That the vowels ಏ, ಐ, ಓ and ಔ are no real diphthongs, *i. e.*
compound vowels, in true Kannada has been stated in § 21. Kannada
ಏ does never arise of ಇ preceded by ಅ, nor its ಓ of ಉ preceded by ಅ,
i. e. they are never formed by Saṃskṛita guṇa (§ 22); likewise its ಏ
does never arise of ಇ, ಈ and ಏ, nor its ಔ of ಉ, ಊ and ಓ, *i. e.*
they are never formed by Saṃskṛita vṛiddhi (§ 22). ಏ, ಐ, ಓ, ಔ are
innate (sahaja) in Kannada or exist therein by nature (svabhāva). Kēśava
states that an ಅಯ್ or ಅಯು may optionally be written ಏ, *e. g.* ಕಯ್ವಾರಂ
may be written ಕೈವಾರಂ, ಕೋರಯಿಸಿದಂ ಕೋರೈಸಿದಂ, ತೇರಯಿಸಿದಂ ತೇರೈಸಿದಂ,
ತೆಲ್ಲಯಿಸಿದಂ ತೆಲ್ಲೈಸಿದಂ, ಹೊಲ್ಲಯಿಸಿದಂ ಹೊಲ್ಲೈಸಿದಂ (see § 151, under remarks);
and an ಅವು ಔ, *e. g.* ಕವುಂಗು may be written ಕಾಂಗು, ಕವುಂಕುಲಿ ಕಾಂಕುಲಿ,
ಅವುಂಕಿದಂ ಔಂಕಿದಂ, ಅವುಣ್ಣು ಔಣ್ಣು, ಕವುಣ್ಣಿ ಕಾಣ್ಣಿ, ತವುಂಕಲ್ ತಾಂಕಲ್. It is
also customary to write ಅವ for ಔ, as ಕವರು for ಕಾರು, ಸವಳು for ಸೌಳು
(see § 21).

218. In § 29 letters with strong aspiration or aspirates have been
mentioned, in § 212, remark 3 it has been stated that some Kannada
adverbs of circumstance and some imitative sounds exhibit aspirates;

and in § 215, 7, *c* the aspirate ಘ has been introduced, for which there is the instance ಪದಿನೆಣ್ಣಾಸಿರಂ ಲೋಪವಕ್ಕರೆಯ ಜಾತ್ಯಶ್ವಂಗಳಿರ್ಘಾಸಿರಂ ಮದಮಂ ಮುಕ್ಕುಳಿಸಿದ್ ದನ್ನಿಘಟಿಗಳ್, ನೂರ್ಘಾಸಿರಂಗಳ ಪೋಲಾಯ್ ರಥಕಡುವೇಗದಿಂ.

Aspirates, however, are rare in pure Kannaḍa. The grammarian Kēśava adduces the following probably for the greatest part uncommon Tadbhava terms (regarding the form of which MSS. disagree; cf. § 370) in which aspirates are used — ವಕ್ಪಾಣ (o. r. ವಖ್ಪಾಣ), ದೆಖ್ಪಾಣ (o. r. ದೆಖ್ಪಾಳ), ಪಖ್ಪಾಳ (§ 370), ಅಖ್ಪಾಣ (o. r. ಅಖ್ಪಡ), ಬೊಪ್ಪರ, ಬಾಣ, ಬಾರಿಗೆ (§ 370), ಛಲ್ಲ (o. r. ಛಲ್ಲೆ), ಛರ್ಪಿಸು (o. r. ಛಪ್ಪಿಸು), ಎಕ್ಕಾಛಾಯ (o. r. ಎಕ್ಕಾಛಾಯ), ತಾವು, ತಾಣ, ತಕ್ಕಿಸು (o. r. ತಕ್ಕಿಸು), ತಾಣಿಸು, ಛಟ್ಟು, ಛಾಪಣೆ (§ 370), ಸುತ್ತಣೆ (o. r. ಸುತ್ತಣೆಯಂ, ಸತ್ತಣೆ), ಮತ್ತವಟ್ಟಿಗೆ (?), ಕಛಾಯ (o. r. ಕಛಾಯ), ಫಳೆಯಕಾಯಿ, ಫಳಾವುಗ, ಫಳೆ (probably ಫೇಳೆ), ಅಫಳೆಯ (o. r. ಅಫಳೆಯ), ಘಾಠಿಯ, ಘಾಠಿಯಿಗೆ (o. r. ಘಾಠಿಯಿಗೆ), ಘೋಠಿಯಿಗೆ (§ 370), ಘೋಸ, ಘಾಸಿ (o. r. ಘಾಸೆ), ಘಾಸರ, ಝಳ (§ 370), ಝಳಕ (o. r. ಝಳಿಕ; § 370), ಝಲ್ಲಾಡಿ (§ 370), ಝಾಳಿಸು, ಝಾಠಿಸು (?), ಝಳಪಿಸು (o. r. ಝಳಪಿಸು), ಝಲ್ಲಿ, ಝಂಕೆ, ಛೊಂಕಣೆ, ಛೆಂಕಣೆ, ಛೊಕ್ಕರ, ಛೆಂಕೆ, ಛಾಳ, ಅಛಾಳ (?), ವೇಛೆಯ, ಛಯ, ಛಾಳಿ (§ 370), ಛಾಳಿ (? § 370), ಛಾರಿ (?), ಛವಳ (ಛವಡ), ಛನಿ (§ 370), ಭಂಗಾರ, ಭಣ್ಣಾರ, ಭರಿಕೆಯ್, ಭಲ್ಲೆಯ, ಭಾವ; ಕವ್ವ or ಕವ್ವು, ಭಾಸೆ or ಬಾಸೆ (§ 370).

The true place of aspirates is in some Kannaḍa adverbs of circumstance (§ 212, 4 and remark 3, that originally were imitative sounds), e. g. ಖಣಿಲನೆ, ಖಲಿಲನೆ, ಖಲಿಲೆ, ಘಲಿಲನೆ, ಧಿಗಿಲನೆ, ಭೋಂಕನೆ, ಭೋಂಕಲ್, ಭೋರನೆ; and in some imitative sounds (§ 212, 9), e. g. ಛಟಛಟಂ, ಝುಮ್ಮನೆ, ಛಮ್ಮನೆ, ದುಡುಮ್ಮನೆ, ಛುಮ್ಮನೆ, ಝುಮ್ಮನೆ, ಘುಠಿಯಮ್ಮನೆ (o. r. ಘುಠಿಯಮ್ಮನೆ), ಛಲಿಲನೆ, ಫಲಿಲನೆ, ಪಲ್ಲಿನೆ, ಭುಗಿಲ್, ಭೋರ್, ಛಲಲೆ, ಛಮ್ಮನೆ, ಛಣಮ್ಮನೆ, ಝುಲುಮ್ಮನೆ, ಝಲ್ಲನೆ, ಝಳಮ್ಮನೆ, ಛೊಪ್ಪನೆ, ಛೊಪ್ಪನೆ, ಛೊಟ್ಟನೆ (the form of a few of which is doubtful).

219. In § 33 it has been stated that the letters ಯ, ಲ, ವ are not nasal and sometimes nasal. Such is the case in some Kannaḍa and Tadbhava (§ 370) words. According to Kēśava ಯ is not nasal in ಬಯಕೆ, ಬಿಯದ, ಬಿಯಳ, ದಯಕಾಯಿ, ದಾಯಿಗ, ವಾಯ, ಬಯಲ್, and nasal in ಮೇಯಿಸಿದಂ, ನೋಯಿಸಿದಂ, ಮಯಣ, ನಯಣ, ಮಾಯ; ಲ is not nasal in ಹಾಲಿಗೆ, ಹಲಸಿಗ, ಹಲಗೆ, ನೆಲಕಲ, and nasal in ಕೊಲ್ಲಣಿಗೆ, ಅಲ್ಲಣಿಗೆ, ಹಲ್ಲಣ, ಇಲ್ಲಣ; ವ is not nasal in ಕವಳ, ಹವಳ, ತಿವಳಿ, ತವಕ, and nasal in ಸೇವ, ಸೋವೆ, ಸಾವೆ, ಜಾವ, ಮಾವ, ಮಾವನ್ನ, ಕೋವಣ, ಕಾವಣ, ಸೇವಗೆ, ಸೋವಿ.

220. In § 39 it has been shown how the upper nasals without a vowel may take the form of the circle called *sōnnē*, and in § 40 how

they also in connection with a vowel may take that form. We give here an ancient Kanda verse quoted by Kēśava in which not the sōnnē, but the vargaṇācama letters (§ 28) themselves have been used:

ಬಿಜ್ಜುನ್ನೈತ್ತೆಸೆವಣ್ಣೆಯು
ಸಜ್ಜುಳಮುಂ ತೊಣ್ಣುಗೆಡೆವ ಶುಕಸಾರಿಕೆಯುಂ |
ಸೊಜ್ಜಿ, ಬಲವನ್ನ ತೀಡುವ
ತೆಜ್ಜಣ ಗಾಳಿಯುಮದೇಮ್ಮನಜ್ಜಿಳಿಸುದುಮೋ? ||

His further instances refer to final *o* or sōnnē (see § 215, 8) which may likewise take the form of the vargaṇācama letters without and within compounds, *e. g.* ಅವಂ ಕಡುಗಲಿ may be written ಅವಜ್ಜಡುಗಲಿ, ಅವಂ ಚಲವಾದಿ ಅವಜ್ಜಲವಾದಿ, ಕರಂ ಟಕ್ಕಂ ಕರಣ್ಣಕ್ಕಂ; ಕಂದಳಿರ್ ಕನ್ನಳಿರ್, ಕೆಂಮಣ್ ಕೆಮ್ಮಣ್, ಹೊಂಬಣ್ಣಂ ಹೊಮ್ಮಣ್ಣಂ, ಪೊಂಮದಿಲ್ ಪೊಮ್ಮದಿಲ್.

221. There are several words that in the ancient dialect always have the sōnnē or bindu (§ 34) or are nityabindugal, *e. g.* ಬೆಡಂಗು, ಕಡಂಗು, ಅಡಂಗು, ತೊಡಂಬೆ (ತೊಡಮ್ಮೆ), ತೊಡಂಕು, ಕೊಡಂತಿ (ಕೊಡನ್ನಿ), etc. (see Śabdamaṇidarpaṇa p. 48; Śabdānuśāsana p. 69). In the mediæval and modern dialect this rule is not found; there is rather the tendency of leaving out the sōnnē, especially in the modern one wherein scarcely once the sōnnē is employed.

Other words of the ancient dialect optionally appear with the bindu and without it or are sabinduka and abinduka words, *e. g.* ಕದಂಪು (ಕದಮ್ಮು), ಕದಪು; ಕೊಡಂಕೆ, ಕೊಡಕೆ; ಇಯಿಂಪೆ (ಇಯಿಮ್ಮೆ), ಇಯಿಪೆ; ನೊರಂಜು, ನೊರಜು.

Others of the same dialect appear always with double letters or are nityadivtaṅgal, *e. g.* ಪಪ್ಪುಕ, ಬಿಪ್ಪಣ್ಣ, ತಿಪ್ಪುಲಿ, ಬಗ್ಗ, ಮೊಗ್ಗರ, ಕೊಬ್ಬ, ಕಲ್ಲಿತ್ತಿ, ತೊಟ್ಟು, etc. This rule holds good also in the other dialects and regarding the same words as far as they occur in them.

222. It has been remarked in § 215 (7, remark after *f*) that in samāśas or compounds ನ್ preceded by ಣ್ may become ಣ್. Such is also the case in the ancient dialect when there is no composition of words (asamāśa, bhinnapada), *e. g.* ಕಣ್ ನೊನ್ನಪುದು may become ಕಣ್ಣೊನ್ನಪುದು, ಪುಣ್ ನಾಳಿಪೊದಪುದು ಪುಣ್ಣಾಳಿಪೊದಪುದು, ಜಾಣ್ ನೆರೆದಪುದು ಜಾಣ್ಣಿರೆದಪುದು.

223. The change of the letter ಪ into ಹ has been referred to in §§ 64 and 184. Kēśava teaches that in Kannaḍa and Tadbhava words an initial ಪ may optionally be changed into ಹ, *e. g.* ಪನ್ನರ್ may become ಹನ್ನರ್,

ಪನಿ ಹನ್ನಿ, ಪುಲಿ ಹುಲಿ, ಪಲಗೆ ಹಲಗೆ, ಪಲಸು ಹಲಸು (see § 370), and says that this change is (especially) beautiful (sundara, çêlvu) in a provincial or native dialect (dêsi).

But the change is bad (dushkara) and as a rule does not occur, if ಪ is not initial and is a double letter (dvitva), *e. g.* ಉಪ್ಪರಂ, ಕಪ್ಪರಂ, ಬೆಪ್ಪಣಂ, ತಪ್ಪ, ಬಿಪ್ಪಣಂ, ಮುಪ್ಪ, ಮುಪ್ಪರಿ, ಸೊಪ್ಪ, ಹೆಪ್ಪ.

Howbeit, as we have learned already from § 184 (*cf.* § 194), the present-future participle ಅಪ್ಪ exceptionally becomes ಅಹ, also when it stands at the end of ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು, *viz.* ಅನ್ನಹ, being such as that, ಇನ್ನಹ, being such as this, ಉನ್ನಹ, being such as this intermediate one, ಎನ್ನಹ, being like what?, which forms occur as well in the mediæval dialect (except ಉನ್ನಹ) as in the ancient one.

Besides, the mediæval dialect has changed ಅನ್ನಹ, ಇನ್ನಹ and ಎನ್ನಹ into ಅನ್ಹ, ಇನ್ಹ and ಎನ್ಹ, and, with a euphonic ಆ into ಅನ್ಠಾ, ಇನ್ಠಾ and ಎನ್ಠಾ, which forms exist also in the modern one; at the same time the modern one has also the mutilated forms ಅನ್ನ, ಇನ್ನ, ಎನ್ನ; ಅನ್ತಾ, ಇನ್ತಾ, ಎನ್ತಾ. See § 224.

224. Kêśava says that ಅನ್ನಹ, ಇನ್ನಹ, ಉನ್ನಹ, ಎನ್ನಹ (§ 223) in the ancient dialect become ಅನ್ನ, ಇನ್ನ, ಉನ್ನ, ಎನ್ನ (*cf.* § 275), and, with the addition of ಅ, he, and ಂ, the sign of the nominative (§ 115), ಅನ್ನಂ, such a man as that, ಇನ್ನಂ, such a man as this, ಉನ್ನಂ, such a man as this intermediate one, ಎನ್ನಂ, what kind of man?

He gives the following instances in which the genitive precedes ಅನ್ನಂ, etc.

ಸಿಡಿಲನ್ನಂ ಸಿಂಗದನ್ನಂ ಪುರಹರನುರಿಗಣ್ಣನ್ನನೀ ನಾರಸಿಂಹಂ | Nârasiṃha is a man like a thunder-bolt, one like a lion, one like the flaming eye of Śiva.

ಮನಸಿಜನೆನ್ನನಿನ್ನನುರುಣಪ್ರಿಯನನ್ನನನೆನ್ನನಿನ್ನನಾ ದಿನಕರನೆನ್ನನಿನ್ನಂ | what kind of person Kâma is, such a one is this man; what kind of being the beloved son of Aruṇa (Jaṭâyû) is, such a one is this man; what kind of being the sun is, such a one is this man.

The feminine of ಅನ್ನಂ is ಅನ್ನಳ್ (ಅನ್ನ+ಅಳ್, she, § 193 under remarks), *e. g.* ಮನದನ್ನಳ್, such a woman as (is agreeable to) the heart, a dear woman, which takes also the form of ಅನ್ನೆ, *e. g.* ಮನದನ್ನೆ.

The neuter is ಅನ್ನದು (ಅನ್ನ+ಅದು), such a child, etc. as that.

With reference to the terms ಅನ್ಹ, ಇನ್ಹ and ಎನ್ಹ, etc. in § 223 it is to be stated that the masculine forms are ಅನ್ಹವನು (ಅನ್ಹವಂ, *i. e.* ಅನ್ಹ+ಅವನು,

ಅನ್ಧ+ಅವಂ), such a man as that, ಇನ್ಧವನು (ಇನ್ಧವಂ), such a man as this, ಎನ್ಧವನು (ಎನ್ಧವಂ), what kind of man?, the feminine ಅನ್ಧವಳು (ಅನ್ಧವಳಂ), ಇನ್ಧವಳು (ಇನ್ಧವಳಂ), ಎನ್ಧವಳು (ಎನ್ಧವಳಂ), and the neuter ones ಅನ್ಧದು, ಇನ್ಧದು, ಎನ್ಧದು.

If ಅನ್ಧವನು, ಅನ್ಧವಳು, ಅನ್ಧದು are added to another word, this is put in the genitive, *e. g.* ನಿನ್ನನ್ಧವನು, such a man as thou, ತಾಯಿಯನ್ಧವಳು, such a woman as a mother, ಸಕ್ಕರೆಯನ್ಧದು, such a thing as sugar, (or also ನಿನ್ನನ್ಧವನು, ತಾಯಿಯನ್ಧವಳು, ಸಕ್ಕರೆಯನ್ಧದು, *cf.* § 223).

225. The letter ಮ appears also as ವ, as for ತಾಮರೆ there is likewise ತಾವರೆ, for ಸಾಮನ್ತಂ ಸಾವನ್ತಂ, for ತಿಮಿರ್ ತಿವಿರ್, for ತೆಮರ್ ತೆವರ್, and for ಸಾಮಿ ಸಾವಿ. See the datives plural ಎಮಗೆ and ಎವಗೆ, ತಮಗೆ and ತವಗೆ in § 137, *b*; § 304.

226. Regarding the lengthening of the letter ಅ into ಆ in the accusative and genitive singular (see § 141) Kêṣava quotes the following instances:

ಎನಿತ್ತೆನಿತ್ತಮ್ಮಜಪತ್ತನೇತ್ತೆಯಾ

ಘನಸ್ತನಂಗಳ್ ಒಳೆಗುಂ ಕಿರಾತೆಯಾ, |

ಅನಿತ್ತನಿತ್ತಂ ವನದೊಳ್ ವನೇಚರಂ

ತನತ್ತು ಬಿಲ್ಲಾನದನನ್ನೆ ಕೀಸುಗುಂ. || (see § 303, 2, *a*).

ಈದ ಪುಲಿಯಾ ಪೋಲಿದರ್ಳ್ |

and adds that such a lengthening occurs optionally within some words, as one may use ಇನ್ನೊಳ or ಇನ್ನೋಳ (Tadbhava of ಹಿನ್ನೋಲ), ಆರೊಗಿಸಿದಂ or ಆರೋಗಿಸಿದಂ, ಎಣೆಗೊಣಂ or ಎಣೆಗೋಣಂ, ಗೇಯಂಗಂ or ಗೇಯಾಂಗಂ.

227. In §§ 15. 17 (under ಳ) and 31 the so-called ಕ್ಷಳ (a grammatical invention) has been introduced. A few instances showing how it may be optionally used for Samskr̥ita ಲ, are the following: -ಜಳ or ಜಲ, ತಿಳ or ತಿಲ, ಫಳ or ಫಲ, ಬಳ or ಬಲ, ಖಳ or ಖಲ, ಕಮಳ or ಕಮಲ, ಕುಳ or ಕುಲ, ಅಳ or ಅಲಿ, ಸಳಲ or ಸಲಿಲ, ಮಳ or ಮಲ, ಮರಾಳ or ಮರಾಲ. *Cf.* § 231, also §§ 239. 370.

228. The so-called ಕುಳ or the Kannaḍa ಳ (that in fact is not different in form and sound from the so-called ಕ್ಷಳ of § 227) has been mentioned in §§ 15. 17 (under ಳ) and 31. Kêṣava adduces a few of the words in which it has to occur, *viz.* ಇಳಿದಳಿಯ, ಎಳಿದ, ಸೂಕುಳಿ, ಹಿಕ್ಕುಳಿ, ಕಳದಿ, ಪೆಳದಿ, ಮದ್ದುಕುಳಿ, ಅಳಿಯ, ಕುಳಿಯ, ಮಾಳಿಗೆ, ಜಾಳಿಗೆ, ತಳಿಗೆ, ಬಳಿದಿ,

ಬಳಸು, ಬಳಸಿಗ, ಮೊಳೆ, ಆಳಿಸಿದ, ಪೇಳಿಸಿದ, ಕೇಳ, ಜೂದಾಳಿ, ಅಳಿಲೆ, ಕಳವಳ, ಮೆಯ್ಯೇಳ, ಮಾಳ, ತಾಳಿಗೆ, ಈಳಿಗೆ, ಇಡಿಯುಕುಳಿ¹⁾.

Rustics use **ಳ** erroneously (according to Kēśava) in the Kannada words ಬೆರಲ್, ಎರಲ್, ಒರಲ್, ಕೊರಲ್, ಸರಲ್, ಅರಲ್, ಪರಲ್, ಮರಲ್, ನರಲ್, pronouncing them ಬೆರಳ್ (ಬೆರಳು), ಎರಳ್ (ಎರಳು), ಒರಳ್ (ಒರಳು), ಕೊರಳ್, ಸರಳ್, ಅರಳ್, ಪರಳ್, ಮರಳ್, ನರಳ್. ಎರಳೆ often stands for ಎರಲೆ.

Occasionally **ಳ** is also represented by ಣ, *e. g.* ಅಳಿಲೆ or ಅಣಿಲೆ, ಓಳಿ or ಓಣಿ, ಕೊಳ or ಕೊಣ, ಕೊಳಗು or ಕೊಣಗು, ಗಂಜಲಿ or ಗಂಜಣಿ, ಗಿಣಿ or ಗಿಳಿ, ನೊಳ or ನೊಣ, ಮಳಲ್ or ಮಣಲ್, ಗಳಿ (the ancient ಗಲಿತಿ) or ಗಣಿ, ಕೊತ್ತಳಿ (the ancient ಕೊತ್ತಲಿ) or ಕೊತ್ತಣಿ, ತಲ್ಲಳ (the ancient ತಲ್ಲಲಿ) or ತಲ್ಲಣ, ಸೆಳಸು or ಸೆಣಸು. *Cf.* § 235.

ಳ is frequently employed for the ancient ಲಿ in the mediæval and modern dialect (see § 32) in which *e. g.* ಅಲಿ appears as ಅಳ್ (ಅಳು), ಅಲಿ as ಅಳಿ, ಇಲಿ as ಇಳಿ, ಉಲಿ as ಉಳು, ಕಲಿ as ಕಳಿ, ಪೊಲಿ as ಪೊಳಿ or ಹೊಳಿ, which peculiarity partly dates back about as far as 900 A. D. (see § 32, note). As stated in the same paragraph, the letter ಲಿ has been retained in the present grammar.

About the change of ಟ into ಳ see § 229, and about that of ಡ into ಳ § 230. For words in which ಳ or ಲಿ may occur see § 232.

229. Letter ಟ is changed into ಳ in the following words when they are in the apabhram̐śa state or are tadbhavas *i. e.* words corrupted from Saṁskṛita — ಸ್ಥಟಕ, ಪೇಟಕ, ವೀಟಕ, ಘಟಕ, ವರಾಟ, ರಘಟ, ಸ್ಪಟ, ಸ್ಥೋಟಕ, ಲಮ್ಪಟ, in which case their forms are ಪಳಕ, ಪೇಳಿಗೆ, ವೀಳಿಗೆ, ಗುಳಿಗೆ, ವರಾಳ, ರಗಳ, ಪುಳ, ಹೋಳಿಗೆ, ಲಮ್ಪಳ. ಸ್ಥೊಟಕ and ಲಮ್ಪಟ may once appear as ಹೋಲಿಗೆ and ಲಮ್ಪಲಿ. See § 370.

230. When the words ದಾಡಿಮ, ಕೂಷ್ಠಾಣ್ಣ, ಗಾಡ, ಗುಡ, ಝಗಡೆ, ವಿಡಂಗ, and ಎಡಕ are in the apabhram̐śa state or are tadbhavas *i. e.* words corrupted from Saṁskṛita, their ಡ is usually converted into ಳ, and they appear as ದಾಳಿಮ್ಪ, ಕುಮ್ಪಳ, ಗಾಳ, ಗುಳ, ಝಗಳಿ (ಜಗಳಿ), ವಿಳಂಗ, and ಎಳಗ. See § 370. (The change of ಡ into ಳ takes place also in Saṁskṛita itself; *cf.* § 15.)

¹⁾ As there evidently are a few Tadbhavas (regarding which see § 370) among the words, it seems as if, at least in this case, such words on account of their ್ಳ (that was taken for the ಕುಳ) were considered to have become true Kannada words, losing their Tadbhava character.

231. In the apabhraṃśa or tadbhava state the letters ట, ఠ, డ, ణ, and the క్ష (see § 227) of the words ఘటిక, ఘోరిక, ధాటి, లాటి, లాటి భాషిక, ఘోరిటారాధ, కుక్కుట, మలిక, పిరిక, ప్రతిహస్త, ప్రతిపాదుక, క్కరి, ఝల్లరి, తాళ (తాల), పుళిన (పులిస), కళమ (కలమ), అగళ (అగళ), మన్యాళి (మన్యాళి, o. r. మాన్యాళి), and అళికాబద్ధ (అళికాబద్ధ) become టి according to Kêśava, in which case the words appear as గటిగే, గోరిగే, దాటి, లాటి, లాటిబాసేగ, గోరిటాయీల, కోరి, మయిగే, పిరిగే, పటిహస్త, పటివావుగే, కలి, ఝల్లటి, తాటి, పుటిల్, కటివే, అగుటి, మన్నటి, and అటిగేవద్ద. See § 370.

The Śabdānuṣāṅga (under its sūtra 140) adds పపట=పప్పటి, అక్కటి=అక్కటి, మారర=మారిల, పారిస=పారిల్, అపిపాత=అపిపాద, మరిజ=మరిసు (see § 370), వాగురా=వాగుటి, భృంగారి=భంగటి, అంగార=అంగటి, వాహ్య=వయ్యటి.

232. There are twelve words regarding which it is to be remarked that it is somewhat doubtful whether they ought to be written with ళ or టి; they are ఝళక or ఝటిక (§ 370), ఝళిసిమ or ఝటిసిమ, జోంగుళి or జోంగుటి, బోమ్ముళి or బోమ్ముటి, ఆళమాళ or ఆటిమాటి, తమాళ or తమాటి, వళిగే or వటిగే (§ 370), ఒన్నళి or ఒన్నటి, జంగుళి or జంగుటి, పుత్తళి or పుత్తటి (§ 370), గోళి or గోటి, పేళి or పేటి (o. r. పేళి or పేటి; § 370). Cf. స్థోటిక and లమ్మటి in § 229.

233. Kêśava saw the following words with టి in the works of the first great poets:—

అగటి, అగుటి, అగటికే (o. r. అగటికే), ఆదవటిల్, అవగటియ, అపకటి, ఆటి, ఆటి, అటిపు, (అట్టిజ), అట్టిమే, అట్టిదో, అట్టి, అట్టి, అటి, అటారిగ, అటి, ఇక్కుటి, ఇటి, ఈటి, (అగుటి), అణ్ణటి (o. r. అమ్మటి), అటి, అటి, అటికు, అటిగ, అటిపు, అటుగు (o. r. అటిగు), అటి, ఎటి, ఎటి, ఎటిల్, ఎటిపు, ఎటి, ఎట్టిదో, ఎట్టి, ఎట్టిమ, ఎటి, ఒట్టి, ఒట్టి, కట్టి, కటికటిసు, కటికుటి, కటిల్, కటిలే, కటి, కటిలే, కటిపు, (కటి), కట్టినే, (కట్టి), కట్టిలే, కట్టి, కిమ్ముట్టి, కిమ్ముట్టి, కిటి, కిట్టి, కిటి, కుటి, కుటి, (కుట్టి), కుటి, కేటివ (o. r. కేటివ), కేటి, కేటికుటి (o. r. కేటికుటి), కేటి, కేటిల్, కేటి, ఖటిల్, గటిగటి, గటిగటినే, గటిప, గటియసు (see ఘటియసు), గటి, గిటిడు, గుటి, గుటి గుటి, గేటిసు, గోరిటిడు, ఘటియ, ఘటియసు (o. r. గటియసు), ఘటిల్,

Mr. Rice's Index), ಪೊದಪು (= ಪೊಳಪು ?), ಬದ್ದ (the act of living ?), ಬದ್ದಲೆ (= ಬತ್ತಲೆ ?), ಬಿದ್ದು (?), ಬಿದಗು (= ಬೆಳಗು; the Index has ಬಿದಪು), ಬೆದ್ (= ಬೆಳೆ ?), ಮದ್ದು (?), ಮುಗುಡ್ (= ಮುಗುಳ್), ಮುದ್ದು (= ಮುಳ್ತ, the state of being irritated ?), ಮೆದ್ (= ಮೆಳೆ ?), ಮೊದ್ (= ಮೊಳೆ ?), ರಾದಾಕಡಾ (?), ಸೆದಪು (= ಸೆಳಪು ?), ಸೆದಸು (= ಸೆಳಸು ?).

234. It is a rule of the ancient dialect (and to some extent of the mediæval one too, but which uses ಳ್ instead of ಲ್) that a final ಡು becomes ಲ್ when it euphonicallly joins a following consonant (see § 215, 7, under a), e. g. ಕಡುಕಿಡ್ಡು becomes ಕಾಲ್ಕಿಡ್ಡು, ಕಾಡುಪುರ ಕಾಲ್ಪುರ, ಕಾಡುತುಲಿ ಕಾಲ್ಪುಲಿ, ಕಿವುಡು ಕೇಲ್ವು ಕಿವುಲ್ಕೀಳ್ವಂ, ಕೋಡು ಕುಟ್ಟು ಕೋಲ್ಪುಟ್ಟು, ಕೋಡು ಮೊನೆ ಕೋಲ್ಪೊನೆ, ನಾಡುಕಡೆ ನಾಲ್ಕಿಡೆ, ನಾಡುತುಡುಗುಣಿ ನಾಲ್ಪಿಡುಗುಣಿ, ನಾಡು ತೊಲೆ ನಾಲ್ಪೊಲೆ, ನಾಡುಪಗರಣ ನಾಲ್ಪಿಗರಣ, ನೀಡುಕರಿಸು ನೀಲ್ಪಿರಿಸು, ಮುದುಡು ಗಣ್ಣು ಮುದುಲ್ಗಣ್ಣು, ಬೀಡು ಕೊಳ್ ಬೀಲ್ಪೊಳ್, ಬೀಡುತಾಣ ಬೀಲ್ಪಿತ್ತಾಣ, ಸೆಡು ಪಡು ಸೆಲ್ಪಿಡು, ಎರಡುಕಡಿ ಎರಲ್ಪಿಡಿ, ಎರಡುತರ ಎರಲ್ಪಿರ, ಎರಡುಮಾತು ಎರಲ್ಪಿತ್ತಾತು, ಎರಡು ಮೂಲಿ ಎರಲ್ಪೊಲಿ. Cf. § 58.

In the formation of the present-future participle a similar rule exists, e. g. ಮಾಡುವ may become ಮಾಲ್ಪಿ, ನೋಡುವ ನೋಲ್ಪಿ, ಬೇಡುವ ಬೇಲ್ಪಿ, ಬಿಸುಡುವ ಬಿಸಲ್ಪಿ, ಬೆಗಡುವ ಬೆಗಲ್ಪಿ (§§ 58. 183, 4).

A similar change of ಡ into ಲ್ we find also in ತಡ ಕೆಯ್ಲು=ತಲ್ಪಿಕ್ಕೆಯ್ಲು, ನೀರಡಿಕೆ=ನೀರಲ್ಪಿಕ್ಕಿ, ನಾಡಿಕಾ=ನಾಲ್ಪಿಗೆ, ಎಸಡಿಗೆ (dative of ಎಸಡಿ)=ಎಸಲ್ಪಿಗೆ.

235. The middle ರ in the Kannaḍa words ಮರಲ್, ಅರಲ್ (cf. § 228) and ಎರಲ್ may become ಲ, viz. ಮಲಲ್, ಅಲಲ್, ಎಲಲ್, in which case the final ಲ್ may be changed into ರ್, viz. ಮಲರ್, ಅಲರ್, (ಎಲರ್). ಮಲಲ್ appears also as ಮಣಲ್, and in the mediæval and modern dialect as ಮಳಲ್ or ಮಳಲು.

236. Words in which it was customary at Kēśava's time to use a half rēpha (ಫ), are e. g. ಉರ್ದು, ಬಿರ್ದು, ಗರ್ದು (=ಗಲ್ಪಿ, cf. § 32 and § 233), etc.; ನುಗು (ನುಲ್ಪಿ), ತಗು (=ತಲ್ಪಿ), ಕಿಗು (=ಕಿಲ್ಪಿ), ಕುಗು (=ಕುಲ್ಪಿ), etc.; ಇರ್ಪು, ಕೆರ್ಪು, ಕೊರ್ಪು, etc.; ಆರ್ದಂ, ಸಾರ್ದಂ, ಪೋರ್ದಂ, etc.; ಊರ್ಗಳ್, ಕೇರ್ಗಳ್, ಬೇರ್ಗಳ್, etc.

It will be observed that in some words ಲ್ had been given up in the common language of that time and ಫ had taken its place, which peculiarity we found also in the participles ಎರ್ದು, ಬಿರ್ದು, ಅರ್ದು (§ 160, 1; see also § 32, note; § 239 regarding a kind of prāsa). The remaining words (ಇರ್ಪು, etc.) present no irregularities.

237. It is a peculiarity of the modern dialect that it changes a middle ರ before a ಳ into ಳ್, *e. g.* ಅರಳು may become ಅಳ್ಳು, ಅರಳೆ ಅಳ್ಳೆ, ಉರಳೆ ಉಳ್ಳೆ, ಉರುಳು ಉಳ್ಳು, ಒರಳು ಒಳ್ಳು, ಕರುಳು ಕಳ್ಳು, ಕುರುಳು ಕುಳ್ಳು, ಕೊರಳು ಕೊಳ್ಳು, ಗುರುಳೆ ಗುಳ್ಳೆ, ತಿರುಳು ತಿಳ್ಳು, ನೆರಳು ನೆಳ್ಳು, ಮರುಳು ಮಳ್ಳು, ಹರಳು ಹಳ್ಳು, ಹೊರಳು ಹೊಳ್ಳು.

238. In § 33 it has been stated that when two consonants are produced in (about) the same place or by (about) the same organs, they are called *êkasthâni* in grammar. The *êkasthâni* letters are ರ and ಲಿ, ಡ and ಲಿ, ಲ and ಳ (see § 239).

239. Grammars of the Kannada language are based chiefly on poetical standard works, because almost every thing of its literature was composed in verse in the three periods; it is, therefore, to be expected that they contain some terms connected with prosody (*ôhandas*) and the way of poetical composition (*kâvyamârگا*).

Such terms employed by Kêśava are ಪ್ರಾಸ (called also ನಿಯಾಮ or ನಿಯಮ by him), ವರ್ಣಾವೃತ್ತಿ, ಯಮಕ, and ರೂಪಕ.

ಪ್ರಾಸ in Kannada is an alliteration in which the second letter (generally a consonant with or without a vowel) of the first line of a stanza is set in the same place in every other line.

ವರ್ಣಾವೃತ್ತಿ is an additional alliteration in which the *prâsa* letter or a cognate one is set also in other places in the course of a stanza.

ಯಮಕ is the repeating or setting in opposition alliteratively in the same stanza of words or syllables different in meaning but similar in sound (*paronomasia*).

ರೂಪಕ is metaphorical diction.

Kêśava, when introducing the first three terms, does so in order to show the proper use of the *êkasthâni* letters ಡ and ಲಿ, ಲ and ಳ, ರ and ಲಿ (§ 238) in them, presupposing that ಡ and ಡೆ, ಲಿ and ಲಿ, ಲ and ಲ, ಳ and ಳ, ರ and ರ, ಲಿ and ಲಿ form regular *prâsas*, etc.

He states that ಕುಳ and ಕ್ಷಳ (§§ 227. 228) form a right *prâsa*, *e. g.*

ಕಿಳಿಲಿ ಹಯಂಗಳ್, ಗರ್ವಿಸೆ

ಜಳದನಿಭಂಗಳ್ ಗಜಂಗಳ್ |

but that ಲ and ಕ್ಷಳ cannot form a right one, *e. g.*

ಓಲಗದೊಳೊಮ್ಮೆ ನತನರ

ಪಾಳಕಜೊಡಾಮಣಿದ್ಯುತಿಪ್ಪ ತಜರಣಂ |

as also ಲ and ಕುಳ cannot do, *e. g.*

ನೆಲದೊಳ್ ಪಗೆ ಪುಗೆ ಫಣಿಯ ವೊ
ಲೊಳ ಪೊಕ್ಕಳಲೊಸಿದಂ | .

Further ರ and ಲಿ are wrong in *prāsa*, *e. g.*

ಧುರದೊಳ್ ಪಲಿಮಲಿಯಾಡುವ
ತೆಲಿದಿನ್ನುಲಿಲಿಲಿದಂ |

as also ಡ and ಲಿ are wrong, *e. g.*

ಕೋಡದಿಲಿನ್ನಿ ರಾದ
ನಾಱಿಲಿಗೇಯೋ ವೀರರ್ |

Regarding *varṇāvr̥tti* Kēśava says that it is properly formed by ರ and ಲಿ, *e. g.*

ಸುರಗಿಲಿಲಿಲಿಲಿಗಿದ ಬಿರುದರ
ಕರುಳಂ ಕೊಲಿಲಿಲಿಲಿಲಿಲಿ ಮರುಳಿರುತ್ತಿ ಮೈಡೆಯೋ |

and by ಡ and ಲಿ, *e. g.*

ಖಲಿಲಿ ನುಡಿದಲಿಲಿ ಬಗ್ಗಿಸಿ,
ಫಲಿಲಿನೆ ನಡೆಯೆನ್ನ, ಜಡಿಮ ಸಾರಥಿಯಂ |

and also by ಲ and ಳ (the *kuḷa*), *e. g.*

ದೆನೆಗಳನಳುದುಡು; ಮಿಳಿ
ದುಫ, ಸುಲಿದು, ಬಲಿದುಡು, ಕೆಳದುಫ ಪೋಯಿತ್ತಾಗಳ್ | . (This

half Kanda verse bears various shapes in the MSS.; its purpose, however, appears clearly in the present reading.)

Concerning the *vamaka* Kēśava says that the employment of ಡ and ಲಿ, ಲ and ಳ (the *kuḷa*), and ರ and ಲಿ as letters of alliteration is wrong in it (as in the *prāsa*), and in order to show this brings forward only the following anomalous instance:

ಕರೆಯಂ ನೆರವಂ, ವಂಶಂ

ಕಲಿಯಂ ಪೊತ್ತಪ್ಪದೆನ್ನು ಸಂಗರಮುಖದೊಳ್ | , remarking

“herein the application of words is spoiled, and if for ಕಲಿಯಂ ಕರೆಯಂ be read, no meaning is brought about; therefore there is not the characteristic (*lakṣaṇa*) of the *yamaka*”.

With regard to the *prāsa* with ಲಿ it is to be added (according to Kēśava) that a double consonant formed by means of a half *rēpha* may be substituted for ಲಿ (*cf.* § 236), *e. g.*

ಬಲ್ಬಿದು ಬಳ್ಳವಾಡಿ, ನೆಲಿ ನ
ಮ್ಬಿದುರಾಹತಂ, ಜಿನೇನ
ನಿರ್ದ ಮಹಾನುಭಾವರ್ |

and

ಚುರ್ಚಿದ ವೋರ್ ಬಿಸಿಲಕುರೆ ಕಿ
ಮುಲ್ಬಿದ ತಳೆರನ್ನೆ ನೊನ್ನ ಗುಣನನ್ನಿ |

and

ಒರ್ಕುಡಿತೆನೀಗೇ, ಪುಲಿ ಪ
ಟ್ಟರ್ಕೆಯ ಪಣ್ಣೆಲೆಯ ಮುಲಿಗೆ ದೇಸಿಗರಂ ದೇ |
ವರ್ಕಳೊಡೆಯರ್ ಮಾಲ್ಬಿರೆ?
ನೀಲ್ಬಿರಿನದೆ, ನಿಮ್ಮ ದೊರೆಗೆ ಬೋಲಿಯರೊಳರೇ? ||

The Śabdānuśāsana remarks that also ಲ್ರಿ and ಳ may be used as letters of alliteration in the prāsa.

Rūpaka has been mentioned in § 104 with regard to nouns, *e. g.* ನೆಲ, which are of neuter gender, but receive another gender when they are used metaphorically. There is the following quotation concerning ನೆಲ in the Śabdamanidarpaṇa.

ಉದಯಾಸ್ತೋನ್ನತಶೈಲಸೇತುಹಿಮವತ್ಕೃತ್ಫಲಪರ್ಯನ್ತಸ
ಮ್ಬದೆಯಂ ವಾರ್ಧತರಕ್ತರಂಗನಿನದತ್ಕಾಂಚೀಕಲಾಪಾಂಚಿತಾ |
ಸ್ವದೆಯಂ ಸಾಧಿಸಿ ಕಬ್ಬಿಗಂಗೆ ನೆಲನಂ ನಿವ್ಯಾಜದಿಂದಂ ನಿಮಿ
ಚಿದಗಿಲ್ಲಂ ಭುವನೈಕರಾಮಮಹಿಪಂಗಕ್ಕುಂ. ಪೆರಿಗಕ್ಕುಮೇ? || ;

and concerning ಜಗದ್ವರ್ಪಣ there are the instances ಆತಂ ಜಗದ್ವರ್ಪಣಂ, ಆ ಪೆಣ್ ಜಗದ್ವರ್ಪಣಂ, ಅದು ಜಗದ್ವರ್ಪಣಂ.

240. Double consonants (§§ 20. 38) in prosody are sometimes “slack” (śithila), *i. e.* they have not the power of lengthening a preceding syllable. Such double consonants appear

1, in the nominative plural and dative singular of nouns ending in ಲ್ಲಿ, ಳ್, ರ್, and ಲ್ಲಿ, *e. g.* ಅಗಲ್ಲಿಳ್, ಉಗಲ್ಲಿಳ್, ಎಸಲ್ಲಿಳ್, ನೆಗಲ್ಲಿಳ್; ಅಗಲ್ಲಿ, ಉಗಲ್ಲಿ, ಎಸಲ್ಲಿ, ನೆಗಲ್ಲಿ; — ಅಮಳ್ಳಳ್, ಎಸಳ್ಳಳ್, ಪುಗುಳ್ಳಳ್, ಮುಗುಳ್ಳಳ್; ಅಮಳ್ಳ, ಎಸಳ್ಳ, ಪುಗುಳ್ಳ, ಮುಗುಳ್ಳ; — ಅಲರ್ಗಳ್, ಉಗುರ್ಗಳ್, ಉಸುರ್ಗಳ್, ಎಲರ್ಗಳ್, ಎಸರ್ಗಳ್, ಒಗರ್ಗಳ್, ಒಸರ್ಗಳ್, ಕದಿರ್ಗಳ್, ಕನರ್ಗಳ್, ಕುದಿರ್ಗಳ್, ಕುಳಿರ್ಗಳ್, ಕೊನರ್ಗಳ್, ಚಿಗುರ್ಗಳ್, ತಳಿರ್ಗಳ್, ತಿಮಿರ್ಗಳ್, ತೆಮರ್ಗಳ್, ಸವಿರ್ಗಳ್, ಪಸಿರ್ಗಳ್, ಬಿದಿರ್ಗಳ್, ಬೆಮರ್ಗಳ್; ಅಲಗೇ, etc.; — ಎಡರ್ಗಳ್ (ಎಡಲ್ಲಿಳ್), ಕೆಸರ್ಗಳ್ (ಕೆಸಲ್ಲಿಳ್), ಪೆಸರ್ಗಳ್, ಬಸಿರ್ಗಳ್, ಹಗರ್ಗಳ್; ಎಡಗೇ, etc.

Exceptions are formed by words with a long initial, *e. g.* ಬಾಸುಲ್, ಇಕ್ಕುಲ್, ಪೊಕ್ಕುಲ್, and by some words with final ಳ, *e. g.* ಕುರುಳ, ಪುರುಳ, ಮರುಳ. ಕಾದಲರ್ಗಲ್, though its initial is long, generally has a slack double consonant.

2, in the conjugation of verbs ending in ಲ್, ಳ, ರ್, and ಲ್, *e. g.* ಅಗುಲ್, ಜಗುಲ್, ತಗುಲ್, ತುಮುಲ್, ತೆಗಲ್, ನೆಗಲ್, ಮಗುಲ್; ಜಗುಲ್ಪಂ; ಜಗುಲ್ಪಿ; ತೆಗಲ್ಪಿ; ನೆಗಲ್ಪಿ; ಪೊಗಲ್ಪಿ; ಜಗುಲ್ಪಿ; ತೆಗಲ್ಪಿ; ನೆಗಲ್ಪಿ; ಪೊಗಲ್ಪಿ;—ನುಗುಲ್, ನುಸುಲ್, ಮಸುಲ್; ಮಸುಲ್ಪಂ; ಮಸುಲ್ಪಿ; ನುಗುಳ್, ನುಸುಳ್, ಮಸುಳ್; ನುಸುಳ್ಳಂ, ಮಸುಳ್ಳಂ;—ಅದಿದಂ, ತಳದಂ, ತಿಮಿದಂ, ನಿಮಿದಂ, ಬಿದಿದಂ; ನಿಮಿದಂ; ನಿಮಿದಂ; ಅದಿದಂ, ತೊಡಿದಂ; ಅಮಿದಂ, ನಿಮಿದಂ;—ಎಡದಂ (ಎಡದಿಂ), ಅಳದಂ; ಎಡದಿಂ, ಅಳದಿಂ.

Exceptions are formed by verbs with a long initial, *e. g.* ಆರ್, ನೇರ್, ಸೋರ್; and by some verbs with final ಳ, *e. g.* ತೆರಳ, ಪೊರಳ, in which the use of slackness is optional.

3, in words ending in ರ್ and ಳ the first syllable of which is short and which form the first member of a compound (*samāsa*), *e. g.* ಬೆಳಗೇಮ್ಮು, ಅಲದೋರಣಂ, ಬಿದಿದಟ್ಟಿ, ಪೊಗವಟ್ಟಿ, ಬೆಮವನಿ, ಅಲ ಜೋವುಂ, ಕದಿಜೋವುಂ; ಮುಗುಳ್ಳಾಯ್, ಅಮುಳ್ಳೋಗಲ್, ಎಸುಳ್ಳಸೆ, ಅಮುಳ್ಳನಂ. Cf. § 246, a.

4, in some words in which it is inherent (*sahaja*). They are ಅದಿಮುಲ್, ಅಮಿದುಲ್, ಎದಿಲ್, ಗದುಗು, ಬದಿಲಂ. (ಅದಿಮುಲ್ seems to belong to No. 3.)

5, optionally in the dative plural of Samskr̥ita and Kannaḍa terms that are masculine or feminine, *e. g.* ಬಾನ್ಧವರ್ಗಿ, ಬುಧರ್ಗಿ; ಕಾನ್ತೆಯರ್ಗಿ, ಸ್ತ್ರೀಯರ್ಗಿ; ಎರೆವರ್ಗಿ; ಸೂಳೆಯರ್ಗಿ.

When, however, in their dative plural no “slackness” (*śīṭhila*) is to occur, it is customarily indicated by doubling the ರ್ of the dative in the ancient dialect, *viz.* ಬಾನ್ಧವರ್ಗಿ, ಬುಧರ್ಗಿ; ಕಾನ್ತೆಯರ್ಗಿ, ಸ್ತ್ರೀಯರ್ಗಿ; ಎರೆವರ್ಗಿ; ಸೂಳೆಯರ್ಗಿ (see § 119, a, under dative). Cf. § 371, 1.

Remark.

Some people have thought that in the elaborate prose composition called ಗದ್ಯ which belongs to prosody (*chandas*) and frequently is found in poetry, it is allowed to treat a double letter with *rēpha*, *e. g.* ತಿ, ಪ್ರ, ಪಿ, as “slack” *i. e.* as not lengthening a preceding short syllable; but this their thought is quite wrong according to Kēśava. Cf. § 241.

241. In writing stanzas (pada) it is bad to leave no space between the different words unless they fall under the rules of sandhi (§ 213 seq.). Thus one has to write:

ಬನ್ನಿಯ ತರು ಡಕ್ಕೈ ಸುರ
ಹೊನ್ನೆಯ ತರು ಡಮರುಗಕ್ಕೆ ಕರುವಿಡಿವರ್ಪಾ |
ಚೆನ್ನಂಗಿಯ ತರು ಡಾಣಿಗೆ
ಹೊನ್ನಂ ಕುಡುವೆಡೆಗೆ ಕಲ್ಪತರು ಡಾಕರಸಾ ||

and not ಬನ್ನಿಯತರುಡಕ್ಕೈಸುರ etc., in this case especially also because the obscene word ತರುಡು might be thought of in four places (cf. § 215, 6, remark 3).

Likewise one has to write:

ಬರಿಸಿ ಪ್ರಧಾನರಂ ಕು
ಳ್ಳಿರಿಸಿ ಪ್ರಿಯಕುಶಲವಾರ್ತೆಯಂ ನೆರೆಯ ಕೇಳ್ವು |
ಸ್ಥಿರಮಿದು ಪ್ರಭು ನುಡಿಯೆ
ಪ್ರರೂಢಮುದನಾದನಾತನ್ . . . ||

and not ಬರಿಸಿಪ್ರಧಾನರಂಕುಳ್ಳಿರಿಸಿಪ್ರಿಯ etc., as the prosodical length of the short-vowelled syllables ಸಿ, ಳ್ವ and ಯ results at once from the following double letters ಪ್ರ, ಪ್ರಿ and ಸ್ಥಿ (see § 20) to an observing eye. Some use to write ಪ್ರ, ಪ್ರಿ, ಸ್ಥಿ, which is unnecessary. Cf. § 240, remark.

IX. On primitive nominal bases.

242. Nominal bases (nāmalingas) or crude nouns in general have been mentioned in § 68, 4. As slightly indicated there under No. 6 by Kōśava's introducing the compounds (samāśas) ದಯಾಪರ, ಹೆಣ್ಣಿಗಾಲ, etc., they finally include also all the other true declinable bases, viz. taddhita, samāśa, sarvanāma, guṇavaçana, saṅkhyē and kṛit, which in fact are nothing but nominal bases or nouns in their crude state.

In § 100 a number of crude nouns has been given that are identical with verbal themes (nījadhātu). Such are, therefore, primitive nominal bases without any suffixes (taddhitas or taddhitapratyayas) and also the simplest bhāvaçanas or verbal nouns (cf. § 243).

Another primitive nominal base, that is a mere verbal theme, is still to be adduced, viz. the ancient ವೋಲ್, which has also the forms ವೊಲ್, ಬೋಲ್, ಬೊಲ್, 'likeness', 'equivalence'. In the mediæval dialect its forms are ವೋಲ್, ವೊಲ್, ವೊಲು, ಓಲ್, ಒಲ್, ಒಲು; in the modern one it has

remained as ಓಲು, 'equivalence': 'bail', etc. Its original form was ಪೋಲ್ (ಹೋಲ್, ಹೋಲು); the change of ಪ into ವ or ಬ was done, because it was originally mostly used as the second member of a compound (see § 215, 7, a. b); for the omission of ವ see Dictionary under ಒ 1 and ಓ 1. In rendering it into English its meaning often becomes 'like', 'as', etc. In the ancient dialect ಪೋಲ್ or ಪೊಲ್ is frequently preceded by ಅನ್ತೆ which is nearly identical in meaning, so that the forms become ಅನ್ತೆಪೋಲ್, ಅನ್ತೆಪೊಲ್, "without the fault of tautology" (punarukti) according to Kēśava, its meaning remaining the same, viz. 'as', 'like', etc. ಬೋಲ್, ಬೊಲ್ are used only in compounds, when they are always preceded by a euphonic sōnnē.

Kēśava quotes the following instances to elucidate the use of ಪೋಲ್, etc.

ಜಲನಿಧಿಯ ಪೋಲ್ ಗಭೀರಂ,
ಬಲವೈರಿಯ ಪೋಲ್ ಸಮಗ್ರವಿಭವಸನಾಥಂ, |
ಕುಲಗಿರಿಪೋಲ್ ನಿಷ್ಕವೃಂ,
ಬಲಿಯನ್ತೆಪೊಲಧಿಕದಾನಿ ದಾನವಿನೋದಂ || .
ರವಿಸುತನನ್ತೆಪೋಲಧಿಕದಾನಿ, ಪರಾಕ್ರಮಿ ಸಿಂಗದನ್ತೆಪೋಲ್ | .
ಆ ಮುನೀಶ್ವರಂ ಶಾಸ್ತ್ರರಸದ ಕಡಲ ಪೋಲಿದಂ | .
ನಿಜತೇಜಂ ನೀಳ್ ಕರ್ನೆಯ್ವಲ ಪೊಲರೆ | .
ಇನ್ದ್ರಂಬೋಲ್ ವಿಭವಯುತಂ,
ಚನ್ದ್ರಂಬೋಲ್ ಕಾನ್ತಿವನ್ದನಾದಿತ್ಯಂಬೋಲ್ |
ಸಾನ್ದ್ರಪರಿಪೂರ್ಣತೇಜನು
ಪೇನ್ದ್ರಂಬೋಲ್ ನೀತಿನಿಪುಣನಾ ನರನಾಥಂ || .

The Śābdānuśāsana has the following additional instances:

ಹರಿಪೋಲ್, ಹರಿಪೋಲ್; ಗಿರಿಪೋಲ್, ಗಿರಿಪೋಲ್; ವಿಧುಪೋಲ್, ವಿಧುಪೋಲ್; ಪಿತ್ಯು ಪೋಲ್, ಪಿತ್ಯುಪೋಲ್; ಮಾತಂಗದ ಪೋಲ್; ರಾಜ್ಯದ ಪೋಲ್; ವೃತ್ತದ ಪೋಲ್; ಧರ್ಮದ ಪೋಲ್; — ಅಣ್ಣಂಬೋಲ್, ಸೋಮಂಬೋಲ್; — ಇನ್ದ್ರನ ಪೋಲ್, ಇನ್ದ್ರನ ಪೋಲ್; ಹರಿಯ ಪೋಲ್, ಹರಿಯ ಪೋಲ್; ವಿಧುವ ಪೋಲ್, ವಿಧುವ ಪೋಲ್; ಪಿತ್ಯವ ಪೋಲ್, ಪಿತ್ಯವ ಪೋಲ್.

Other bhāva-vacanas or verbal nouns formed, without taddhita suffixes (§ 243), by a mere change in the verbal theme are ಆಟ, ಪಾಟ, ನೋಟ, ತೀಟ, ಕೂಟ, ಬೇಟ, ಮಾಟ, etc. (of ಆಡು, ಪಾಡು, etc.; see § 58), ಈಡು, ಬೀಡು, ಸೂಡು (of ಇಡು, etc.; see § 101), ಕೇಡು, ಏಸು (of ಕಿಡು, etc.; see § 101),

ಕೋಡು, ತೋಡು (of ಕುಡು, etc.; see § 101). These may perhaps be classed with the primitive nominal bases; but others are apparently not found in Kannaḍa.

X. On secondary nominal bases.

243. Taddhitaliṅgas or taddhitas have been referred to in § 68, 2; 99. 100. 102, s, f. They are secondary nominal bases or nouns, as they are formed by means of suffixes (taddhita, taddhitapratyaya) from nouns and verbs.

When neuters and derived from verbs, they express the abstract notion (bhāva) of a verb either as to state or action, *i. e.* are bhāvavaçanas or verbal nouns; when neuters and formed from nouns, they have a similar character. [About bhāvavaçanas in general see §§ 100 (ಅಟ್ಟು, etc.); 188 (ಅರಿಲ್, ಅರಿಲು, etc.); 194, remark (ಉಣ್ಣು); 198 (ಓದಿದುದು, etc.); 200 1. 3 (ಕುಡುವುದು, ಹೇಲುವುದು, etc.); 203. 204 (ಆಳ್ವಂ, ಬೇಲ್ವಂ, etc.); 205, 1, c (ಈವುದು, etc.); 205, 1, d (ಗೆಯ್ಗೆ, etc.); 242; 254, remarks 1 and 2 (ಮಾಲ್ವುದು, ಮಾಡದುದು, etc.); 298, 3 (ಆದುದಿಲ್ಲ, ಇರುವುದಿಲ್ಲ, etc.); cf: 316, 2.]

4. The chief suffixes for forming neuters are:

- 1, ಅ, *e. g.* ಆಡು, ಗೆಲ, ನೀಳ, ಸಾಲ, ಸೋಲ (of the verbs ಆಡ್, etc.; see § 100).
- 2, ಎ, *e. g.* ಕಟ್ಟೆ, ಕೊಲೆ, ನಗೆ (of the verbs ಕಟ್ಟು, ಕೊಲ್, ನಗು; see § 100), and (by altering the vowel of the theme) ಕೆಪ್ಪೆ, ತೆಪ್ಪೆ, ನೆಲೆ, ಬೆಲೆ (of the verbs ಕೆಪ್ಪು, etc.; see § 101).
- 3, ಅಮೆ, *e. g.* ಅದ್ವಮೆ, ತೀರಮೆ (of the verbs ಅದ್ವು, ತೀರ್).
- 4, ಅವು, *e. g.* ಇರುವು, ಒಲವು, ಕಳವು, ಗೆಲವು, ನಿಲವು, ಬರವು, ಬಲವು, ಸಲವು (of the verbs ಇರ್, ಒಲ್, ಕಳ್, etc.).

5, ಇಕ್ಕೆ, *e. g.* ಆಯತಿಕ್ಕೆ, ಉದ್ಧತಿಕ್ಕೆ, ಪನ್ನತಿಕ್ಕೆ, ಬಲ್ಲಣ್ಣೆಕ್ಕೆ, ಮಾನಸಿಕ್ಕೆ (of the nouns ಆಯತ, etc.). The Śabdānuśāsana has ಅಲಸಿಕ್ಕೆ, ಗರುವಿಕ್ಕೆ, ಚದುರಿಕ್ಕೆ, ಚೆಲ್ಲಿಕ್ಕೆ, ಚಾಣಿಕ್ಕೆ (of ಅಲಸ, etc.), ಆಟಕಾಪಾಕ್ಕೆ, ಓಲೆಕಾಪಾಕ್ಕೆ, ಕಂಚುಗಾಪಾಕ್ಕೆ, ಬಳಗಾಪಾಕ್ಕೆ (of ಆಟಕಾಪ, etc.). In another place it adduces ಅಂಜಿಕ್ಕೆ, ಒಣ್ಣಿಕ್ಕೆ, ಕನ್ನಿಕ್ಕೆ, ನನ್ನಿಕ್ಕೆ, ಘಾಣಿಕ್ಕೆ (of the verbs ಅಂಜು, etc.), ಅವುಡಿಕ್ಕೆ, ಓದಿಕ್ಕೆ, ಕವಡಿಕ್ಕೆ, ಕವಡಿಕ್ಕೆ, ಮುದುಡಿಕ್ಕೆ, ಮೋದಿಕ್ಕೆ, ಸುನ್ನಿಕ್ಕೆ, ಸೇನ್ನಿಕ್ಕೆ, ಹರಡಿಕ್ಕೆ (of the verbs ಅವುಡು, etc.), ಆದಿಕ್ಕೆ, ಚಿವುಡಿಕ್ಕೆ, ತಲೆವಡಿಕ್ಕೆ, ಘಾಡಮಡಿಕ್ಕೆ, ಬಿಡಿಕ್ಕೆ (of the verbs ಆಡು, etc.).

Kōśava says that ಕಾಣಿಕ್ಕೆ (of verb ಕಾಣ್), ಘಾಣಿಕ್ಕೆ (of ಘಾಣ್), ತೆರಳಿಕ್ಕೆ (of ತೆರಳ್) in which ಇಕ್ಕೆ has been suffixed to verbs ending in consonants, are wrong (dōsha; see under ಕೆ); consequently the Śabdānuśāsana's ಕಲಿಕ್ಕೆ (of ಕಲ್, under sūtra 568) would also be wrong according to him.

Instead of ಇಕ್ಕೆ also ಇಕ್ಕೆ occurs, *e. g.* in ಬುನ್ನತಿಕ್ಕೆ, ಉದ್ಧತಿಕ್ಕೆ.

6, ಇಗ್, *e. g.* ತಾಡಿಗೆ, ಪಾಡಿಗೆ, ಬೇಡಿಗೆ, ಮಾಡಿಗೆ (of the verbs ತಾಡು, etc.), and ಪೊಲಿಗೆ (of the verb ಪೊಲ). This is only in Śabdānūsāsana, sūtra 565.

7, ಇಸು, *e. g.* ಉಣಿಸು, ತಿನಿಸು (of the verbs ಉಣ್, etc.; Śabdānūsāsana, sūtra 578).

8, ಉಮೆ, *e. g.* ತಕ್ಕುಮೆ (of the noun ತಕ್ಕು). The Śabdānūsāsana's sūtra 572 seems to refer to this suffix when it teaches that ತರ್ಕುಮೆ and ಬರ್ಕುಮೆ are derived from the verbs ತರ್ and ಬರ್ by means of ಉಮೆ and the insertion of ಕು. This sūtra might have taken notice of ತರ್ಕು, ಬರ್ಕು, verbal nouns which are used for the third person (§§ 203, 204), to which the suffix ಉಮೆ would have been added.

9, ಕ, *e. g.* ಉಡುಕ (of the verb ಉಡು), ನಡುಕ (from the verb ನಡುಗು, the final ಗು having been dropped; *cf.* No. 16).

10, ಕೆ, *e. g.* ಕಾಣ್ಕೆ, ಪೂಣ್ಕೆ, ತೋರ್ಕೆ, ತೆರಳ್ಕೆ (of the verbs ಕಾಣ್, etc.), ಮಡಿಕೆ, ಹಡಿಕೆ (of the verbs ಮಡಿ, ಹಡಿ). The Śabdānūsāsana has no ಮಡಿಕೆ, but adds ಆಯ್ಕೆ, ಆರಯ್ಕೆ (of the verbs ಆಯ್, etc.), ಆನ್ಕೆ, ಕೂನ್ಕೆ, ಪೇನ್ಕೆ, ಬಾನ್ಕೆ, ಸೀನ್ಕೆ (of ಆನ್, etc.), ನೇಲ್ಕೆ, ಪೋಲ್ಕೆ, ಸೋಲ್ಕೆ, ಕವಳ್ಕೆ, ಮದಳ್ಕೆ (of ನೇಲ್, etc.), ಅದಿರ್ಕೆ, ಪೂಣರ್ಕೆ, ಬಿಡಿರ್ಕೆ, ಸಾರ್ಕೆ (of ಅದಿರ್, etc.), ಉಣ್ಕೆ, ಪಣ್ಕೆ, ಮಾಣ್ಕೆ (of ಉಣ್, etc.), ಕಿಪುಕೆ (of ಕಿಪು = ಕಿಪ್), ತಿಪುಕೆ (of ತಿಪು = ತಿಪ್), ಪೊಪುಕೆ (of ಪೊಪು = ಪೊಪ್), ಅಡ್ಕೆ, ಉಡ್ಕೆ (of ಅಡ್, etc.), ಆಳ್ಕೆ, ಊಳ್ಕೆ (of ಆಳ್, etc.), ಬಾಡ್ಕೆ (of ಬಾಡ್, etc.).

Compare the termination ಕೆ of the imperative in § 205.

11, ಗುಳ್, *e. g.* ಪೊಯ್ಗುಳ್ (beating, of the verb ಪೊಯ್) ಬಯ್ಗುಳ್ (of ಬಯ್), This suffix is given only in the Śabdānūsāsana.

12, ಗೆ, *e. g.* ಉಡುಗೆ, ಪಣ್ಣುಗೆ, ಪತ್ತುಗೆ, ಪಸುಗೆ, ಬಿಸುಗೆ (of the verbs ಉಡು, etc.), ಪೊಲ್ಲಿಗೆ (of ಪೊಲ್), to which the Śabdānūsāsana adds ಅಡುಗೆ, ಅಮ್ನುಗೆ (for ಅಯ್ಡುಗೆ), ಅದುಗೆ, ತಾಲ್ಪುಗೆ, ತುಡುಗೆ, ತುಮ್ಮುಗೆ, ತೆಮ್ಮುಗೆ, ನಮ್ಮುಗೆ (of ಅಡು, etc.), ಏಡ್ಗೆ, ಬೇಳ್ಗೆ, ಸಳ್ಗೆ (of ಏಡ್, etc.).

Compare the termination ಗೆ of the imperative in § 205.

13, ತ, *e. g.* ಆಪಾತ, ಉಪಾತ, ಕಡಿತ (of the verbs ಆಪಾ, etc.), ಎರ್ತ (of ಎರ್ = ಎಪು), ಪೊರ್ತ (of ಪೊರ್ = ಪೊಪು), ಏತ (= ಏಪುತ of ಏಪು), ಓತ (= ಓಮತ of ಓಮು), to which the Śabdānūsāsana adds ಈತ, ಈನ್ತ, ಕಾಯ್ತ, ಕೆಯ್ತ, ಗೆಯ್ತ, ತೊಯ್ತ, ಪಾಯ್ತ, ಸುಯ್ತ (of ಈ, ಈನ್, etc.), ಅಗಿತ, ಇಪಾತ, ಕುಣಿತ, ಶಿರಿತ, ಬಿಗಿತ, ಮಣಿತ, ಮುಗಿತ, ಮುಪಾತ, ಸುಗಿತ, ಓತ (the act of loving, of ಓ, which is different from Kēśava's ಓತ).

14, ತನ, *e. g.* ಆಳ್ತನ (of the verb or noun ಆಳ್), ಎಗ್ಗತನ, ಕಲಿತನ, ಪೆಣ್ತನ, ಮರುಳ್ತನ (of the nouns ಎಗ್ಗ, etc.). The Śabdānūsāsana adduces ಕೆಳೆಯತನ, ಚೆಲ್ತತನ, ಬಲ್ಲತನ (of the nouns ಕೆಳೆಯ, etc.), ಗರತತನ, ಸೂಳತನ (of the tadbhavas ಗರತಿ, etc.). Kēśava adds that ತನ is not suffixed to Samskr̥ita nouns, and *e. g.* ಅರೋಹತತನ is wrong (ಅಬದ್ಧ); the Śabdānūsāsana (sūtras 430 *seq.*), however, expressly teaches how to form ಪುರುಷತನ, ವೀರತನ, ಶೂರತನ, ಉನ್ನತತನ, ಪನ್ನತತನ, ಸುಖತನ.

15, ತೆ, *e. g.* ಅಗದ್ತೆ, ನೆಗದ್ತೆ, ಪೊಗದ್ತೆ, ಮುಗುಳ್ತೆ (of the verbs ಅಗಡ್, etc.), ಉಗುತೆ, ಪುಗುತೆ, ಮಿಗುತೆ (of ಉಗು, etc.), (ನಿಪತೆ, of the verb ನಿಪಾ).

16, ಪ, *e. g.* ತೆಗೆಸ, ತೆಗೆಸ, ತೊಡೆಸ, ನಡೆಸ, ಮೊಗೆಸ, ತಡೆಸ, ಅಣೆಸ, ಪೊರೆಸ, ನನೆಸ, ತೊನೆಸ, ಅರೆಸ, ಬರೆಸ, ಒರೆಸ (of the verbs ತೆಗೆ, etc.), ಕುದಿಸ, ಮಿದಿಸ, ತಳಿಸ (of the verbs ಕುದಿ, etc.), ತೊಳಸ (of the verb ತೊಳೆ). This suffix and the instances (except ಬರೆಸ which is used also in the Śābdamaniparipāṇa) are mentioned only in the Śābdānuśāsana. We adduce still (from the Dictionary) ಬರಸ, ಬಹಸ (of ಬರೆ, ಬಹ) in which the final ಎ of the verbal theme has been dropped (*cf.* § 60 and the ತೊಳಸ above), and ತಳಸ (of ತಳಗು = ತೊಳಗು), ತಿರಸ (of ತಿರಗು) in which the final ಗು is dropped (*cf.* § 211, 1; see under No. 18, a).

Compare the suffix ಹ.

17, ಪಿ, *e. g.* ಕಲ್ಪಿ, ಸೋವ್ವಿ (of the verbs ಕಲ್, ಸೋನ್).

18a, ಪು, *e. g.* ಪಡೆತು (of the verb ಪಡೆ), ತೋರ್ತು, ಮಾರ್ತು (of the verbs ತೋರ್, ಮಾರ್), ನಡತು (of the verb ನಡೆ), ಕಡುತು (of the noun ಕಡು), ತಣ್ಣು, ನುಣ್ಣು, ಬಲ್ಲು, ಮೆಲ್ಲು (of the nouns ತಣ್, etc.), ಕರ್ತು, ಕೆಮ್ಮು (of the nouns ಕರ್, ಕೆಮ್ಮ), ಕೂರ್ತು, ನೇರ್ತು (of the nouns ಕೂರ್, ನೇರ್), ಒಳ್ತು, ತೆಳ್ತು (of the nouns ಒಳ್, ತೆಳ್), ಬಿಳ್ತು (of the noun ಬಿಳ್ = ಬೆಳ್), ಪಸುರ್ತು (of the verb ಪಸುರ್), ಬಿಸುತು (of the noun ಬಿಸು), ಓತು, ಕಾತು, ಮೇತು (of the verbs ಓ, etc.). ಪೆಮ್ಮು comes from the noun ಪಿರಿ. The Śābdānuśāsana adds that ಪೊಳತು is to be derived from the verb ಪೊಳಗು; likewise there are ತೊಳತು, ಮಿಹುತು (of the verbs ತೊಳಗು, ಮಿಹುತು, see under No. 16). *Cf.* § 185. Could ಸೊಮ್ಮು be a formation of ಸೊಬಗು, the ಗು being dropped?

Compare the suffix ಹು.

18b, (ಮ, *e. g.* ಪೊರಮ, of the verb ಪೊರೆ).

18c, (ಮು, *e. g.* ಅಣ್ಣು of a verb ಅಣ್ ?; ಇಮ್ಮು of the noun ಇಮ್ಮ).

19, ಮೆ, *e. g.* ಒಲೈ ನಲೈ, ಬಲೈ (of the verbs ಒಲ್, etc.), ಕೂರ್ಮ (of the verb ಕೂರ್), ಪೆರ್ಮ (of the noun ಪೆರ್), ಕಡುಮೆ, ಮೆಯ್ಯೆ (of the nouns ಕಡು, etc.), ಜಾಣ್ಗೆ (of the noun ಜಾಣ್).

Compare the use of this suffix for the numerals in § 279.

The curious form ಅಜಾಯಮೆ is found *e. g.* in Āndraprabha 4, 2; Abhinavapāṇa 7, after 11; 8, 45; 11, 54. It is quite possible that its meaning is 'the not knowing', 'absence of knowledge'. If thus, it would have been formed from ಅಜಾಯ, yet to know, *i. e.* not to know (see *e. g.* §§ 170, 171) and ಮೆ, so that it would be a negative noun. *Cf.* the noun ಇಲ್ಲವೆ under No. 25. The meaning given to ಅಜಾಯಮೆ in the Dictionary is possibly wrong.

20, (ವ, *e. g.* ಇಕ್ಕುವ, ಹಣ್ಣುವ, ಹಂದಿಸುವ; of the verbs ಇಕ್ಕು, etc.; *cf.* ಹ).

21, (ವಣಿಗೆ, *e. g.* ನೆಪವಣಿಗೆ, Śābdamaniparipāṇa pp. 219, 387, ಮಪವಣಿಗೆ, mediæval and modern dialect, of the verbs ನೆಪ್ and ಮಪ್. Regarding the dropping of the ಎ see under ಪಿ. *Cf.* ವಣಿಗ and ಅಣಿಗ under B).

22, ವಳಿ, *e. g.* ಸಲ್ಲಳಿ (of the verb ಸಲ್), ನಡೆವಳಿ, ನುಡಿವಳಿ (of ನಡೆ, etc.).

23, ವಿ, *e. g.* ತೊಪವಿ, ಬಳವಿ (of the verbs ತೊಪ್, ಬಳ್), ಅಳವಿ. Observe that in ತೊಪವಿ, ಬಳವಿ the final ಎ of the verbal theme is dropped; *cf.* § 60.

24, ವು, *e. g.* ಅಜಾವು, ಅದಾವು, ಉದಾವು, ತಿಳಿವು, ಪಜಾವು, ಪಸಿವು, ಪದಾವು, ಸುದಾವು (of the verbs ಅಜಾ, etc.);— ಎರವು, ಕವವು, ತೆವವು, ನೆವವು, ಮೆವವು, ನೆಳವು (of the verbs ಎರೆ, etc.);— ಕೆಳವು (?), ಪೆಳವು (or ಪೆವವು? see § 233);— ಕೀವು, ನೋವು, ಸಾವು (of the verbs ಕೀ, etc.). Observe that in ಎರವು, ಕವವು, etc. the ಎ of the verbal theme has been dropped; *cf.* § 60. See § 185.

A few nouns ending either in ವು or ಅ are given in § 96.

25, ವೆ, *e. g.* ತೆವವೆ, ಮವವೆ (of the verbs ತೆವೆ, etc.), ಪಳವೆ (?), ಎಳವೆ (? o. r. ಎಡವೆ). Observe that in ತೆವವೆ, ಮವವೆ the final ಎ of the verbal theme has been dropped; *cf.* § 60.

ಇಲ್ಲವೆ, the state of being not, may be compared with ಅಜಾಯಮೆ under No. 19.

26, ಸು, *e. g.* ಮುನಿಸು, ಮುಳಿಸು (of the verbs ಮುನಿ, etc.); ಕಿನಿಸು, ಬೆಳಸು; ಪೊಲಸು (of the noun ಪೊಲೆ). Observe that in ಬೆಳಸು (of the verb ಬೆಳೆ) the final ಎ of the verbal theme has been dropped; *cf.* § 60.

27, ಹ (cf. ವು), *e. g.* ವೀಹ, ಇಕ್ಕಹ, ನಡಹ, ಬರಹ (of the verbs ವೀ, ಇಕ್ಕು, ನಡೆ, ಬರೆ). Observe that in ನಡಹ, ಬರಹ the ಎ of the verbal theme has been dropped; *cf.* § 60.

Compare the suffix ಪ.

28, ಹು, *e. g.* ಕಾಹು, ಬಾಹು, ಮೇಹು (of the verbs ಕಾ, etc.).

Compare the suffix ಫ.

These and others are the suffixes for forming neuter nouns (Kêśava says).

Remarks.

a) Kêśava states that some taddhitalingas end also in ಉ, and gives the instances ಉಗ್ಗು, ಸಿಗ್ಗು, ಎಗ್ಗು, ಕಿವುಡು, ಕೆಂಚು, ಗುಜ್ಜು. Their suffixes (taddhitas) are not adduced by him. ಉಗ್ಗು may belong to the primitive nominal bases (§ 242); ಸಿಗ್ಗು may be connected with ಸಿಡಿ, perplexity; ಎಗ್ಗು seems to be another form of ಎಕಗು, the quality of a simpleton; ಕಿವುಡು may be ಕಿವಿ and ಉಡು (= ಉಡಿ), 'ear-breakage'; ಕೆಂಚು is ಕೆಂ and ಚು (= ಸು); ಗುಜ್ಜು is ಗುಜ್ (= ಕುಜು) and ಜು.

b) Other taddhita nouns are ಪಿನ್ದು (ಪಿನ್ + ದು) or ಹಿನ್ದು and ಮುನ್ದು (ಮುನ್ + ದು). They optionally take the form of ಪಿನ್ನು (ಪಿನ್ + ತು) and ಮುನ್ನು (ಮುನ್ + ತು, see § 122). Their final ಉ may become ಎ, in which case they appear as ಪಿನ್ನೆ (ಹಿನ್ನೆ), ಮುನ್ನೆ, ಪಿನ್ನೆ.

The same change of final ಉ into ಎ may take place also in the taddhita nouns ಒಳಗು (ಒಳ + ಗು), ಕೆಳಗು (ಕೆಳ + ಗು), ಪೆಜಗು (ಪೆಜ + ಗು), ಪೊಜಗು (ಪೊಜ + ಗು), ಮೇಗು (ಮೇ + ಗು), in which case they become ಒಳಗೆ, ಕೆಳಗೆ, ಪೆಜಗೆ, ಪೊಜಗೆ, ಮೇಗೆ.

B. The chief suffixes for forming masculines, feminines, (epicenes and neuters) are

1, ಅಟಿಗೆ (ಅಟಿ + ಇಗ, a player, a man who busies himself with, one who is occupied with), *e. g.* ಕೊಲ್ಲಟಿಗ, ದೀವಟಿಗ, ಮಾವಟಿಗ.

2, ಅಡಿಗ (ಆಡ + ಇಗ, = ಅಟಿಗ), *e. g.* ದೇವಡಿಗ, ಪಾವಡಿಗ (o. r. ಹಾವಡಿಗ), ಪೂವಡಿಗ.

3, ಅಣಿಗೆ (ಅಣ + ಇಗ, = ಅಡಿಗ), *e. g.* ಎರವಣಿಗ, ಪೂವಣಿಗ.

4, ಅಯಿಲ (=ಆಯಿಲ), *e. g.* ಘೋದಯಿಲ, ಸಚ್ಚಯಿಲ, ಸದಯಿಲ. This is only in the Śābdānuśāsana. See ಘೋದಯಿಲ in Dictionary.

5, ಆಯ್ತು, *e. g.* ಅಚ್ಚುಳಾಯ್ತು, ಕಡಂಗಾಯ್ತು, ಕಲ್ಲಾಯ್ತು, ಝಳವ್ವಾಯ್ತು, ಸೂದಾಯ್ತು. It occurs also as ಆಯತ, ಆಯತ; see Dictionary. The Śābdānuśāsana adds ಬಾಗಿಲಾಯ್ತು, ಅವಸರಾಯ್ತು, and says that the suffix means 'superintendent', 'controller' (adhikṛita).

6, ಆಯಿಲ (=ಆಯಿಲ), *e. g.* ಅಡ್ಡಾಯಿಲ, ಓಜಾಯಿಲ, ಘೋದಾಯಿಲ, ಪುರ್ಗಾಯಿಲ (o. r. ಪುಗ್ಗಾಯಿಲ), ರೇಖಾಯಿಲ. It has also the form of ಆಯ್ಲ (see Dictionary), and is used for Kannaḍa and Saṁskṛita nouns. In the Śābdamanipadarpāṇa p. 30 ಘೋದಾಯಿಲ appears as tadbhava of ಘೋದಾರೂಢ.

7, ಆಳಿ (another form of ಆಡಿ, 'that moves, plays, performs', etc.; see Dictionary), *e. g.* ಏಜಾಳಿ, ಓದಾಳಿ, ಕೇಡಾಳಿ, ಜೂದಾಳಿ, ಪಡಸಾಳಿ, (o. r. ಹಡಸಾಳಿ), ಮಾತಾಳಿ, ಮಾಪಾಳಿ, ಸಿಗ್ಗಾಳಿ. It forms epicene nouns which occasionally are used also as neuters, *e. g.* ಓದಾಳಿ ಇವಂ, ಓದಾಳಿ ಇವಳ್, ಓದಾಳಿ ಇದು.

8, ಇ (a feminine suffix added to ಉಗ, etc.), *e. g.* ತಾಳುಗಿ (ತಾಯಿಗಿ), ನಾರುಗಿ, ಬೂತುಗಿ, ಬೇರುಗಿ, ಮಾತುಗಿ (cf. Nos. 16. 17. 28); ನಡುಗಣ್ಣಿ, ನಡುವರಲಿ, ಸುಕುರ್ಗುರುಳಿ; ಕರಿಕಿ, ಬಿಳಿಕಿ, ಮುದುಕಿ; ಸೂಳಾಯ್ತು, ಅವಸರಾಯ್ತು; ಅರಸಿ;—(a masculine and neuter suffix) *e. g.* ಅಜಗುಲಿ, ಆನೆಗುಲಿ, ಇಲಿಗುಲಿ, ಪಾವುಗುಲಿ (see No. 26 b);—(an epicene suffix) *e. g.* ಕಡುಗಲಸಿ, ಕಡುಜಾಗಿ, ಚಲನಾದಿ, ನಡುಮೂಗಿ.

9, ಇಕ್ಕ, *e. g.* ಅಸಿಕ್ಕ, ಕರಿಕ್ಕ, ದಸಿಕ್ಕ (o. r. ಹಿಸಿಕ್ಕ), ಬಾರಿಕ್ಕ. The Śābdānuśāsana has ಕುಸಿಕ್ಕ, ನಸಿಕ್ಕ, ಬಾರಿಕ್ಕ. It refers ಕರಿಕ್ಕ to suffix ಕ, teaching that it is formed of ಕರಿದು which drops its final syllable; see No. 24.

10, ಇಗ, *e. g.* ಕಬ್ಬಿಗ, ತೋಣ್ಣಿಗ, ಸರವಣ್ಣಿಗ, ಸಿಂಗರಿಗ, ಸಟ್ಟಸಾಲಿಗ, ಮನ್ದುರಿಗ, ಬಾಣಸಿಗ;—ಗಣ್ಣಿಗ, ದೂಸಿಗ, ತಮ್ಮಲಿಗ;—ಅಡಸಿಗ, ಚಾಮುರಿಗ, ಕರಹಟ್ಟಿಗ (o. r. ಕರಹಟಿಗ);—ಅಟಿಮಟಿಗ, ಮಾಳಿಗ (o. r. ಮಾಲಿಗ), ಪುಸಿಗ;—ಜೋಯಿಸಿಗ, ಲೆಕ್ಕಿಗ, ಪೊಲವ್ವಿಗ;—ಸಾಲಿಗ, ಹಂಗಿಗ;—ದೇಗುಲಿಗ, ಅಕ್ಕರಿಗ, ಛಾನ್ದಸಿಗ;—ಚಿಪ್ಪಿಗ;—ಮೂಲಿಗ.

The Śābdānuśāsana has the following series:—ತಮ್ಮಲಿಗ, ದವಸಿಗ, ದೂಸಿಗ, ಕಾಯಿಗ, ಪಣ್ಣಿಗ;—ಮದ್ದಲಿಗ, ಸರವಣ್ಣಿಗ, ಬೀಣಿಗ, ಗಾಣಿಗ, ಕೇಣಿಗ;—ಪಡಸಣಿಗ, ಅಟಿಮಟಿಗ, ಪುಸಿಗ, ಉಪವಾಸಿಗ, ನಯಮಿಗ, ವ್ರತಿಗ;—ಜೋಯಿಸಿಗ, ಗಣಿಗ, ಸಿದ್ಧಾಂತಿಗ, ಲೆಕ್ಕಿಗ, ಶಾಸ್ತ್ರಿಗ, ಬಾಗರಣಿಗ;—ಗಣ್ಣಿಗ, ಮೇಣಿಗ, ಸಿಪ್ಪಲಿಗ;—ದೇವಿಗ, ಪಾಕಿಗ, ಅಡುಗಿಗ, ಕಬ್ಬಿಗ, ಚಾಪದಿಗ;—ಕಮ್ಮಿಗ, ಕುಮ್ಮಿಗ, ಅಕ್ಕರಿಗ, ಮದನವತಿಗ; ಸುಂಕಿಗ, ಬಾಗಿಲಿಗ, ದ್ವಾರಿಗ, ಭಣ್ಣಾರಿಗ;—ಕಾಲೂರಿಗ, ಕರಹಾಡಿಗ, ಒಳ್ಳೂರಿಗ, ಬಾಸಿಗ, ಸಟ್ಟಣಿಗ, ಕನ್ನಡಿಗ.

11, ಇಡ, *e. g.* ಅಲರಿಡ, ಪೊಬಲಿಡ. The Śābdānuśāsana has ಕನ್ನಡಿಡ. In some instances a preceding vowel is shortened, *e. g.* ಕಾಲುರಿಡ (for ಕಾಲೂರಿಡ). The Śābdānuśāsana adduces also ಒಳ್ಳುರಿಡ (for ಒಳ್ಳೂರಿಡ), ಮೆಲುರಿಡ (for ಮೇಲೂರಿಡ), ಬನಿಡ (for ಬಾನಿಡ), ಕಲಿಡ (for ಕಾಲಿಡ), ಕರಹಡಿಡ (for ಕರಹಾಡಿಡ).

12, ಇತಿ (a feminine suffix added to ಇಗ, etc.), *e. g.* ಚಾಮುರಿತಿ, ಮದ್ದಳಿತಿ, ಆಪುಡಿತಿ, ಕನ್ನಡಿತಿ, ದೇಸಿತಿ, ಲೇಪಾಳಿತಿ, ಪಂಚಮಿತಿ, ತೆಲ್ಲಿತಿ, ಚಿಪ್ಪಿತಿ, ಒಕ್ಕಲಿತಿ, ಹಾದರಿತಿ. The Śābdānuśāsana has also ಗಾಣಿತಿ, ಅಗಸಿತಿ, ಕೊಂಕಣಿತಿ, ಸುಂಕಿತಿ, ತೋಣ್ಣಿತಿ, ಪಾವಡಿತಿ, ಮಾಲೆವಡಿತಿ, ಸರವಣ್ಣಿತಿ, ಸಟ್ಟಸಾಲಿತಿ, ಗಣ್ಣಿತಿ;—ದೇವುಳಿತಿ, ಪಾಕುಳಿತಿ, ಕೆಯ್ವುಳಿತಿ;—ಮಾತುಗಿತಿ, ಬೂತುಗಿತಿ, ನಾರುಗಿತಿ, ಬೇರುಗಿತಿ, ತಾಳುಗಿತಿ (ತಾಯಿಗಿತಿ);—ಲಂಚಿಗಿತಿ.

Occasionally ಇತಿ is suffixed to simple Kannaḍa nouns, *e. g.* ಒಕ್ಕಲಿತಿ, ಕುಜುಮ್ಮಿತಿ, ತೆಲುಂಗಿತಿ, ಸಾರ್ವತಿ, or to tadbhavas, *e. g.* ಅಕ್ಕಸಾಲಿತಿ, ಅರಸಿತಿ, ಜೋಗಿತಿ, ತಳವರಿತಿ, ನಾವದಿತಿ,

ಪಟ್ಟಸಾಲಿತಿ, or to secondary forms of tadbhavas, *e.g.* ಕಮ್ಮಿಪಾತಿ, ಕುಮ್ಮಿಪಾತಿ, or also to Samskṛita nouns, *e.g.* ಕ್ಷುತ್ರಿಯಿತಿ, ಪ್ರಧಾನಿತಿ, ಬ್ರಾಹ್ಮಣಿತಿ.

13 *a*, ಇಲ, *e.g.* ಪಚ್ಚಯಲ, ಘಟಯಲ (?), ಪಡೆಯಲ, ಗಾವಲ, ನಾವಲ. (*Cf.* ಅಯಲ ಆಯಲ?).

13 *b*, ಇಲ (a negative form of ಇಲ್), *e.g.* ಬದಿಲ. *Cf.* § 209, note 1, and No. 14.

14, ಇಲಿ (a negative form of ಇಲ್, used for masculines, feminines and neuters), *e.g.* ಅಗಿಲಿ, ಕಣ್ಣಿಲಿ, ಕೂರಿಲಿ, ನಾಣಿಲಿ, ಬೆಳಗಿಲಿ.

15, ಉಕ, *e.g.* ಅಣ್ಣುಕ, ಕಟ್ಟುಕ, ಕಾರುಕ, ತಟ್ಟುಕ, ದಿಣ್ಣುಕ, ಬೊನ್ನುಕ, ಸಣ್ಣುಕ. The Śabdānuśāsana has also ಚಟ್ಟುಕ, ಪಟ್ಟುಕ, ಸಣುಕ (=ಸಣ್ಣುಕ).

16, ಉಗ, *e.g.* ಊರುಗ, ಕಾಡುಗ (ಕಾಳುಗ), ನಾರುಗ, ನೇಣುಗ, ಬೇರುಗ, ಮಣ್ಣುಗ, ಹೆಣ್ಣುಗ. The Śabdānuśāsana has also ಕಲ್ಲುಗ, ಅಚ್ಚುಳುಗ, ತಾಳುಗ (ತಾಡುಗ), ಪರಳುಗ, ಸಾಲುಗ, ಪೊನ್ನುಗ, ಸೂದುಗ. *Cf.* No. 8.

17, ಉಗಿ (a feminine suffix), *e.g.* ತಾಳುಗಿ (ತಾಡುಗಿ), ನಾರುಗಿ, ಬೂತುಗಿ, ಬೇರುಗಿ, ಮಾತುಗಿ. This is only in the Śabdānuśāsana. *Cf.* No. 8.

18, ಉಣಿ (of verb ಉಣ್, a masculine, feminine and neuter suffix), *e.g.* ಅಮರುಣಿ, ಕಳ್ಳುಣಿ, ತುಡುಗುಣಿ. The Śabdānuśāsana adds ಅರಲುಣಿ, ಅಲರುಣಿ, ಎರಲುಣಿ, ಎಲರುಣಿ, ಕಮ್ಮುಣಿ, ಸಾವುಣಿ, ಬಣ್ಣುಣಿ.

19, ಉಳಿಗ (= ಉಳುಗ), *e.g.* ದೇವುಳಿಗ, ಮಣ್ಣುಳಿಗ. The Śabdānuśāsana has also ಅಡುಗುಳಿಗ, ಕಬ್ಬುಳಿಗ, ಚಾಪದುಳಿಗ, ಸಾಕುಳಿಗ.

20, ಉಳ್ಳ, which is the present participle of ಉಳ್ (see § 180, remark after 6; § 215, 5, *b*), and by adding the suffixes ಅಂ, ಆಳ್, ಉದು, (ಅವನು, ಅವಳು, ಅದು) may be used to form masculines, feminines and neuters (see §§ 185. 186). Kēśava's instances are all of the masculine gender, *viz.* ಧನಮುಳ್ಳಂ (ಧನಂ+ಉಳ್ಳಂ), ಧಾನ್ಯಮುಳ್ಳಂ, ಗುಣಮುಳ್ಳಂ, ಓದುಳ್ಳಂ, ತೇಜಮುಳ್ಳಂ. See § 273.

21, ಉರಿಗ (= ಉಳಿಗ; *cf.* ಊಳಿಗ in Dictionary?), *e.g.* ದಣ್ಣುಡುಗ.

22, ಎ (a feminine suffix; *cf.* § 74), *e.g.* ಚದುರೆ, ಜೋಡೆ, ಸಾಣ್ಣೆ, ಸಿತಗೆ. The Śabdānuśāsana adds ಎಗ್ಗಿ, ಕಳ್ಳೆ, ಕೆವ್ವೆ, ತುಣ್ಣೆ, ತೇವೆ, ಬಣ್ಣೆ, ಬೆಳ್ಳೆ, ಬೊಳ್ಳೆ, ಮುಣ್ಣೆ, ರುಂಚೆ, ಲಣ್ಣೆ, ಹೆಡ್ಡೆ;—ಸೂದಾಯ್ತೆ, ಅವನರಾಯ್ತೆ;—ಕಾಲುರಿಚೆ, ಕರಹಡಿಚೆ;—ಲಂಚವಣಿಗೆ, ಊಟವಣಿಗೆ;—ಸಿರಿವಣ್ಣೆ, ಗುಣವಣ್ಣೆ.

23, ಒಡೆಯ (a noun of the masculine gender preceded by the genitive), *e.g.* ಕೊಡೆಯೊಡೆಯ, ಜಗದೊಡೆಯ, ಜಾಣೊಡೆಯ, ನೆಲದೊಡೆಯ (Mdb. ನೆಲನೊಡೆಯ), ಸೆರ್ವೆಯೊಡೆಯ. See § 215, 5, *b*. Its feminine is ಒಡತಿ.

24, ಕ, *e.g.* ಅಡಕ, ಬಣಕ, ಕಿಡುಕ, ಕೊಳಕ (ಕೊಡಕ?), ತೊಳಕ, ನಿಡುಕ, ಬಡಕ, ಬಣುಕ, ಬಳಕ (o. r. ಬಳಕ). The Śabdānuśāsana has ಕರಿಕ (see under ಇಕ್), ಕದಿಕ, ತೋರಿಕ, ಬಿಳಕ.

25, ಕಾಡ್ತಿ, *e.g.* ಇಚ್ಛೆ ಕಾಡ, ಕೆಯ್ದು ಕಾಡ, ಗೆದಿಕ್ಕಾಡ, ಪಗೆಕಾಡ, ಸಾಡುಕಾಡ, ಬಗೆಕಾಡ, ಬಣ್ಣು ಕಾಡ, ಬೇಟೆಕಾಡ, ಬೇಡುಕಾಡ, ಒಳ್ಳುಡಿ ಕಾಡ, ನಗೆವಳಿಕಾಡ (o. r. ನಗೆವಡಿ ಕಾಡ). The Śabdānuśāsana has ಅಟಕಾಡ, ನಗೆಕಾಡ, ನುಡಿ ಕಾಡ, ಮುಣ್ಣು ಕಾಡ, ಮೋಸಕಾಡ. *Cf.* No. 29.

26 *a*, ಕುಟಿಗ, *e.g.* ಕಲ್ಪುಟಿಗ, ಕಡ್ಡಿ ಕುಟಿಗ, ನರ್ಕುಟಿಗ, ಮರಕುಟಿಗ. The Śabdānuśāsana makes it ಗುಟಿಗ (according to the sandhi rule in § 215, 7, *a*) in the following words:—ಕೆಯ್ದುಗುಟಿಗ, ಗಡುಗುಟಿಗ, ದಾಂಗುಟಿಗ.

26*b*, ಕುಲಿ. It is used with the application of the sandhi rule in § 215, 7, *a*. See No. 8.

27, ಕುಳಿ (= ಗುಳಿ, a masculine, feminine and neuter suffix; probably of ಕುಳ್ = ಕೊಳ್, to seize, etc.), *e. g.* ಓಡುಕುಳಿ, ಆಯ್ಕುಳಿ, ಪೇಂಕುಳಿ, ಪೋರ್ಕುಳಿ, ಮಣುಕುಳಿ. The Śabdānuśāsana has also ಅಡುಕುಳಿ, ಆಡ್ಕುಳಿ, ಮಾಡ್ಕುಳಿ (see § 58), ಸಾಲ್ಕುಳಿ.

28, ಗೆ, *e. g.* ಎಡೆಗ, ಕನ್ನೆಗ, ನನಸಿಗ, ಬಿದಿಗ, ಬೂತುಗ, ಬೊನ್ನೆಗ, ಮಾತುಗ, ಸೆಟೆಗ. See under No. 8. The Śabdānuśāsana adduces also ಊಟಗ, ಜೂದುಗ, ಪಜಿಗ, ಪಾಡುಗ, ನಾರಿಗ, ಲಂಚಗ.

29, ಗಾಲಿ (= ಕಾಲಿ, with the application of the sandhi rule in § 215, 7, *a*), *e. g.* ಒಪ್ಪಿಗಾಳಿ, ಗೆಜ್ಜಿಗಾಳಿ, ಬಳಿಗಾಳಿ, ಮಣಿಗಾಳಿ, ಮಾಲೆಗಾಳಿ.

When ಗಾಳಿ is preceded by ಉ, a euphonic *sonnē* is put after the ಉ, *e. g.* ಅಲಸುಂಗಾಳಿ, ಓಡುಂಗಾಳಿ, ಜೂದುಂಗಾಳಿ, ಪಾಡುಂಗಾಳಿ, or the ಉ may be dropped, *e. g.* ಕಂಚ ಗಾಳಿ (for ಕಂಚುಗಾಳಿ).

ಕಮ್ಮ and ಕುಮ್ಮ drop the ಗಾ of ಗಾಳಿ, so that they become ಕಮ್ಮಿ, ಕುಮ್ಮಿ.

30, ಗುಳಿ (= ಕುಳಿ, with the application of the sandhi rule in § 215, 7, *a*, preceded by a euphonic *sonnē*), *e. g.* ಆಟಂಗುಳಿ, ಕುತ್ತಂಗುಳಿ (o. r. ಕುತ್ತುಂಗುಳಿ), ಪಣಂಗುಳಿ, ಲಂಚಂಗುಳಿ, ಸಾಲಂಗುಳಿ. The Śabdānuśāsana has also ಕಾಯ್ಕುಳಿ, ಪಣ್ಣುಳಿ.

31, ತಿ (a feminine suffix), *e. g.* ಎಡತಿ, ಎಪತಿ, ಗೆಣತಿ, ನರತಿ, ಪೊಲತಿ (with the elision of final *u*); ಪಣ್ಣತಿ, ಕಣಿತಿ, ಪಾರ್ವತಿ, ಸೆಟ್ಟಿತಿ; ಕಮ್ಮಿತಿ, ಕುಮ್ಮಿತಿ (see under No. 29); ಆಟಕಾರ್ತಿ, ಗಾಡಿಕಾರ್ತಿ, ನಗೆಕಾರ್ತಿ, ನುಡಿಕಾರ್ತಿ, ಬಗೆಕಾರ್ತಿ, ಬೇಟಕಾರ್ತಿ (of ಆಟಕಾಳಿ, etc., with the elision of final *u*); ಒಪ್ಪಿಗಾರ್ತಿ, ಕಂಚಗಾರ್ತಿ, ಜಾಲಗಾರ್ತಿ, ಜೂಜುಗಾರ್ತಿ, ಬಳಿಗಾರ್ತಿ, ಮಣಿಗಾರ್ತಿ, ಮಾಲೆಗಾರ್ತಿ, ಸಂಜಗಾರ್ತಿ (of ಒಪ್ಪಿಗಾಳಿ, etc., with the elision of final *u*); ಅಡಪವಳ್ಳಿ, ಪುಟ್ಟವಳ್ಳಿ, ಪಡವಳ್ಳಿ, ಮಡಿವಳ್ಳಿ, ಸೆಜ್ಜಿವಳ್ಳಿ (of ಅಡಪವಳ, etc., with the elision of final *u*).

32, (ದಿ, = ತಿ, *e. g.* ಕೆಳದಿ, ಪೊಲದಿ, with the dropping of final *u*).

33, ವಟೆಗ, *e. g.* ಗರವಟೆಗ, ಗಲವಟೆಗ, ನೀರ್ವಟೆಗ. This suffix is only in the Śabdānuśāsana. (Regarding ಗರವಟೆಗ it says — ಗರ ಇತಿ ಜಲಯನ್ತ ವಿಶೇಷಃ | ತತ್ರ ನಿಯುಕ್ತಃ || ಅಥವಾ ಗರವಟಿ ಇತಿ ದುರ್ಗಾದೌ ಪ್ರಹರೇ ಪರ್ಯುಟನಾದಿನಾ ಕ್ರಿಯಮಾಣೋ ರಕ್ಷಾ ವಿಶೇಷಃ | ತತ್ರ ನಿಯುಕ್ತೋ ವಾ ||.)

34, ವಡಿಗ, *e. g.* ಕುಂಚವಡಿಗ, ಪುಲ್ಲವಡಿಗ. The Śabdānuśāsana has ಕಂಚುವಡಿಗ, ಮಾಲೆವಡಿಗ.

35, ವಣಿಗ, *e. g.* ಕೂಬ್ಬಣಿಗ, ಊಟವಣಿಗ, ಲಂಚವಣಿಗ, ಸಾಲವಣಿಗ.

36, ವನ್ನ, *e. g.* ಜನವನ್ನ (o. r. ಜಯವನ್ನ), ಸಿರಿವನ್ನ, ಹೂನ್ನವನ್ನ (o. r. ಪೂನ್ನವನ್ನ). See § 215, 5, *b*.

37, ವಳ, *e. g.* ಅಡಪವಳ, ಅಡುವಳ, ಪಡವಳ, ಮಡಿವಳ, ಮಾಸವಳ, ಸೆಜ್ಜಿವಳ, (ಸೇನೆವಳ).

38, ವಳ್ಳ (= ವಳ), *e. g.* ಅಡಪವಳ್ಳ, ಅಡುವಳ್ಳ, etc.

These and others are the suffixes for forming masculine, feminine (and neuter) nouns (Kêśava says).

The taddhita nouns mentioned under letters *A* and *B* are more or less used in the three dialects.

Remark.

According to § 115 (*cf.* § 249) masculine nominal bases are frequently formed by the addition of the suffixes ಅ, ಹ, and ಁ, the grammatical sign of the nominative, to the genitive. Kēśava adduces the following additional instances:—ಬಲದಂ (ಬಲದ+ಅ+ಁ), a man of the right, ತೆಂಕಣಂ (ತೆಂಕಣ+ಅ+ಁ), a man of the south, ಬಡಗಣಂ, ಸಡುವಣಂ, ಮೇಗಣಂ, ಕೆಳಗಣಂ, ನಡುವಣಂ, ಒಳಗಣಂ, ಪೊಜಗಣಂ, ಅಲ್ಲಿಯಣಂ (ಅಲ್ಲಿಯಣ+ಅ+ಁ, see § 139), ಇಲ್ಲಿಯಣಂ, ಎಲ್ಲಿಯಣಂ, ಕಡೆಯಣಂ (see § 139), ಮುನ್ನಣಂ (ಮುನ್ನಣ+ಅ+ಁ), ಪಿನ್ನಣಂ, ಅತ್ತಣಂ, ಇತ್ತಣಂ.

The feminine forms in the ancient dialect are ತೆಂಕಣ್ (ತೆಂಕಣ+ಅಳ್), a woman of the south, ಬಡಗಣ್, ನಡುವಣ್, ಕಡೆಯಣ್. In the modern dialect ಅವ (ಅವನು) and ಅವಳು are added to the genitive, *e. g.* ತೆಂಕಣವ (ತೆಂಕಣವನು), a man of the south, ಕಡೆಯವ, ಒಳಗಿನವ, ಮುನ್ನಿನವ, ಅಲ್ಲಿಯವ; ಕಡೆಯವಳು, a woman of the side, etc.

A strange form, however, appears, when in the ancient dialect ದ and ಁ are suffixed to ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಉಲ್ಲಿ, and ಎಲ್ಲಿ. *viz.* ಅಲ್ಲಿದಂ, a man of that place, ಇಲ್ಲಿದಂ, a man of this place, ಉಲ್ಲಿದಂ, a man of this intermediate place, ಎಲ್ಲಿದಂ, a man of what place, *e. g.*

ಕೆಲದನಲ್ಲಿದನಲ್ಲಿದನಿಗಿಳಿವ್ವಿನಂ ಮುತ್ತಿದನೊನ್ನೆ ತೇರೊಳಮರೇನ್ಬ ಸುತಂ | .

ವಿನೋ

ದದ ಮೊದಲೆಲ್ಲಿದಂ ನೊಬಗಿನಾಗರಮೆಲ್ಲಿದನಿಚ್ಚೆಯಾಣುನೆ

ಲ್ಲಿದನೆರ್ಡೆಗಾಣುನೆನ್ನರನೆಲ್ಲಿದನೋ ಲಲಿತಾಂಗವಲ್ಲಥಂ? || .

A ದ and ಁ are found in the attributive nouns ಒಳ್ಳಿದಂ, ಕಮ್ಮಿದಂ, ಕೂರಿದಂ, ತೆಳ್ಳಿದಂ, ತೋರಿದಂ, ನೇರಿದಂ, ಬಟ್ಟಿದಂ, ಬೆಟ್ಟಿದಂ, ಮೆಲ್ಲಿದಂ (§§ 273. 274. 276).

How is the ದಂ in ಅಲ್ಲಿದಂ, etc. to be explained? Let us take the corresponding modern form ಅಲ್ಲಿಯವನು, a man of that place, as our guide. It is composed of ಅಲ್ಲಿ, that place, ಯ್, a euphonic letter to connect the ಅ of the genitive with the crude base of the noun (§§ 109 under genitive; 130; 141, remark under dative), ಅ, the termination of the genitive, ಅವ, he, and ನು, the grammatical sign of the nominative (§ 114). It is evident that the ದ್ in ಅಲ್ಲಿದಂ is a substitute for the euphonic ಯ್ in ಅಲ್ಲಿಯವನು, which connects the ಅ of the genitive with ಅಲ್ಲಿ, so that ಅಲ್ಲಿದ (for ಅಲ್ಲಿಯ) is obtained, to which ಅ, he, and ಁ, the grammatical sign of the nominative, are suffixed. (See under ಒಳ್ಳಿದಂ in § 276.)

The feminine forms of ಅಲ್ಲಿದಂ, etc. are ಅಲ್ಲಿದಳ್, ಇಲ್ಲಿದಳ್, ಉಲ್ಲಿದಳ್, ಎಲ್ಲಿದಳ್.

XI. On compound bases.

244. Compound bases (*samāsalingas*) have been mentioned in § 68, 3; 102, 8, *d*; 215, 7, *a seg.* “When (two or more) nominal bases (etc.) seek for a meaning (directly, without intermediate augments and terminations) as a calf does for the close union of its mother, a compound is produced”, Kēśava says. In such a case intervening augments (*āgamas*) and termi-

nations (vibhaktis) are elided, *e. g.* ತೊಲಿಾಯ (i. e. ತೊಲಿ+ಯ+ಅ) ಮಾವು becomes ತೊಲಿಮಾವು, ತೊಡೆಯ ಸೆಕ್ಕೆ ತೊಡೆಸೆಕ್ಕೆ, ಎಡೆಯ ನುಡಿ ಎಡೆನುಡಿ, ಮಾತಿನ ಬಲ್ಲಹಂ ಮಾತುಬಲ್ಲಹಂ, ನೂಲಿಪಿ ಪತ್ತು ನೂಲುಪತ್ತು (§ 278, 1), ತೆಂಕಣ ಪಕ್ಕಂ ತೆಂಕಪಕ್ಕಂ (*cf.* § 215, 7, *b*), and also substitutes (ādhēśas) are introduced, *e. g.* ಮೆಲ್ಲಿತು ಆಡಿ becomes ಮೆಲ್ಲಡಿ (§ 247, 11), ಕೆಳಗಿನ ಕೊಮ್ಮು ಕಿಲಿಕ್ಕೊಮ್ಮು (§ 246, *b*), ಕಿಲಿದು ಅಡಿ ಕುತ್ತಡಿ (§ 247, 13), ಒನ್ನು ಮೊದಲ್ ಒಮೊದಲ್ (§ 248, 1), ಎರಡು ಮೆಯ್ ಇಮೆಯ್ (§ 248, 2).

Compounds are used more or less in the three dialects; about the extent of their use in each dialect the Dictionary is to be consulted.

The rules about euphonic junction (sandhi) in § 215, 7, *a seq.* are to be remembered.

245. First there are six compounds in Kannaḍa which are also in Samskr̥ita, *viz.* ತತ್ಪರುಷ, ಕರ್ಮಧಾರಯ, ದ್ವಿಗು, ಬಹುವ್ರೀಹಿ, ದ್ವಂದ್ವ, and ಅಪ್ಪಯೂ ಭಾವ. About three other Kannaḍa compounds see § 253.

246. The first Kannaḍa compound is ತತ್ಪರುಷ. It is called so, because the leading instance of this class in Samskr̥ita is tatpurusha, 'the servant of him', indicating that the last word 'purusha' governs the preceding one 'tat', requiring in this case (and in Kannaḍa, it may be said, generally) the genitive. *Cf. § 253, 2.*

a) Instances in which the first member of the compound is unaltered, are:—ತೊಲಿಮಾವು, a mango of a river (i. e. a mango grown near a river), ಎಡೆನುಡಿ, a word of inferiority, ಮಾಮರಂ, a tree of the mango, ಮಲ್ಲಿಗೆನನೆ, ಮಾಣಿಕೆಗೆಮ್ಮು, ಅಲರ್ವಕ್ಕಿ, ಕನ್ನಡವಕ್ಕಿ, ಕಡೆಸೆಲಿಂಗು, ಉಡೆನೂಲ್, ಕುಳಿಗಾಳಿ, ಬೆಳಗೆಮ್ಮು, ಅಲದೋಟಂ, ಅಲದೋರಣಂ, ತಳಿದೋರಣಂ, ಬಿದಿದಟ್ಟ, ಪೊಗವಟ್ಟ, ಬೆಮವನಿ, ಅಲಜೋವ್ವಂ, ಕೆಸರ್ಮಲ್ಲಿಗೆ, ನೇಸರ್ಮಯಣಂ, ಬೇಸನುಡಿ, ಕದಿಜೋನ್ನಂ, ಮುಗುಳ್ಳಾಯ್, ಎಸಳ್ವಸೆ, ಅಮಳ್ವೊಂಗಲ್, ತನಿಗಮ್ಮು, ಕಣ್ಣೀಲ್, ಕಣ್ಣೋಟಂ, ಗಬ್ಬಿಗೂಸು, ಉಡಿದೊವಲ್, ಪಣೆಗೆಟ್ಟು, ಕಣ್ಣೊಲಂ, ತಲಿಕಟ್ಟು, ಬೆಸೆಕೋಲ್, ಕಣ್ಣೊಲಂ, ಅಲದೊಂಗಲ್, ಬೆಳೆಪೊಲಂ, ಮರವಣಿ, ಎಳನೀವೊನಲ್, ಆಳ್ವಲೆ, ತೋಳ್ವಲೆ, ಬಾಳೊನ್ನಿ, ಪೂಪುಣಮ್ಮು, ಕಣ್ಣೀಟಂ, ಪೊಂಜುರಿಗೆ, ಕಣ್ಣೋಲಂ, ಕಳ್ಳವಿಗೆ, ಬಾಯ್ಸವಿಗೆ, ಮೆಯ್ಯಬಗು, ಕೆಯ್ಯರಿಗೆ, ಕಲ್ಲರಿ, ಕಳ್ಳಾಟಂ, ತೋಳಾಟಂ, ಬಾಳೊಪ್ಪಂ.

In such compounds a double letter may appear after a rēpha (ಫ), *e. g.* ನೀರ್ಗಿಚ್ಚು (for ನೀರ್ಗಿಚ್ಚು), ಉವ್ವೇಫಲಿ, ನೀವ್ವಾಫಸೆ, ಕಾಗ್ಗಾಲ್. See § 371, 4.

Also where there is no compound such a doubling happens, *e. g.* ಬೇರ್ಪ್ಪಲಿದುದು, ತೇರ್ಪ್ಪಲಿದುದು, ನೀರ್ತ್ತಿಳಿದುದು, ಕೇರ್ಕ್ಕೆಡಿದುದು (*cf.* § 119, *a*, dative). See § 371, 4.

b) Instances in which the first member loses its last syllable, or a homogeneous letter (uṣṭākshara) together with elision is introduced, or a homogeneous letter without elision comes in, are—*ఒకకొణ్ణి* (=ఒకగు or ఒకగణ కొణ్ణి), *ఒకకయ్*, *ఒకవాలం*, *పొలికొణ్ణి* (=పొలిగు or పొలిగణ—), *పొలికట్టు*, *ఒకతొణ్ణి*, *జేనేయ్* (=జేన్ or జేన—), *తేంగాళి* (=తేంక or తేంకణ—), *అరమనే* (=అరసు or అరసిన—);—*తేమ్మలర్* (*i. e.* తేం+బ+ఎలర్=తేంక or తేంకణ ఎలర్), *దాంగుడి* (=దాణ్ణు or దాణ్ణిన కుడి), *మాంగాయ్* (=మావు or మావిన కాయ్), *అంగోళగు* (=అవు or అవిన కొళగు), *కమ్మంగణి* (=కమ్ము or కమ్మిన కణి), *కిల్కిమ్మ* (=కేళగు or కేళగణ—), *కిల్కివల్*, *కిల్కిణి*, *కిల్కిట్టు*, *కిల్కిడల్*, *కిన్డెల్* (=కేళగు or కేళగణ—), *కిన్నేలం*;—*బానంగుళి* (*i. e.* బాన్ +అం=బానిన—), *మానమ్మలి* (*i. e.* మిన్+అం=మానిన పులి), *కణ్ణిన్నొలి* (*i. e.* కణ్+అం=కణ్ణిన తొలి), *జక్కన్నొలి* (*i. e.* జక్క+అం=జక్కడ తొలి), *నట్టిగొమ్మ* (*i. e.* నట్ట+ఎ-కొమ్మ, which finally is=నడువిన కొమ్మ), *నట్టి వన*, *నట్టివని*, *నట్టివాన్*, *కాల్కిడ్డు* (=కాడు or కాడిన కిడ్డు), *నాల్కిడె*, *కాల్కి యి*, *కాల్కిరం*, *నాల్కిడుగుణి*, *నాల్కిగరణం* (see § 234).

Observe that there is no sandhi when ఒక and పొలి are followed by a vowel, *e. g.* ఒక అట్టం, పొలి అడి; see § 215, 6, *i.*

247. The second compound is *కర్మధారయ*. Kēśava says that “when the (two members of a) tatpurusha are in the same relationship (ēkākṣaya), it is a karmadhāraya”. That is to say, in a karmadhāraya the component words stand in the same case (as two nouns in apposition), the first word being but the predicate of the second one or expressing a peculiar quality of it. Kēśava elucidates this by saying that అలగణ్ means అలరన్నప్ప కణ్, an eye that is like a flower. Cf. § 253, 2.

a) Instances in which the first word remains unaltered, are:—*సుడు గాడు*, a burning-wild (a wild where corpses are burnt), *అడుగులొ*, boiling-rice (rice that has been boiled), *బిడుగణ్*, an opening-eye (an eye that is opened), *బిడుముడి*, *బిడుముత్తు*, *బిడువాయ్*, *ఇడుగిళ్లు*, *ఁడుగులొ*, *మామి దాణ్ణు*, *తుడుజొడల్*, *అయిగొలి*, *తడగాల్*, *అలగణ్*, *పొలిసొమ్*, *తుమ్మిగు రుళ్*, *తొంగల్గురుళ్*, *ఁకాళ్*, *కడుకెక్కు*, *కడువెక్కు*, *గొణ్ణయ్*, *కళ్ళటిప్పణం*, *నియిదలి*, *నగెణ్*, *బాల్కిణం*, *సుడుబాడు*.

b) Instances in which a euphonic sōnnē is inserted after the first word, are:—*అత్తుంగొలి*, *కుత్తుంగొలి*, *పొత్తుంగొలి*, *పుట్టుంగురుడం*, *సుకంపు రుళ్*, *కడుంగల్లం*, *ఇడుకుంగల్లు*, *కడుకున్నది*, *ఁకాళ్*, *కడుకెక్కు*, *కడువెక్కు*, *గొణ్ణయ్*, *కళ్ళటిప్పణం*.

ಆಡುನ್ನೊಲೆ, ತೂಗುನ್ನೊಲೆ, ಬತ್ತುಮ್ಮಯಂ, ಬತ್ತುಮ್ಮಲಿ, ಅಟ್ಟುಮ್ಮರಿ, ಆಡುಮ್ಮೊಲಂ, ಮಿಂಜುಮ್ಮಲಿ, ಪೆರ್ಜುಮ್ಮರುಳ್, ತೋಲಿುವೊಣೆ, ಪಾಯಿಮ್ಮಳೆ, ತೂಗುಂಜೊಡರ್, ಅಟ್ಟುಂಜಗಳಂ, ಕಟ್ಟುಂಜುರಿಗೆ, ಕಟ್ಟುಂಜೋಳಂ, ಎಲಿಂಜವನಂ, ಬೆಟ್ಟುಮ್ಮೊಲಿ (here: a hill-like load), ದಕ್ಕುನ್ನಲೆ, ತಾಯಿಮ್ಮಲಿ, ಬಕ್ಕುಮ್ಮಯಲ್, ಕಳ್ಳಂಗಡಲೆ, ತಡಂಗಾಲ್.

c) Instances in which an ಉ is put before that sōnnē, are: ಸಿಡಿಯುನ್ನಲೆ (ಸಿಡಿ+ಉ+ಂ—), ಇಲಿಯುಮ್ಮೊಲಿ. Cf. ಬೆಳ್ಳುಮ್ಮಟ್ಟಿ under d, No. 23.

d) Instances in which substitutes (cf. §§ 273. 277) are used. In them

1, ಪೆಜು becomes ಪೆಡ or ಪೆಡಂ, e. g. ಪೆಡಗೈ or ಪೆಡಂಗೈ, ಪೆಡಲೆ or ಪೆಡನ್ನಲೆ (cf. § 251);

2, ಎಲ್ಲ retains its form or becomes ಎಲ್ಲಾ (cf. § 266), e. g. ಎಲ್ಲಕಾರ್ಯಂ or ಎಲ್ಲ ಕಾರ್ಯಂ, ಎಲ್ಲರತ್ತಂ or ಎಲ್ಲಾರತ್ತಂ, ಎಲ್ಲಧನಂ or ಎಲ್ಲಾಧನಂ, ಎಲ್ಲಪುರಸರ್ or ಎಲ್ಲಾಪುರಸರ್, ಎಲ್ಲಕಾನ್ಯೆಯರ್ or ಎಲ್ಲಾಕಾನ್ಯೆಯರ್;

3, ಮಹತ್ becomes ಮಾ, e. g. ಮಾದೇವಂ, ಮಾಕಾಳಿ, ಮಾದಾನಿ, ಮಾಕಾರ್ಯಂ, ಮಾಸಾವನಂ, ಮಾಲಕುಮಿ, ಮಾನಾಮಿ;

4, ಬದವು becomes ಬಡ, e. g. ಬಡನದು; ಅರಸು ಅರ, e. g. ಅರನೇಜುಲ್, a kingly *Eugenia jambolana* tree (cf. § 246 under b about ಅರಮನೆ);

5, ಪೊಲ್ಲದು appears as ಪೊಲ್ಲ, ಪದದು as ಪದ, ಪೊಸತು as ಪೊಸ, ಎಳದು as ಎಳ, e. g. ಪೊಲ್ಲ ಮೊಗಂ, ಪದಗನ್ನಡಂ, ಪೊಸಪೂ, ಎಳವೇಜು; (if ಪೊಸ, ಪದ and ಎಳ are followed by a vowel, there is no sandhi; see § 215, 6, i);

6, ಬಟ್ಟಿತು appears as ಬಟ್ಟ, ಬೆಟ್ಟಿತು as ಬೆಟ್ಟ (cf. No. 21), ದಟ್ಟಿತು as ದಟ್ಟ, e. g. ಬಟ್ಟಿದೊಡೆ, ಬೆಟ್ಟಿನೆನೆಗೆ, ದಟ್ಟನಳಿ;

7, ತಳ್ಳಿತು appears as ತಳ್, ಒಳಿತು as ಒಳ್, ಬಲ್ಲಿತು as ಬಲ್, ಮೆಲ್ಲಿತು as ಮೆಲ್, e. g. ತಳ್ಗದಮ್ಮ, ತಳ್ವನಿಹ್, ಒಳ್ಗನ್ನಡಂ, ಒಳ್ಳುಡಿ, ಬಲ್ಗುಳ್, ಬಲ್ದಿನೆ, ಮೆಲ್ಲರಂ, ಮೆಲ್ಲುಡಿ, ಮೆಲ್ಲಾತು (cf. No. 11);

8, ಬಿಣ್ಣಿತು appears as ಬಿಣ್, ತಣ್ಣಿತು as ತಣ್, ನುಣಿತು as ನುಣ್, ಇನಿದು as ಇನ್ (ಇಮ್, etc.), e. g. ಬಿಣ್ಣಿನೆ, ಬಿಣ್ಣಿಹ್, ತಣ್ಣಿದಾಲ್, ತಣ್ಣಿಡರ್, ನುಣ್ಣಿನಿ, ನುಣ್ಣರಂ, ಇಮ್ಮಳಿ, ಇಮ್ಮಾವು, ಇಂಗಡಲ್, ಇಂಚರಂ (cf. No. 10. 11);

9, ಪಿರಿದು, before consonants, appears as ಪೆರ್, ಬಿಳಿದು as ಬೆಳ್ (cf. Nos. 10. 11), e. g. ಪೆರ್ಮೋಲಿ, ಪೆರ್ಮರಂ, ಪೆರ್ಮಾತು, ಬೆಳ್ಳಿಂಗಳ್, ಬೆಳ್ಳುಗಿಲ್, ಬೆಳ್ಳಲ್, ಬೆಳ್ಳಯಲ್, ಬೆಳ್ಳಂ;

10, ಪಿರಿದು, before vowels, appears as ಪೇರ್, e. g. ಪೇರಾನೆ, ಪೇರದಮಿ, ಪೇರೊಕ್ಕಲ್, ಪೇರಡಿ, ಪೇರೊಡಲ್; (regarding ಇನ್ of ಇನಿದು, see No. 8, it is to be remarked that before consonants it may appear also as ಈನ್, e. g. ಈಂಚರಂ, ಈಮ್ಮಳಿ, ಈಂಗಡಲ್, ಈನ್ನಟ್ಟಿ);

11, ಇನ್, ಒಳ್, ತಣ್, (ತಳ್, see No. 23), ನುಣ್, ಬಲ್, ಬೆಳ್, ಮೆಲ್ (see Nos. 7. 8. 9) and ಅಳ್, ಪೆಣ್ take dvirbhāva, i. e. double their final before a vowel, e. g. ಇನ್ನುಣಿಸು, ಒಳ್ಳಾಳ್, ಒಳ್ಳುಣಿಸು, ತಣ್ಣಲರ್, ನುಣ್ಣರಿಸನಂ, ಬೆಳ್ಳಿಣಿಯಂ, ಬೆಳ್ಳಾನೆ, ಮೆಲ್ಲಡಿ, ಅಳ್ಳಿಣು, ಪೆಣ್ಣುಡೆ;

12, ಕಡಿದು, before vowels, appears as ಕಟ್, ನಿದಿದು as ನಿಟ್, ನದುವು as ನಟ್, the final ಕ being doubled, e. g. ಕಟ್ಟಿಳ್ಳಿ, ಕಟ್ಟಾಯಂ, ಕಟ್ಟಾಳ್, ಕಟ್ಟುಬಟ್ಟಿ, ಕಟ್ಟುಬ್ಬನಂ, ನಟ್ಟಡಕಿಲ್, ನಟ್ಟಯ್, ನಟ್ಟಿಳ್, ನಟ್ಟನಳ್, ನಟ್ಟದಮಿ, ನಟ್ಟಾಳಂ, ನಟ್ಟಿರುಳ್;

13, ಕಿಷು, before vowels, appears as ಕಿತ್ and ಕುತ್ (*cf.* § 151, b, 2; No. 14), the final ತ್ being doubled, *e. g.* ಕಿತ್ತಡಿ, ಕಿತ್ತಿಲೆ, ಕಿತ್ತೆಸಳ್, ಕುತ್ತಡಿ, ಕುತ್ತೆಸಳ್, ಕುತ್ತಿವಂ;

14, ಕಡಿದು, before consonants, appears as ಕಡು, ನಿಡಿದು as ನಡು, ನಡುವು as ನಡು, ಕಿಷು as ಕಿಷು and ಕುಷು, *e. g.* ಕಡುಗುದುರೆ, ಕಡುಗಾಳಿ, ನಡುದೋಳ್, ನಡುವಯಣಂ, ನಡುಮಾಳಂ (o. r. ನಡುಮಾಳಂ), ನಡುನೆಣಂಗು, ಕಿಷುಗೂಸು, ಕಿಷುನೆಲ್ಲಿ, ಕಿಷುವಿದಿರ್, ಕಿಷುವಲೆ, ಕಿಷುನಾಯ್, ಕುಷುದಡಿ, ಕುಷುಗಿಡಂ, ಕುಷುಗಡ್ಡಂ, ಕುಷುಗಣ್ಣು, ಕುಷುಗೆಯ್; ನಿಡಿದು appears also as ನಿಡಿ, *e. g.* ನಿಡಿದೋಳ್, ನಿಡಿಯಲರ್ಗಣೆ;

15, ಪಚ್ಚನೆ, ಕೆಚ್ಚನೆ, ಬೆಚ್ಚನೆ appear as ಪಂ, ಕೆಂ, ಬೆಂ (*cf.* § 251), *e. g.* ಪನ್ನೆವಲ್, ಪನ್ನಲೆ, ಪನ್ನಳರ್. ಕೆಂಗಣಿ, ಕೆಂಗಣಿ, ಕೆಂಗುಡಿ, ಕೆಂಗೊಡೆ, ಕೆಂಚೆಡೆ, ಕೆನ್ನಳರ್, ಕೆಮ್ಮಟ್ಟಿ, ಕೆಮ್ಮಿನಲ್, ಬೆಂಗಲ್, ಬೆನ್ನೇರ್;

16, ಕೆಚ್ಚನೆ appears also as ಚೆಂ, *e. g.* ಚೆಂಗಣಿಲ್, ಚೆಂಗೊರಲ್, ಚೆನ್ನಟ್ಟಿ, ಚೆನ್ನೆಂಗು, ಚೆನ್ನೆಯ್ಲ್, ಚೆನ್ನೊತಂ, ಚೆನ್ನೊನ್;

17, ಕೆಚ್ಚನೆ, before vowels, appears as ಕೇಸು (ಕೇಸ್), *e. g.* ಕೇಸಕ್ಕಿ, ಕೇಸಡಿ, ಕೇಸುರಿ;

18, ಕೆಚ್ಚನೆ, ಬೆಚ್ಚನೆ appear also as ಕಿಸು, ಬಿಸು, *e. g.* ಕಿಸುಗಣಿಲ್, ಕಿಸುಗಲ್, ಕಿಸುಗಟ್ಟು, ಕಿಸುಪೋನ್, ಕಿಸುನಂಚೆ, ಬಿಸುಗದಿರ್, ಬಿಸುನೆತ್ತರ್, ಬಿಸುನೇರ್, ಬಿಸುಗಾಳಿ;

19, ಪಚ್ಚನೆ, before vowels, appears also as ಪಚ್ಚು (ಪಚ್ಚ್ಚು), *e. g.* ಪಚ್ಚಿಲೆ, ಪಚ್ಚಡಕೆ, ಪಚ್ಚಲೆ;

20, ಪಚ್ಚನೆ appears also as ಪಸು followed by a euphonic *sonnir*, *e. g.* ಪಸುಂಗಣಿ;

21, ಬೆಟ್ಟತು (see No. 6) appears also as ಬಿಷು, *e. g.* ಬಿಷುಪೋಯ್, ಬಿಷುವದೆ, ಬಿಷುಗಾಳಿ;

22, ಕೊಂಕು appears as ಕುಡು, *e. g.* ಕುಡುವುಪ್ಪ, ಕುಡುಗೋಲ್, ಕುಡುವೆಣಿ, ಕುಡುದಾಡೆ, ಕುಡುಮಿಂಚು;

23, ಬೆಳ್, ತೆಳ್ (see No. 11) may be followed by a euphonic ಉಂ, *e. g.* ಬೆಳ್ಳು ಮ್ಪಟ್ಟಿ, ತೆಳ್ಳು ಮ್ಪಸುಕ್.

248. The third compound is ದ್ವಿಗು, *i. e.* (worth) two cows, this word being in Samskṛita an example after which this whole class of compounds is called. Kēśava says that “when (the last word of) a tatpurusha is saṅkhyāpūrvaka, *i. e.* preceded by a numeral, it becomes a dvigu”. The numeral is the predicate of the noun which follows. Also ಕೆಲವು and ಪಲವು are reckoned among the numerals (*cf.* § 90; § 278, 4).

Substitutive forms are often employed in dvigus, especially in the ancient dialect:—

1, ಒನ್ನು often appears as ಒರ್, *e. g.* ಒರ್ನಡಿ (for ಒನ್ನು ನುಡಿ), ಒರ್ತಲೆ (for ಒನ್ನು ತಲೆ), ಒರ್ಪೆಸರ್, ಒರ್ಪೆದಲ್, ಒರ್ಪಿಡಿ, ಒರ್ತುತ್ತು, and as ಓರ್ before vowels, *e. g.* ಓರೆಂಜಲ್, ಓರೆನ್ನಡಿ. See § 278, 1 and Dictionary under ಒರ್ 1.

2, ಎರು often appears as ಎರಡ್ (*cf.* § 215, 7, a; 234), *e. g.* ಎರಡುದುರೆ, ಎರಡುತ್ತು, ಎರಡುಡಿ, ಎರಡುಡಿ, ಎರಡುರಂ, ಎರಡುತ್ತು, or as ಇರ್, *e. g.* ಇರ್ಬೆನೆ, ಇರ್ತರೆ, ಇರ್ಕಟ್ಟು, ಇರ್ತಡಿ, ಇರ್ಕೋಡಿ, ಇರ್ತಲೆ, ಇರ್ಮೆಯ್, ಇರ್ಬಾಳ್, ಇರ್ಮಡಿ, ಇರ್ಬಾಸಿರಂ, ಇರ್ಬೆಣ್ಣಿರ್, ಇರ್ಪತ್ತು, or as ಈರ್ before vowels, *e. g.* ಈರಯ್, ಈರೊತ್ತೆ. See § 278, 1 and Dictionary under ಇರ್.

3, ಮೂಱು often appears as ಮೂ, *e. g.* ಮೂಗೊಂಕು, ಮೂವಳಸು, ಮೂನೂಕು, ಮೂದೆಣಂ, ಮೂಲೋಕಂ, ಮೂದಲೆ, ಮೂವಾಡ್, ಮೂವಡಿ, ಮೂಗೇಣ್, ಮೂಗಾವುಡಂ, ಮೂಗೊಣ್ಣು, ಮೂಗೆಯ್,

or sometimes as ಮು after which the consonants ಕ್, ಗ್, ಢ್, ಘ್, ಮ್ are doubled, *e. g.* ಮುಕ್ಕುಪ್ಪೆ, ಮುಕ್ಕೊಡೆ, ಮುಗ್ಗುಡೆ, ಮುನ್ನೀರ್, ಮುಪ್ಪೊದಲ್, ಮುಪ್ಪುರಿ, ಮುಮ್ಮಾಳು, or sometimes before ಸ್ which then becomes ಚ್ and is doubled, *e. g.* ಮುಚ್ಚೊಟು, ಮುಚ್ಚವಡಿ, ಮುಚ್ಚರೆ, ಮುಚ್ಚಾಲ್, or before vowels, when it gets an ಯ್ between which is doubled, *e. g.* ಮುಯ್ಯಿರ್, ಮುಯ್ಯಡಿ, ಮುಯ್ಯೋಡ್, ಮುಯ್ಯಾನೆ. See § 278, 1 and Dictionary under ಮು, and *cf.* ಮುಪ್ಪತ್ತು in § 278.

4, ಸಾಲ್ಪ often appears as ಸಾಲ್, *e. g.* ಸಾಲ್ಪತ್ತು, ಸಾಲ್ಪಡಿ, ಸಾಲ್ಪೆರಲ್. See § 278, 1 and Dictionary under ಸಾ 2.

5, ಅಯ್ಪ often appears as ಅಯ್, *e. g.* ಅಯ್ಪಡಿ, ಅಯ್ಪಿಣ್ಣುಗಂ, ಅಯ್ಪಸಿರಂ, ಅಯ್ಪಯ್. See § 278, 1 and Dictionary under ಅಯ್ 5.

6, ಆಪು often appears as ಆಪು, *e. g.* ಆಪುವತ್ತು, ಆಪುವಡಿ, ಆಪುನೂಪು, ಆಪುದಿಂಗಳ್. See § 278, 1 and Dictionary under ಆಪು 3.

7, ಏಪು often appears as ಏವ್, *e. g.* ಏಪ್ಪತ್ತು, ಏಪ್ಪಡಲ್, ಏವ್ಚೊಟೆ, ಏವ್ಚೊರೆ, ಏಪ್ಪರಿ. See § 278, 1 and Dictionary under ಏವ್ 4.

8, ಎಣ್ಣು often appears as ಎಣ್, *e. g.* ಎಣ್ಣತ್ತು, ಎಣ್ಣಾಸಿರಂ, ಎಣ್ಣೆನೆ. See § 278, 1 and Dictionary under ಎವ್ 2.

9, ಒಪ್ಪತ್ತು appears as ತೊಮ್ before ಪತ್ತು, *viz.* ತೊಪ್ಪತ್ತು, and as ಒಪ್ಪಯ್ before ನೂಪು and ಸಾಸಿರ (ಸಾಯಿರ, ಸಾವಿರ), *viz.* ಒಪ್ಪಯ್ಯೊಪು, ಒಪ್ಪಯ್ಯಾಸಿರಂ. See § 278, 1 and Dictionary under ಒಮ್.

10, ಪತ್ತು appears as ಪಯಿನ್ before ಸಾಸಿರ, *viz.* ಪಯಿಂಛಾಸಿರಂ, as ಪನ್ (ಪನ್ನೆ, ಹನ್, ಹನ್ನೆ) before ಒನ್ನಂ and ಎರಡು, *viz.* ಪನ್ನೊನ್ನು, ಪನ್ನೆರಡು, as ಪದಿ (ಹದಿ) before ಮೂಪು and ನಾಲ್ಕು, *viz.* ಪದಿಮೂಪು, ಪದಿನಾಲ್ಕು, and as ಪದಿನ್ (ಹದಿನ್) before ಅಯ್ಪು ಆಪು, ಏಪು, ಎಣ್ಣು, *viz.* ಪದಿನಯ್ಪು, ಪದಿನಾಪು, ಪದಿನೇಯು, ಪದಿನೆಣ್ಣು. See § 278, 1.

11, ನೂಪು and ಸಾಸಿರ appear also as ನೂಪ್ (ನೂಫ) and ಸಾಸಿರ್, *e. g.* ನೂರ್ಮಡಿ, ನೂರ್ಮಾಪು, ನೂರ್ಮಾಸಿರಂ, ಸಾಸಿರ್ಮಡಿ, ಸಾಸಿರ್ಮಲೆಯಂ, ಸಾಸಿರ್ಮೋಳಂ, ಸಾಸಿರ್ಮರ್. See § 278, 1.

12, ಕೆಲವು and ಪಲವು appear also as ಕೆಲ and ಪಲ, *e. g.* ಕೆಲದೆವಸಂ, ಪಲದೆವಸಂ, ಪಲಗಣ್, ಪಲವಣ್.

249. The fourth compound is ಬಹುವ್ರೀಹಿ. It is a predicate referring to some subject or other, or serves to qualify or define another word, sometimes being so to say an adjective (see § 102, s, d). The word bahuvrihi, 'possessing much rice' is, in Sanskrita, the instance after which this class of compounds has been named.

Bahuvrihi compounds terminate in ಅ (ಅಂ) and ಇ.

Instances are: (ಅವಂ) ವಿಮಲಮತಿ, (ಅವಳ್) ವಿಮಲಮತಿ, (ಅದು) ವಿಮಲಮತಿ, (ಅವಂ) ಕುಸಿಗೊರಲಂ, (ಅವಳ್) ಕುಸಿಗೊರಲಿ, (ಅವಂ) ಹೆಚ್ಚಿಗಾಲಂ, (ಅವಳ್) ಹೆಚ್ಚಿಗಾಲಿ, ಕಡುಚಾಗಿ, ಚಲವಾದಿ, ಮೆಲ್ವಿನ್ನಣಿ, ಕಡುಗೇಡಿ, ಕಡುಗೆಲಸಿ, ನಿಡುವೊಗಂ, ನಿಡುಮೂಗಿ, ನಿಡುಗಣ್ಣಿ, ನಿಡುವೆರಲಿ, ಸುಕುರ್ಗುರುಳಿ (*cf.* § 243, B, 8), ಸವಟಿವಾಯಂ, ಗುಳ್ಳಿಗಣ್ಣಂ, ಹೆಚ್ಚಿದಲೆಯಂ, ಅಲರ್ಗಣ್ಣಂ, ಬಟ್ಟದೊಡೆಯಂ, ಕೇಸಡಿಯಂ, ಕುಡುವಿಲ್ಲಂ,

ನಾಲೋಕಂ, ನಿಡುಗಾಳಂ, ನಿಡುವಣೆಯಂ, ಬಲ್ಲಲೆಯಂ, ಅಗಲ್ಲರದಂ, ಪೆರಿನೊಸಲಂ, ಕಲ್ಲೆರ್ದೆಯಂ, ಪಲಗೆರ್ದೆಯಂ, ನುಣ್ಣೊಡೆಯಂ (cf. § 115; § 243, B, remark), ಕರ್ಬೊಡಂ, ಪರಿವಾನಿಸಂ, ಅಲಿಗವಿ, ಪುಸಿಬಾದಿ, ಬಲ್ಲಜ್ಜುಗಿ, ಪಲ್ಲಿ (ವಾಯ್), ಅಗಿಲಿಲಿ (ಗನ್ನಂ), ಕೂರಿಲಿ (ಕುಡುಗೋಲ್), ಬೆಳಗಿಲಿ (ಗಣ್), ನಾಣಿಲಿ (ವೆಣ್, cf. § 243, B, 14), ಮೊಂಗುಲಿ, ಅಲಿಗುಲಿ (cf. § 243, B, 8), to which the Śabdānuṣāsana adds ಅನೆಗುಲಿ, ಇಲಿಗುಲಿ, ಪಾವುಗುಲಿ. Feminines with ಅಳ್ are e. g. ಬಟ್ಟಮೊಲೆಯಳ್, ನಿಡುಜಡೆಯಳ್, ಪೆರಿವಣೆಯಳ್.

In mutually fighting with swords, fists, etc. a kind of bahuvrīhi is formed in which the same word occurs twice, the final one taking the suffix i and the preceding one taking the suffix ā, e. g. ಖಾಡಾಖಾಡಿ, ಮುಟ್ಟಾ ಮುಟ್ಟಿ, ಹೆಲ್ಲಾಹೆಲ್ಲಿ, ದಾಹಿಂದಾಹಿಂ, ದೆಖ್ಪಾದೆಖ್ಪಿ (o. r. ದಖ್ಪಾದೆಖ್ಪಿ), ಹಾಣಾಹಾಣಿ (o. r. ಹಣಾಹಣಿ), ಘಟ್ಟಾಘಟ್ಟಿ, ಮಲ್ಲಾಮಲ್ಲಿ. The Śabdānuṣāsana has ಕಲ್ಲಾಕಲ್ಲಿ, ಕೋಲಾ ಕೋಲಿ, ಡಾಣಾಡಾಣಿ.

250. The fifth compound is ವೃತ್ತವ್. It unites two or more words which, if uncompounded, would be in the same case and connected by the conjunction ಉಂ (ಊ) 'and' the last word frequently taking the terminations of the plural, e. g. ಅಳಿಗಿಳಿಗಳ್, ಕರಿತುರಗಳ್, ತನ್ನೆತಾಯ್ಗಳ್, ಮರಗಿಡುಗಳ್, ರಾಮಲಕ್ಷ್ಮಣರ್, ಮರಗಿಡುಬಳ್ಳಿಪುಲ್ಲೊದಯಿಸಕ್ಕಮಿಗಳ್, ಅಟಪಾಟಕೂಟಂಗಳ್, but being also in the singular, e. g. ಮರಗಿಡು, ಕಾವಚನ್ನಿರಂ, ಅಳಿಗಿಳಿಪುಲ್ಲೊದಯಿಸು. See § 354, II, 4.

When ತಮ್ಮ and ತಮ್ಮ are joined, the first ತಮ್ಮ may drop its last syllable, e. g. ತಮ್ಮಮ್ಮ ರಾಜ್ಯಂ, ತಮ್ಮಮ್ಮ ವಿಭೂತಿ, ತಮ್ಮಮ್ಮ ಬಲಂ, ತಮ್ಮಮ್ಮ ಸಿರಿ. Cf. § 137, a, genitive plural; § 304, a. b.

251. The sixth compound is ಅವ್ಯಯಿಭಾವ. In Samskrita this compound is formed by joining an indeclinable particle with another word, the resulting compound, in which the indeclinable particle forms always the first element, is again indeclinable. In Kannada the first is a substituted form of a noun, which form by itself is indeclinable; but the compound is declinable, and may be said to be identical in quality with a tatpuruṣa (cf. Kēśavā's ಕಿರಿಯೊಮ್ಮು, etc. in § 246).

The substituted form of ಅಡಿ is ಅಂ, of ಮೇಗು ಮೇಂ, of ಮುನ್ನು ಮುಂ, of ಪಿನ್ನು ಪಿಂ, of ಕೆಳಗು ಕಿಲ್, of ಪೆರಿಗು ಪಿನ್ನು, of ಬಿಸು ಬಿಂ (cf. § 247, d, 15-18), e. g. ಅಂಗೆಯ್, ಅಂಗಾಲ್, ಮೇಂಗೆಯ್, ಮೇಂಗಾಲ್, ಮುಂಗೆಯ್, ಮುಂಗಾಲ್, ಮುಂಜೂರ್, ಮುಂಜೆರಿಂಗು, ಮುಮ್ಮಗಲ್, ಮುಮ್ಮಾಗಿ, ಪಿಂಗಾಲ್ (o. r. ಹಿಂಗಾಲ್),

ಪಿವ್ವಿದೆ, ಪಿವ್ವೊಲ್ವಿ, ಕಿಲ್ವಿರೆ, ಕಿಲ್ವಿಕ್ವಿಡಿ, ಕಿಲ್ವಿಕ್ವಿಡೆ, ಪಿನ್ವಿಲ್, ಪಿನ್ವೊಲೆ, ಬೆಂಗಾಲ್, ಬೆವ್ವಿಸಿಲ್. Cf. also the substitute ಪೆಡ or ಪೆಡಂ of ಪೆಡಿಗು in § 247, d, 1.

252. After the six compounds that occur in Kannada as well as in Sanskrita, have been treated of, it remains to draw attention towards the rules which exist in Kannada as to choosing words for them which are congruous.

1, The general rule is that Kannada words may form compounds with Kannada words, as will appear from §§ 240-251.

2, Another general rule is that Samasanskrita words (§ 70) are not to be compounded with Kannada words (see the few exceptions under No. 11, a). It is therefore wrong to say ಕಣ್ಣುಮಲಂ, ಮುಖತಾವರೆ, and to use such compounds as appear in the following part of a verse:

ಅರಸುಕುಮಾರನ್ ಅನಾಯತ

ತರಗಡೆಗಣ್ಣಿನೆ ನೋಡಿ, ಕೆಳದಿಸಮೇತಂ |

ಸರಿಗತನೆಗಯ್ದಿದ್ದರಂ. (Regarding ಅರಸುಕುಮಾರಂ see under No. 7.)

In such cases there occurs what is called an arisamāsa or viruddhasamāsa, i. e. unsuitable, incongruous compound (cf. No. 11).

3, The Tatsamas mentioned in § 71 may be compounded with Tatsama, Samasanskrita, Tadbhava (No. 4), and Kannada words, e. g. ಅಂಕವಜ್ಜಿ, ಅಂಕವಾತು, ಕಟ್ಟಂಕಂ, ಮಾಹಂಕಂ, ಮೃಗಾಂಕಂ, ವೃಷಾಂಕಂ;—ಅಂಗಣವಲಯಂ, ಅಂಗಣವಾನಿ, ಅಂಗಣವೆಟ್ಟಿ, ಗೃಹಾಂಗಣಂ, ರಾಜಾಂಗಣಂ;—ಅಟ್ಟಿಗವಲ್, ಅಟ್ಟವದಿ, ಅಟ್ಟಹಾಸಂ;—ಗುಬ್ಬಿಗಂಕಣಂ, ಮಣಿಗಂಕಣಂ, ಹಸ್ತಕಂಕಣಂ, ಹಿಣ್ಣುಗಂಕಣಂ;—ತದಾಗೋಣ್ಣಿ, ಧೂಳಿಗೋಣ್ಣಿ, ರಾಯಗೋಣ್ಣಿ, ಹೆತ್ತುಗೋಣ್ಣಿ, ಹೆಡಗೋಣ್ಣಿ;—ಗಣ್ಣಿಗವರ್ಣಂ, ಗಣ್ಣಿಗಲೆ, ಗಣ್ಣಿಗುಣಂ, ಗಣ್ಣಿಪೆಣ್ಣಿರ್, ಗಣ್ಣಿವರಿಜು, ಗಣ್ಣಿವಸದನ;—ಗಲ್ಲಗಿಮಿ, ಗಲ್ಲಗುಗ್ಗುರಿ, ಗಲ್ಲಮುಗ್ಗುರಿ, ಗಲ್ಲಸ್ಥಲಂ, ತೆಳ್ಳಲ್ಲಂ;—ಎಡೆಗಾಳಂ, ಗಳಗಾಳಂ, ಸಣ್ಣಿಗಾಳಂ;—ಕಿಜುಗೋಣಿ, ಗೋಣಿಕಾ ಪುತ್ತೊ, ಪೆಗೋಣಿ;—ಕರತಳಂ, ಕೆನ್ನಳಂ, ತಟ್ಟತಳಂ, ತಳಹಗ್ಗಂ, ಧರಣೀತಳಂ;—ಕಾಂಸ್ಯತೋರಣಂ, ತಳದೋರಣಂ, ಪಚ್ಚೆದೋರಣಂ, ಮಕರತೋರಣಂ;—ಚಾವಟ್ಟಂ, ದಾರವಟ್ಟಂ, ಪಟ್ಟಿಗದುರ್ಗಿ, ಪಟ್ಟಿಗೋಣಿ, ಪಟ್ಟಿಮಹಿಷಿ, ಪಟ್ಟಿವಣಿ, ಪಟ್ಟಿವರ್ಧನಂ, ಪಟ್ಟಿಶರಂ, ಪಟ್ಟಿಸಾಲೆ, ಪಾಯವಟ್ಟಂ;—ಬನ್ನಿಗ್ರಹಣಂ, ಬನ್ನಿವಿದಿ (ಬನ್ನಿವಿದಿದಂ ಬಿಮ್ಮಾಧರಸ್ಥಾನಮಂ), ಬಲ್ಲನ್ನಿ ಕಾಹಂ;—ಆಳ್ವಲಂ, ಇರ್ಬಲಂ, ತೋಳ್ವಲಂ, ನೆಲವಲಂ, ಪೆರ್ವಲಂ (or ಪೆರ್ಬಲಂ), ಭುಜಬಲಂ, ಭೂಬಲಂ, ಮಾರ್ವಲಂ (or ಮಾರ್ಬಲಂ);—ಪೆರ್ಬಿಲಂ, ಬಿಲದ್ವಾರಂ, ಬಿಲಸೆಗ್ಗಂ;—ಕಾಂಚನಮಂಚಂ, ತೂಗುಮಂಚಂ, ರತ್ನಮಂಚಂ, ಸೆಳೆಮಂಚಂ;—ಉಡೆವಣಿ, ಕೆಲವಣಿ, ದಿನಮಣಿ, ಮಕುಟಮಣಿ, ರನ್ನಮಣಿ;—ಮಲ್ಲಗಾಳಗಂ, ಮಲಮುರಾನ್ತಕಂ, ಮಲ್ಲವಾತು;—ಅಕ್ಕರಮಾಲೆ, ಕಾಡಮಾಲೆ, ಪತ್ತಿಮಾಲೆ, ಪೂಮಾಲೆ, ಮಾಲೆದೋರಣಂ, ವನಮಾಲೆ;—ಎಳಲತೆ, ನವಲತೆ, ಲತೆವನೆ, ಲತೆವಳ್ಳಿ;—ಸಬಳಗದ್ವಾಣಂ, ಸಬಳತ್ತಿಣೀತ್ತಂ, ಸಬಳವಿನ್ನಣಿ, ಸಬಳಸಹಸ್ತಬಾಹು.

4, Two Tadbhavas (§ 370) may be compounded, e. g. ಅಂಕುಸಸಾರಣಿ, ಅಜ್ಜವಳಕು, ಅಜ್ಜಶನತ್ತಿಗೆ, ಅವಣಜವಣಂ, ಅದಾಗಿವನ್ತಂ, ಎಕ್ಕತಳಂ, ಎಕ್ಕವತ್ತಿ, ಕಕ್ಕಸಜವ್ವನಂ, ಕಣ್ಣಿಯೆಬಾರಂ, ಕಣ್ಣಿವಡಂ, ಕನ್ನವುರಂ, ಕಪ್ಪುರಗರಡಗಿ, ಕರಸಾಣಿ, ಕಾಗೆಡೋಣ್ಣಿ, ಕಾಸಿಗವ್ವಡಂ, ಕೂವಕವ್ವಂ, ಕೂಡ್ವಿಮ್ವಿ, ಕೈರದಮ್ಬುಲಂ, ಕೊಟ್ಟುರಂ, ಚಿಕ್ಕವಕ್ಕಿ, ಚಿಟ್ಟಿಗರಣಂ, ಚಿತ್ತಾಗಾರಂ, ಚಿನ್ನಿಗಬಿಜ್ಜಿ, ಚಾಕಣ್ಣಂ, ಚಾಗಾವ, ಚಾಜವ್ವಂ, ಚಾವಟಂ, ಜಗವತ್ತಿ, ಜವಹುರಂ, ಜವಳಿವದ್ವಳಿ, ಜೊನ್ನವಕ್ಕಿ, ಜೋಗವಾವುಗಿ, ತಾಣದೀವಿಗೆ, ತಾಣಬಟ್ಟಂ, ತಿವದಿ, ತಿವಡಿ, ತಿವಳ, ತಿಸರಂ, ತಿಸುಳಂ, ತಿರುರಾನ್ತಕಂ, ದಸಸಿರಂ, ದಿಟ್ಟಿಬಿನಂ, ದುಸಟ್ಟಿಗೆ, ದುಸರಂ, ದುಹತ್ತಂ,

ದೊವಟ್ಟಿಗೆ, ದೊಹತ್ತಂ, ಪಡಿಚೆನ್ನಂ, ಪದಾವಾವುಗೆ, ಪದಾಹತ್ತಂ, ಪಾಣಿಯಬಾರಂ, ಬಣ್ಣವುರಂ, ಬಣ್ಣಸರಂ, ಬಳ್ಳಿ ಮಾಡಂ, ಬೀರಸಿರಿ, ಮಾನಸಗಟ್ಟಂ, ಮಾನಸವೊತ್ತಿಗೆ, ಮಾಪತಂ, ಮಾಲಕುಮಿ, ಮಾಸಾವನ್ನಂ, ರಕ್ಕಸಂಕಲೆ, ರಕ್ಕಸವರಣಂ, ರನ್ನಗಮ್ಮಳಿ, ರನ್ನವಟ್ಟಿಗೆ, ರಾಯಗೋಟಿ, ವಂಕದರಂ, ವಂಕದಾರಂ, ವಂಕಬಾರಂ, ಸಂಕರ ಪಸಾಯಿತಂ, ಸಂಕಡವೆಕ್ಕಣಂ, ಸನ್ನವಟ್ಟಣಂ, ಸಬ್ಬಲಕ್ಕಣಂ, ಸಬ್ಬಸನ್ನಣಂ, ಸಮ್ಮರಗವಳಂ, ಸರವನ್ನಂ, ಸವಗ ಸನ್ನಣಂ, ಸಿರಿಕಣ್ಣಂ, ಸಿರಿಯದರಂ, ಸಿರಿಯದಾರಂ, ಸಿರಿಯಬಾರಂ, ಹಂಜರವಕ್ಕಿ.

5, The first word may be a Samasamskrita (§ 70) and the second one a Tadbhava, *e. g.* ಉತ್ತರದೇಸಂ, ಕರಣಸಾಲೆ, ಗೋಹುರಂ, ದಾನಸಾಲೆ, ದೇವಮಾನಸಂ, ಪಂಚಸರಂ, ಪರಬೊಮ್ಮಂ, ಪರಮಸಿರಿ, ಪಾದರಕ್ಕೆ, ಪಾದವಾಸಂ, ಪಾದಸಂಕಲೆ, ಬಾಹುಬಳಿ, ಮಂಗಳವನದನಂ, ಮಂಗಳಾರತಿ, ವಿಜಯನೇಸಿ, ಸುರಹೊನ್ನೆ.

6, The first word may be a Tadbhava and the second one a Samasamskrita, *e. g.* ಅನ್ನವುರಂ, ಅರಸುಗುಣಂ, ಎಕ್ಕಸರಂ, ಕಣ್ಣಪಟಂ, ಗಾವರಸಂ, ಗುಜ್ಜರಪಟ್ಟಿ, ಚನ್ನವುರಂ, ಚಾಪದಂ, ಚಾವೇದಿ, ಜವದಣ್ಣಂ, ತಿಗುಣಂ, ತಿಪ್ಪರಾನ್ತಕಂ, ತಿವಳಿ, ದುಗುಣಂ, ದೊಹನ್ನಿ, ದಿಸೆಬಲಿ, ದಿಸೆವಲಿ, ಪಯಗತಿ, ಪಸುನತಿ, ಬೊಮ್ಮಣ್ಣಂ, ಮಾಕಾಳಿ, ಮಾಜನಂ, ಮಾದಾಸಿ, ಮಾದೇವಂ, ಮಾಪಾತಕಂ, ಮಾಪುರುಸಂ, ಮಾಶಾಯಿ ಧನಂ, ಮೊಗರಾಗಂ, ಸಂಕಡವಾಳಂ, ಸಣಿವಾರಂ, ಸನ್ನವಾತಂ, ಸರಕರಣಂ, ಸರವಾದಿ, ಸಾದೇವಂ, ಸಾಮನಣ್ಣಂ, ಸಾವಾಸಿ, ಸಿರಿರಾಮಂ, ಸೊಳಪಾಣಿ.

7, A Samasamskrita term of which a Tadbhava exists should not be combined with a Tadbhava term, *e. g.* the poet Harirāja's ತರವೇಡ್ ಮಾಣಿಕೃಷ್ಣಾರದ ಪುಟಿಕೆಗಳಂ should be ತರವೇಡ್ ಮಾಣಿಕೃಷ್ಣಾರದ ಪುಟಿಕೆಗಳಂ. ಅರಸುಕುಮಾರಂ (under No. 2) ought to be ಅರಸುಗುವರಂ.

Remark by the author of the present grammar:—It seems that Kēśava means a generally known and as such used Tadbhava, not one which is less known and seldom used, as ಪಾಯ್, for he himself (under No. 5) uses ಪಾದರಕ್ಕೆ, ಪಾದ ವಾಸಂ, and ಪಾದಸಂಕಲೆ instead of ಪಾಯರಕ್ಕೆ, ಪಾಯವಾಸಂ, and ಪಾಯಸಂಕಲೆ (ಪಾಯ being a Tadbhava of ಪಾದ).

8, It is allowed to compound a Tadbhava and a Kannaḍa (dēśīya) term, *e. g.* ಆರಗಿಳಿ, ಅರಮನೆ, ಪದವಾನಸಂ, ಪೊನ್ನನ್ನಳಂ, ಸೆಜ್ಜೆವನೆ, ಸಿಂಗವೇಣ್ಣೆ, ಸಸಿದೋಣ್ಣಂ.

9, It is allowed to add a Kannaḍa term to a Tadbhava compound, *e. g.* ಜವಳಿಮದ್ದಳಿದೊಂಗಲ್, ಜೊನ್ನವಕ್ಕಿಗಣ್ಣಳ್, ತಾಣದೀವಿಗವಳಗು.

10, It is allowed to add a Kannaḍa term to a Tatsama compound (see No. 3), *e. g.* ಕಟ್ಟಂಕದಲ್ಲಣಂ, ಪೊಮಾಲೆದುಕುಮ್ಮು, ಸಬಳಗದ್ವಾಣಿದೆಹ್.

11, Of old a number of incongruous compounds (arisamāśas, see under No. 2) were in use and may still be used, *viz.:*

a) eight compounds of Kannaḍa and Samasamskrita words:—ಅಪಾಕೇನಾಯಕಂ, ಆವಾಜನಂ (o. r. ಆವಾಜನಂ), ಕಟ್ಟೀಕಾನ್ತಂ, ಕಡುದಪಂ (o. r. ಕಡುತಪಂ), ಕೂರಸಿ, ಗುಣಕರು, ತುರಗ ದಂ, ಮಂಗಳವಹಿ; and

b) titles (birudu) or a string of titles (birudāvali), *e. g.* ಕರಿವೇಣ್ಣಿಗಾಣಂ, ಗಜದುಡ್, ಗಜಪಾಪು, ಗುಣಕ್ಕೆನಲ್ಲಗಣೇಶಂ, ಗೇಣಂಕಚಕ್ರೇಶ್ವರಂ, ದುಮುಖಧನವಂ, ದುಮುಖಾದಿತ್ಯಂ, ಮಾನವಳಮ ದನಮಹೇಶಂ, ನರಲೋಕದಲ್ಲಣಂ, etc. In such titles or string of titles incongruous compounds may be used at pleasure (ಮೆಚ್ಚಿದನ್ನೆ).

In the compounds under numbers 3. 4. 5. 6. 8. 9. 10 and 11 a change of an initial consonant of a compound member may occur according to § 215, 7, *a. b.*

253. As stated in § 245, there are three other *samāsas* in Kannāḍa, *viz.* ಕ್ರಿಯಾಸಮಾಸಂಗಳ್, ಗಮಕಸಮಾಸಂಗಳ್, and ವೀವ್ವಾಸಮಾಸಂಗಳ್. They are found more or less in the three dialects.

1, The *kriyāsamāsa* or verbal compound is formed “when as the compound’s first member a noun that has a certain relation to the verb (*kāraka*, § 344) and a verb are placed together (*sannida*), *i. e.* compounded, so as to give a distinct meaning (*arthavyakti*).

In forming such verbal compounds a *sōnnē* must be added to *Saṁskṛita* nouns ending in ಅ, whereas concerning such Kannāḍa (or *tadbhava*) nouns this is optional; Kannāḍa and *Saṁskṛita* nouns ending in ಉ optionally insert a *sōnnē*; in some cases the final syllable of the first member is elided. See the sandhi rules in § 215, 7, *a. b.*

a) Instances wherein the Kannāḍa (or *tadbhava*) noun (ending either in ಎ, ಐ, consonants, ಅ, or ಉ) has the meaning of the accusative, are *e. g.* ಬಳೆದೊಟ್ಟಂ (*i. e.* ಬಳೆಯಂ ತೊಟ್ಟಂ), ಕೆಳಗೊಣ್ಣಂ (*i. e.* ಕೆಳೆಯಂ ಕೊಣ್ಣಂ), ತೆಪ್ಪೆತ್ತಂ (*i. e.* ತೆಪ್ಪೆಯಂ ತೆತ್ತಂ), ಮಹಾಪೊಕ್ಕಂ (*i. e.* ಮಹೆಯಂ ಪೊಕ್ಕಂ), ಪಲ್ಲುಡುಗುಟ್ಟಿದಂ, ಎರ್ದೆಗೊಳಿಸಗುಂ;—ನುಡಿಗಲ್ಪಳ್, ಪರಿವತ್ತುದು;—ನೀರ್ಗುಡಿದಂ (*i. e.* ನೀರಂ ಕುಡಿದಂ), ಪಾಲ್ಪುಡಿದಂ, ಕಾಲ್ಪುಡಿದಂ, ಕಣ್ಣೆಟ್ಟಂ, ಕಣ್ಣೆಪ್ಪಿದಂ, ಪಲ್ಲಿಂದಂ, ಬಾಯ್ಪುಟ್ಟಂ;—ಮರನಾಯ್ಡಂ (*i. e.* ಮರನಂ ಪಾಯ್ಡಂ), ಮರಗಡಿದಂ, ಬಳಸವಿಡಿದಂ, ನೆಲವಿಡಿದಂ, ಕಡಂ ಗೊಣ್ಣಂ or ಕಡಗೊಣ್ಣಂ, ಕೆಯ್ವೊಲಂಗಾದಂ or ಕೆಯ್ವೊಲಗಾದಂ, ಪದಂಗೊಟ್ಟಂ or ಪದಗೊಟ್ಟಂ, ಮೊಗಂ ನೋಡಿದಂ or ಮೊಗನೋಡಿದಂ, ಬೆಸವ್ವಡಿದಂ or ಬೆಸವಡಿದಂ, ಮನಂಸದ್ದಂ or ಮನಸದ್ದಂ;—ಪುದುಂಗೊಳಿಸಿದಂ or ಪುದುಗೊಳಿಸಿದಂ, ಮಾತುಂಗುಟ್ಟಿದಂ or ಮಾತುಗುಟ್ಟಿದಂ, ಕಾಡುಂಗಣ್ಣಂ or ಕಾಡುಗಣ್ಣಂ, ಗಿಡುಂಗಡಿದಂ or ಗಿಡುಗಡಿದಂ, ಬೀಡುವೊಕ್ಕಂ or ಬೀಡುಪೊಕ್ಕಂ, ಅಸುಂಗೊಣ್ಣಂ or ಅಸುಗೊಣ್ಣಂ, ವಿಧುಂಗಣ್ಣಂ or ವಿಧುಗಣ್ಣಂ; ಪಿರಿವಿಂ (ಪಿರಿವು ಈವಂ) is an instance in which the initial of the verb is a vowel (in which case the accusative is generally used; see § 346).

If, however, distinctness of meaning (*arthavyakti*) is injured, the insertion of the *sōnnē* after nouns with final ಅ is requisite (*Kēśava* says), *e. g.* ಪಯಣವೊಡೆದಂ, ಪರವಪ್ಪಡಿದಂ, ಗಡಣಗೊಣ್ಣಂ, ಬಿಯಂಗೈಯ್ವಂ, ಕೆಲಸವೊಕ್ಕಂ, ಕರಗವೊತ್ತಂ.

As remarked above, *Saṁskṛita* nouns with final ಅ always require the insertion of the *sōnnē*, *e. g.* ಗುಣಗೊಣ್ಣಂ, ಪ್ರಿಯಂನುಡಿದಂ, ಧನವ್ವಡಿದಂ, ರಂಗವೊಕ್ಕಂ, ಛಯಂ ಗೊಳಿಸಿದಂ, ಚಕ್ರಂಗೊಣ್ಣಂ, ವಜ್ರಂಗೊಣ್ಣಂ, ಖಡ್ಗವಿಡಿದಂ, ದಣ್ಣಂಗೊಣ್ಣಂ.

b) Instances in which the noun has the meaning of the instrumental, are *e. g.* ನೀರ್ವೊಳಿದಂ, ಕಣ್ಣಣ್ಣಂ, ಕುಡುಗೊಳ್ಳೆಯ್ವಂ, ಮನಗಣ್ಣಂ, ಕೊಯ್ಕಟ್ಟಿದುದು, ಬೇಗವನ್ನಂ, ತಿಬ್ಬ ನುಡಿದಂ; an instance in which the noun has the meaning of the dative, is ಪುಯಲ್ವೊಡಂ (= ಪುಯಲ್ಗೆ ಪೊಡಂ); and an instance in which the noun has the meaning of the locative, is ಮಡುಂಬಿಡ್ವಂ or ಮಡುವಿಡ್ವಂ.

In the *kriyāsamāsa*, as the instances show, an *arisamāsa* (§ 252) is faultless (*nirdōśha*). *Kēśava*’s special instance is:

ಸವಣಂ ಬಳಸಂಗೊಳೆ, ಗಾ

ಣ್ಣಿವಿ ಬಿಲ್ಲೊಳೆ, ಬಲವಿರೋಧಿ ವಜ್ರಂಗೊಳೆ, ದಾ |

ನವರಿಪು ಚಕ್ರಂಗೊಳೆ, ಕಾ

ರವಾರಿ ಗದೆಗೊಳೆ, ಪೊಣಕೆಗಾವಂ ನಿಬ್ಬಂ? || (see § 271).

c) Instances in which the final syllable of the first word is elided, are *e. g.* ಪೋತನ್ನಂ (for ಪೋಗು ತನ್ನಂ), ಅಯ್ತನ್ನಂ (for ಅಯ್ತು ತನ್ನಂ), ಕೆಳಸಾರ್ದಂ (for ಕೆಳಗು ಸಾರ್ದಂ), ಕಳಸುತ್ತಿದಂ (for ಕಳವಂ ಸುತ್ತಿದಂ), ಏವೇದ್ವಂ (for ಏನಂ or ಏನ ಪೇದ್ವಂ), ಏವನ್ನಂ (for ಏತರ್ಕ ಬನ್ನಂ); ಏಪೋದಂ (for ಏತರ್ಕ ಪೋದಂ).

2, "When a noun with the notion of a case (kāraka, *i. e.* the kartri) is preceded by a numeral (saṅkhyā), or a pronoun (sarvanāma), or an attributive noun (so-called adjectives, guṇavaçana), or a kṛit (§§ 68; 177 seq.; 185. 186), a ḡamakasamāsa is formed", Kēśava says. Gamakasamāsa may be translated 'consecutive compound', having this name probably because its members succeed one another without alteration. Consecutive compounds "may be", Kēśava says, "a class of karmadhārayas, and occasionally may be tatpurushas"; he does, however, not state which belong to which.

a) Instances regarding numerals (*cf.* §§ 244. 248. 278, 1) are:— ಇರ್ಪ ತ್ತಯ್ಯ, ನೂಲುಪತ್ತು, ಮೂವತ್ತುಲು (ಅಯ್ತು, ಪತ್ತು, ಆಲು being the kāraka nouns). We may perhaps say that such instances are tatpurushas, the first word expressing the connection which it has with the second one, *i. e.* the connection of the genitive (§ 246), *e. g.* ಇರ್ಪತ್ತಯ್ಯ (ಇರ್ಪತ್ತು + ಅಯ್ತು), of (*i. e.* above) twenty (there are) five, *i. e.* twenty-five. (Would such compounds not be rather dvandvas? See § 250.)

b) Instances regarding pronouns *viz.* ಆವ, (ಯಾವ), ಆ, ಈ, ಊ (see §§ 264. 265) are:— ಅವಮಾತು ಅವಕಾರ್ಯಂ, ಅವಕಾನ್ತಿ. ಅವರಾವತರ್ ಅವವಾಜಿಗರ್ ಅವವಾನೆಗರ್ (ಅವು ಅವನೆಗರ್), ಅವನಾರ್ (ಅವನ ಆರ್) ಒಳವು ಅವನಾಯಕರೊ ನಮ್ಮ ವ್ಯಾಹದೊರ್? ಅವನಮ್ ಕುಬನಮ್ ಊಬನಮ್ ಎನ್ನದೆ, ಕೊಡಲ್ಪು, ಪೂಗೊಯ್ವರ್ ಅವರ್. Here, we may say, the two words are in the same relationship (êkākṣaya) and form karmadhārayas (§ 247).

c) Instances regarding attributive nouns are:— ಅಸಿಯನದ್ವ, ಪಸಿಯಬ್ಬಂ, ಬಿಳಿಯಕರ್ಪ, ನಡಿಯನಾಲಿಗೆ, ಪಿರಿಯಮಗಂ. If we consider these instances to be compounds, they are karmadhārayas; but they are in reality no compounds, and ought not to be written as such (*cf.* § 241). They are genitives combined with nominatives, *e. g.* ಅಸಿಯ is the genitive of ಅಸಿ (*cf.* § 273).

d) Instances regarding verbal declinable bases (krīlīngas) are:— ಪಾದುವತುಮ್ಮಿ, ಕೊಡುವಪ್ಪದಲ್, ತೊಗುವನೊದರ್, ಪೊಯ್ಯಮದ್, ಬೀಸುವತಾಮರಂ, ಪೊಡೆವಳ್ಳೇರಿ, ಪೂರಯ್ಯವಕಂಬಂ, ಪಿಡಿದವಕಳೆ, ಪೊಣ್ಣುವಳ್ಳಮ್ಜಲಂಗಳ್ (see § 364); ಆದಿದಪೊಲಂ, ಬಿಗಿದಮಿಳಿ, ಬೇಡಿದದಾನಂ, ಆದವಿಷ್ಟ (see § 363); ಆಗದಕಾರ್ಯಂ, ಮಾಡದಕೆಯ್ (see § 179). If we consider these instances of compounds, they are karmadhārayas; but, as stated by us in §§ 178.

179. 185. 186, their first words are very probably genitives of the so-called present-future and past participles combined with nominatives. See § 254.

As will be learned from the instances, an arisamāsa is faultless in consecutive compounds.

Remark.

Such instances as are adduced under number 2 letters *b*, *c*, and *d* are commonly, and we think quite justly, not considered to be compounds.

3, The *vipsāsamāsa* or repetition-compound (which has various meanings, *vide* §§ 303. 307. 308. 309) is formed by repeating adverbs, interjections, imitative sounds, and nouns, the final syllable of the first word being often dropped or also changed, *e. g.* ಕಪ್ಪಕಪ್ಪನೆ (=ಕಪ್ಪನೆ ಕಪ್ಪನೆ), ಕಮ್ಮಕಮ್ಮನೆ (=ಕಮ್ಮನೆ ಕಮ್ಮನೆ), ತಣ್ಣತಣ್ಣನೆ, ಮೆಲ್ಲಮೆಲ್ಲನೆ, ಸಪ್ಪಸಪ್ಪನೆ, ನೊಪ್ಪನೊಪ್ಪನೆ (?), ತೆಪ್ಪತೆಪ್ಪನೆ, ತಲಿತಲಿನೆ, ಚಳಚಳನೆ; — ಅಕಟಕಟ; — ಚಿಂವ್ಚಿಂವ್; — ಕಟ್ಟಕಡೆ (=ಕಡೆ ಕಡೆ), ನಟ್ಟನಡು (=ನಡು ನಡು), ತುತ್ತತುದಿ (=ತುದಿ ತುದಿ), ಮೊತ್ತಮೊದಲ್ (=ಮೊದಲ್ ಮೊದಲ್); — ಕೆಳಕೆಳಗೆ (=ಕೆಳಗೆ ಕೆಳಗೆ), ಮೇಮೇಗೆ, ಮೊದಮೊದಲ್ (=ಮೊದಲ್ ಮೊದಲ್), ತಪ್ಪತಪ್ಪಲ್ (=ತಪ್ಪಲ್ ತಪ್ಪಲ್). Regarding the repetition of verbs see §§ 211. 339.

XII. On verbal declinable bases (*cf.* §§ 363. 364).

254. Verbal declinable bases (krits, krillingas, §§ 68, 1; 102, 8, *e*), as we have seen, are formed from the so-called past relative participle positive and negative (bhūtavatikrit, §§ 175-179) and from the so-called present-future relative participle (bhavishyantikrit, §§ 180-186) by suffixing the pronominal forms and pronouns ಅಂ, ಒಂ, (ಅವಂ), ಆತಂ, ಅಳ್, ಒಳ್, (ಅವಳ್), ಆಕೆ, ಉದು, ಒದು, ಅರ್, ಒರ್, ಉವು (*cf.* § 193) in the ancient dialect, or ಅನು, ಅ, ಅವಂ, ಅವನು, ಅವ, ಆತಂ, ಆತನು, ಆತ, ಅವಳ್, ಅವಳು, ಆಕೆ, ಉದು, ಅದು, ಅವರ್, ಅವರು, ಉವು, ಅವು in the mediæval one, or ಅವನು, ಅವ, ಆತನು, ಆತ, ಅವಳು, ಆಕೆ, ಆದು, ಅವರು, ಅವು in the modern one (see §§ 198 under 3; 200, 1; 267; 273; 316, 1; 330).

Similarly any nouns (§§ 253, 2, *d*; 363; 364) and certain adverbs (postpositions) are suffixed to both kinds of participles.

Instances are: — ಪಾಡಿದಂ, ಸನ್ನಿಂ, ಬಗೆದಾತಂ, ಪಾಡಿದಳ್, ಕೊಟ್ಟಿಳ್, ಸೋವಾಕೆ, ಪಾಡಿದುದು, ಇತ್ತೊದು, ಮಾಡಿದರ್, ಕೊಟ್ಟಿರ್, ಪಾಪಮವು; ತಿವ್ವುನು, ಉವ್ವು, ಉವ್ವುವಂ, ಉಳ್ಳವನು, ಉಳ್ಳವ, ಸಯ್ಯಸುನಾತಂ, ಉಳ್ಳುದು, ಉಳ್ಳತನು, ಏಕುನಾತ, ಹೋಹಳ್, ಸುದಾವಳು, ಬಪ್ಪಾಕೆ, ಬಪ್ಪುದು, ಉಳ್ಳುದು (=ಉಳ್ಳುದು), ಏದ್ದವರ್, ಬದುಕುವವರು, ಕೆಡುವುವು, ಹೋಹವು; ನುಡಿದುದಂ, ಬಾರದುದು, ಮಗುಡದವರು; ಬೆಳೆವ ತೆನೆ, ಪರಿವ ತೋಪು; ತೀರದ ಕಜ್ಜಂ; ಬರ್ವನ್ನು, ಹೋದ ಮೇಲೆ.

An explanation of the structure of verbal declinable bases has been given in §§ 178. 179. 185. 186.

1, If the participles are combined with pronominal forms or pronouns,

a) the declinable bases may stand by themselves without reference to something or somebody, *e. g.* ಆಡಿದಂ, he that played, ಪಾಡಿದಂ, he that sang, ಆಡಿದಳ್, she that sang, ಆಡಿದುದು, it that played, ಪಾಡಿದುದು, it that sang; ನೋಡಿದದು (or generally ನೋಡಿದ್ದು, see remark 3), it that saw, ತನ್ನದು (or generally ತನ್ನದ್ದು), it that brought; ಪೋರೆವಂ, he that nourishes or will nourish, ಪೋರೆವರ್, they that nourish or will nourish, ಉಳ್ಳದು, that which is; ನಿಲ್ಲದಂ, he that does not or did not stand, ಅಂಜದವಳು, she who is not or was not afraid, ಅದಾಯದು, that which does not or did not perish, ಬಾರದುವು, they that do not or did not come, ಮಾಡದದು (or generally ಮಾಡದ್ದು, see remark 3), that which does not or did not make, ಇಲ್ಲದದು (or generally ಇಲ್ಲದ್ದು), that which does not or did not exist;

b) they may be preceded by a nominative, *e. g.* ಕುತ್ರಮ್ ಹಿಸರಿಸಿದಂ, he whose affliction was removed, ಗಣ್ಡನು ಸತ್ತವಳು, she whose husband died, ದೇವನ್ ಒಲಿದಾತನು, he whom God was or is pleased with; ಮಕ್ಕಳು ಬಾಯುವವಳು, she whose children are alive, ದೃಢಬುದ್ಧಿ ಹಿಂಗುವವನು, he whose firm mind fails, ಧನಮ್ ಉಳ್ಳಂ, he to whom wealth belongs (*i. e.* he who possesses wealth), ನುಣ್ಣುಳ್ಳಂ, he to whom neatness belongs (*i. e.* he who is neat), ಬತ್ತಲೆಯಿಹವನು, he to whom nakedness belongs (*i. e.* he who is naked), ಪೊನ್ನಳ್ಳವಂ, he to whom gold belongs (*i. e.* he who possesses gold); ಕಾಲ್ ಇಲ್ಲದವಂ, he to whom feet do not belong (*i. e.* he who is without feet or a cripple), ಭಕ್ತರ್ ಅಲ್ಲದವಂ, he that is not or was not a devotee, ಪುತ್ರನು ಹುಟ್ಟದವರು, they to whom a son is not or was not born, ಮಕ್ಕಳು ಬಾಡದವಳು, she who loses or lost her children by death, ದಿಕ್ಕಿಲ್ಲದದು (or generally ದಿಕ್ಕಿಲ್ಲದ್ದು, see remark 3), it for which there is no refuge;

c) they may govern the accusative, as the verbs do from which they are formed, *e. g.* ಎರಡಂ ಬಗೆದಾತಂ, he who intended two things, ದಾನಮಂ ಬೇಡಿದಂ, he that asked a boon, ಶತ್ರುಗಳನು ಕೊಂದವನು, he that killed enemies; ಕೂದಲನ್ ಉವ್ವು, he that eats boiled rice, ಮಾಂಸವ ತಿವ್ವುವ, he that eats flesh, ಎಲ್ಲವಂ ತಿವ್ವುವಂ, he that eats all kinds of food, ಆನೆಯನ್ ಎಜುವಾತ, he who mounts an elephant, ತಪದ ಬಾಧೆಯಂ ಸಯಿಸುವಾತಂ, he that patiently endures the pain of austerities, ಗಿಳಿ ಸೋವಾಕೆಗಳ್, females that scare away parrots, ಗರ್ವವನ್ ಉಳ್ಳವ, he that possesses pride, ನುಣ್ಣುನ್ ಉಳ್ಳಂ, he that possesses neatness, ಸೂಕ್ಷ್ಮಬುದ್ಧಿಯನ್ ಉಳ್ಳವನು, he that possesses acute discernment (regarding the accusative see § 316, 1); ಭಕ್ತಮಾರ್ಗವನ್ ಆಜಾಯದವನು, he that does not or did not know devotedness, ದುರ್ಜನರನ್ನು ಸೇರದವ, he that does not or did not join bad men;

d) they may be joined also to other cases just as the verbs from which they are formed, *e. g.* ಪೊಲದ್ಲಿದಂ, he that was in the field, ಹಳ್ಳಿಗೆ ಹೋದವರು, they that went to the hamlet, ತಾವರೆಗೆ or ತಾವರೆಯೊಳ್ ಪುಟ್ಟಿದಂ, he that sprang from a lotus, ಕೊತ್ತಿಗೆ ಪುಟ್ಟಿದಂ, he that was born of a female servant, ಕುತ್ರದಿನ್ದ ಕೂರಗಿದವನು, he that

is emaciated by sickness, ತನಗೆ ತಾನೆ ಹುಟ್ಟುವುದು, that which grows by its own force (*i. e.* spontaneously), ಊರಿನಿಂದ ಬಂದವನು, he that came from the village, ಸದ್ವಂಶದತ್ತಣಿಂ ಪುಟ್ಟಿದಂ, he that sprang from a good family; ತಾಯ್ಕ ಮೇಲೆ ಪ್ರೀತಿ ಮಾಡುವವನು, he that loves (his) mother; ಕಾಳಿಗದತ್ತಣಿನ್ನು ಮಗುಬದವರು, they that do not or did not recede from a fight, ಮರಣಕ್ಕಂಜದವರು, they that are not afraid of death, ಕೆಲಸಕ್ಕೆ ಬಾರದವನು, he that is not serviceable.

e) they may be preceded by an infinitive, *e. g.* ಹೋಗಿ ಬಾರದುದು, that which cannot be gone to (or reached), ಅಜಾಯ ಬಂದುದು, that which came to one's knowledge.

2, If the participles are combined with nouns, the rules regarding the thus formed declinable bases are similar to those of number 1, *a. b.*

a) ಅಟ್ಟ ಕೂಡ್, rice that was or is boiled, ಕೆಟ್ಟ ತಪಸ್ಸು, penance that was or is bad, ತೀಡಿದ ಅನಿಲಂ, wind that blew; (ತೋಟದಲ್ಲಿ) ಇರುವ ಬಾವಿ, a well that is (in the garden), ಕುಳ್ಳಿಹಾಸನಂ, a chair on which one sits, ಹರಿದ ತೊಪ್ಪೆ, a stream that runs, ಹೊಡೆದ ಗಾಳಿ, wind that is violent; ಸೇರದ ಗಂಡನು, a husband that is not or was not in harmony (with his wife). Observe also ಮಾವುಮ (for ಮಾವು) ಗೃಹಂ, a room in which (one) bathes, and ನಡೆವಲ್ಲಿ, in the place where (one) walks (or in walking), ಪೋಲಿಸು ವಲ್ಲಿ, in the place where (one) compares (or in comparing), ಬಿದ್ದಲ್ಲಿಗೆ, to the place where (one) has fallen, ಬಿದ್ದಲ್ಲಿಗೆ, to the place where (one) falls (or to his falling). Regarding the 'one' in parenthesis see § 358.

b) ಕೊಮ್ಮ ಮುರಿಡೆತ್ತು, an ox whose horns were or are broken, ಬೇಗೆ ಹತ್ತಿದ ಕಾಡು, a jungle in which wild fire broke out, ತನ್ನೆ ಬನ್ನ ಮನೆ, a house to which the father came, or a house from which the father came, ತಾಂ ಬನ್ನ ಕಾಯ್ಕಂ, the business for which he came, ಅವನು ಹೋದ ಕಾರಣ, the reason for which he went; ತಾಯ್ ಸಾಕುವ ಕೊಸು, a child which the mother brings up, ಕೆಸಪುಳ್ಳೆಡೆ, a place where there is mud; ಕೋಗಲೆ ಕೂಗದ ತೋಟ, a garden in which the cuckoo does not or did not cry, ಹಣ್ಣುಗಳಾಗದೂರು, a village in which ripe fruits do not grow, ನಾಮರೂಢಿಯಾಯದ ಪಕ್ಕಂ, a case in which the conventional meaning of a word is not or was not damaged, ದೊರೆಯಲ್ಲದ ಬಂಗಾರಂ, gold that is not of use (*i. e.* is valueless), ಜನರು ಹೊಗದ ಹದುವು, a jungle which people do not or did not enter, ಒಕ್ಕಲಿಲ್ಲದೂರು, a village in which there are no tenants.

It is to be remarked that if a nominative (a subject) does not precede the krillīṅga and the verb used in its formation is transitive, the subject is somehow to be supplied mentally (*cf.* § 315, 2, *k*), *e. g.* ಕೆಟ್ಟಿದ ಹೋರಿ, the young bull that (people) tied, ಪೊಯ್ದ ಬಡು, the place that (somebody) struck, ಪೊಡಿದ ಭೇರಿ, the kettle-drum that (warriors) struck, ಕೊಯ್ದ ಕಾಲು, the foot that (somebody) cut off, ಹೆತ್ತ ಮನೆ, the room in which (a woman) has given birth to (a child); ಕುಡುವೆಡೆ, a place where (somebody) gives; ಮಾಡದ ಕೆಯ್, a piece of land that (people) do not or did not cultivate. See § 358.

c) ಕುದುರೆಯನ್ ನೂದ ರಾವುತಂ, a horseman that mounted a horse; ಅತ್ತಾದಿಗಳ ಹೊಡೆದ ಸಜ್ಜಲ, a whip with which (people) beat horses etc., ಮದ್ದವ ಕುಡಿದ ಬಟ್ಟಲು,

a cup from which (people) drink spirituous liquor; ತಾಯ ಬಡಾಯನ್ ಉಡಾಯದ ಕಪು, a calf that does not or did not leave (its) mother's place.

d) ತನ್ನಿಚ್ಚಿಗೆ ಬಾರದ ಕಾರ್ಯ, an affair that does not suit to one's wish, ಸರಗಿಕ್ಕುವ ಕರ್ಪು, a black colour that (people) apply to grey hair, ಸರಕದಲ್ಲಿ ಬೀದುವ ಪಾಪಿ, a sinner that falls into hell, ಮರದೊಳ್ ಸಮೆದ ಅಂಕವಣಿ, a decorated seat that was made of wood, ಬನಂಗಳಿಂ ಬಳಸಿದೊರ್ಗಲ್, villages that are surrounded by gardens, ಬೆಟ್ಟದತ್ತಣಿನ್ದ ಉರುಳ್ಳ ಕಲ್ಲುಗಲ್, stones that roll down from a mountain.

3, Regarding krillīngas formed by suffixing declinable postpositions the following instances may be adduced:—ರಾಜನು ಬರುವನ್ನು (ರಾಜನು ಬರುವನ್ನಿ ನನ್ನ), ತನ್ನೆ ಬಂದ ಮೇಲೆ (ತನ್ನೆ ಬನ್ನ ಮೇಲಿನ ದಿನ), ಅವನು ಬಾರದ ಮುಂಚೆ (ಅವನು ಬಾರದ ಮುಂಚಿನ ಸಮಯ). Concerning the general use of postpositions after kṛits see § 282, i.

Remarks.

1, As seen from the remark in § 200 under 1 the verbal declinable base (krillīngas) formed from the so-called present-future relative participle is used also as the third person singular neuter of the future tense and as a bhāva-vaṇāna (§ 243). Thus ಮಾಡ್ವುದು, ಮಾಡುವುದು, ಮಾಡುವದು means 'that which makes or will make'; 'it will make'; and 'a making', 'the making', 'the act of making', 'to make'.

Regarding its use as a bhāva-vaṇāna we adduce the following instances:—ಲೇಸು ಮಾಡ್ವುದು, the making or to make beautiful, ವಶಂ ಮಾಡುವುದು, the act of making subject, ಕೊಪದಂ ಪಿರಿದು ಮಾಡುವುದು, to make large what is small, ಅತಿಥಿಯಂ ಪೂಜೆ ಮಾಡುವುದು, to honour a guest, ಚೆನ್ನಸಾದಿಗಳಿನ್ನ ಶರೀರಮಂ ಚೊಕ್ಕಟೆ ಮಾಡುವುದು, to embellish the body by means of sandal etc., ನಿದ್ರೆ ಮಾಡುವುದು, to sleep, ಮೋಸ ಮಾಡುವುದು ಅನ್ಯಾಯ, to deceive is injustice, ಕುವುದು ಕರ್ಣಂಗೆ ಸಹಜಂ, giving (was) an innate quality of Karna, ಇಷ್ಟಮಂ ಸಲಿವುದು ಕರ್ಣಂಗೆ ಜನ್ಮವ್ರತಂ, to grant the wish (of another) was Karna's vowed observance from birth, ಒನ್ನ ಕೊಟ್ಟು ಒನ್ನ ಕೊಟ್ಟುದು, to give one thing and take another thing (in its stead), ಪಿನ್ನೆ ಬರ್ಪುದು, to come after (*i. e.* to follow), ನಾವು ಹೋಗುವುದು, our going, ನೀವು ಕೊಡುವುದು, your giving, ಅವರು ಬರುವುದು, their coming, ಬಿಡದೆ ಆಡುವುದು, to play incessantly, ಅಂಜದೆ ಇರುವುದು, to be fearless.

The bhāva-vaṇāna may be declined, *e. g.* ನಾವೆಯಂ ನಿಲ್ಲಿಸುವುದಕ್ಕುಪಾಯಮುಂ ಮಾಡಿಂ, contrive ye a means to stop the boat, ನಿಮ್ಮನ್ನು ನೋಡುವದಕ್ಕೆ ಬನ್ನಿಲ್ಲೇನೆ, I am come to see you, ಅವರು ನನಗೆ ಸಹಾಯ ಮಾಡುವದಿಲ್ಲ ಕೆಲಸ ಸಾಗುತ್ತದೆ, because they assist me, the business advances, ನಾನು ಬರುವದಿಲ್ಲಗಳಿ ಅಡಿಗೆಯಾಗಿರಲಿ, let dinner be ready within (the time of) my coming.

2, Likewise the third person neuter singular of the past tense in the ancient and mediæval dialect ending in ಉದು (see § 198 under 3), the krillīngas formed from the relative past participle by means of the suffix ಅದು in the modern dialect, and the krillīngas formed from the relative negative participle when used for the past (§ 209) by means of the suffix ಉದು in the ancient and mediæval

dialect and ಅದು in the modern one, have been used as bhāvavaçanas expressing the action or state of the verb in the past. *E. g.* ಚಾಗಿರುತ್ತಿದ್ದು, lit. a liberal person a having given-it (*i. e.* a liberal person's gift), ರಾಜರು ಹೋದದು, lit. the king a having gone-it (*i. e.* the king's departure), ನೀವು ಬನ್ನದು, your having come (*i. e.* your arrival), ತಾಯಿ ಸತ್ತದು, the mother's having died (*i. e.* the mother's death), ಕೂಸು ಮೊಲೆಯುಣ್ಣದು, the child's having drunk milk, ಅವರು ನೋಡಿದದು, their having seen; ಅವರ್ ಕಾಣದದು, their having not seen, ಅವರು ಬಾರದದು, their having not come, ಅವರು ಮಾಡದದು, their having not done. See ನಿಕ್ಷೇಪಿಸಿದದು in the portion of a verse in § 258.

Also this kind of bhāvavaçana is declined, *e. g.* ತಾಯಿ ಸತ್ತದಹಾನ್ವ ಮಕ್ಕಳಿಗೆ ಬಹಳ ದುಃಖವಾಯಿತು, because (their) mother died, the children grieved very much; ತನ್ನೆ ಯಿರದು ಮಾವಿನ ಹಣ್ಣು ಕೊಟ್ಟದಕ್ಕೆ ಮಗುವು ಹಿಗ್ಗಿತು, because the father gave (him) two ripe mangoes, (his) little boy rejoiced; ಹುಡುಗರು ತಮ್ಮ ಪಾಠ ಕಲಿಯದದಹಾನ್ವ ಪನ್ಪೋಜಿ ನಿಟ್ಟು ಮಾಡಿದನು, because the boys had not learned or did not learn their lesson, the schoolmaster became angry; ನನ್ನ ಪುಸ್ತಕದ ಮೇಲೆ ಮಸಿ ಬಿದ್ದದ್ದನ್ನು ಕಣ್ಣು ಅಯ್ಯನವರು ನನಗೆ ನಿಟ್ಟು ಮಾಡಿದರು, the schoolmaster saw the having fallen of ink (*i. e.* that ink had fallen) on my book and became angry with me.

3. It is a peculiarity of the modern dialect to double, almost generally, the ದು in ಅದು, when it is the suffix of a bhāvavaçana of the past, *e. g.* ಬನ್ನದ್ದು (for ಬನ್ನದು), ಹೋದದ್ದು (for ಹೋದದು), ಸತ್ತದ್ದು, ಉಣ್ಣದ್ದು, ಕೊಟ್ಟದ್ದು, ಆದದ್ದು; if such a bhāvavaçana is formed from verbal themes with final ಉ (§§ 166. 175, 2) or from the so-called negative (§ 175, 3), the suffix ಅದು almost generally becomes ದು (*cf.* § 122), *e. g.* ಮಾಡದ್ದು (for ಮಾಡಿದದು), ಬೇಡದ್ದು, ಬಿತ್ತದ್ದು, ಮಾಡದ್ದು (for ಮಾಡದದು), ಬಾರದ್ದು, ನುಡಿಯದ್ದು; also forms like ತಿಳಿದ್ದು (for ತಿಳಿದದು or ತಿಳಿದದ್ದು), ನಡೆದ್ದು (for ನಡೆದದು), ಆದ್ದು (for ಆದದು), ಹೋದ್ದು (for ಹೋದದು) are used. This peculiarity holds good, of course, also with regard to the similarly formed kṛillīngas, *e. g.* in No. 1, *a. b.*

It may be remarked here too that in adding ಅದು to the genitive of neuter nouns ending in ಅ, its initial ಅ is generally elided, *e. g.* ಕೆಲಸದ್ದು (for ಕೆಲಸದದು), ಮರದ್ದು, ರಾಸ್ತದ್ದು.

XIII. On pronouns.

255. The pronouns are declinable bases (§ 90). ಆಂ, ಆನು, ನಾಂ, ನಾನು, ನಾ, ನೀಂ, ನೀನು, ನೀ are called (by Europeans) personal pronouns, and ತಾಂ, ತಾನು, ತಾ is called (by them) the reflexive (reciprocal) pronoun (see § 102, 8, *a*).

ಅದು, ಇದು, ಉದು (see § 122; ಆತು, ಅತ್ತು, ಉತು § 272), ಪೆರಿತು, ಪೆರಿದು, ಎಲ್ಲದು; ಅವಂ, ಇವಂ, ಉವಂ, ಅವನು, ಇವನು, ಅವ, ಇವ, ಪೆರಿಂ; ಅವಳ್, ಇವಳ್, ಉವಳ್, ಅವಳು, ಇವಳು, ಪೆರಿಳು; ಆತಂ, ಈತಂ, ಊತಂ, ಆತನು, ಈತನು, ಆತ, ಈತ (§ 265); ಆಕೆ, ಈಕೆ, ಊಕೆ are demonstrative pronouns; and ಅವುದು (§§ 265.

269), ಯಾವದು, ದಾವದು; ಆವಂ, ಆವೆ, ಯಾವನು, ದಾವನು; ಆವಳ್, ಯಾವಳು, ದಾವಳು; ಏನ್, ಏನು are interrogative pronouns (see § 102, s. b). The initials ಯಾ and ದಾ are dialectical forms of later time; ಅವನು, ಇವನು, ಅವಳು, ಇವಳು, ಆತನು, ಈತನು, ಯಾವನು, ದಾವನು, ಯಾವಳು, ದಾವಳು, ಏನು are modern forms with a euphonic final ಉ (§ 112); ಅವಳು, ಇವಳು appear also in the mediæval dialect.

256. The declension of the personal pronouns ಆಂ, ನಾಂ, ನಾನು, ನಾ, I, ನೀಂ, ನೀನು, ನೀ, thou, and of the reflexive pronoun ತಾಂ, ತಾನು, ತಾ, he, he himself, she, she herself, it, it itself, is given in § 137, and their probable origin appears in § 138.

In § 138, remark, their connection with the personal terminations of the verb is alluded to (*cf.* § 193 and remarks thereon). They express, Kṛṣṇa says, the meaning of the three persons of the verb (§ 193), *e. g.* ಆನ್ ಆಪ್ಪಿವೆಂ. ಆಮ್ ಆಪ್ಪಿವೊಡಮ್ ಉಸಿರಲಮ್ಮೆವಾಳ್ತನ ಗತಿಯಂ, though we know, we cannot tell the state of the king.—ರಣಕ್ಕೆನ್ನಿನ್ನೆ ನೀಂ (or ನೀನ್) ಮುಂಜಿದಯ್, thou wentst before me to the battle. ನೀಂ (or ನೀಮ್) ಪೆಲ್ಪಿರ್.—ತಾನ್ ಎಜ್ಜಂ ಪೊಜ್ಜಮಲ್ಲದರಿವಾಹಿನಿಯಂ, he threw arrows at the enemy's army (or river) which was no river. ತಾಂ (or ತಾಮ್) ಸವ್ವಸಾಚಿ ಯೊಳೆ ತೊಡದಿರಿಯರ್, they met even Arjuna, (but) did not pierce.—ಆನ್ ಕೇಳ್ತೆಂ, ಆಂ ಕೇಳ್ತೆವು; ನೀನ್ ಕಣ್ಣಯ್, ನೀಂ ಕಣ್ಣಿರ್; ತಾನ್ ಇರ್ದಂ, ತಾಮ್ ಇರ್ದರ್ (*cf.* the remarks on the final *sonnē* in § 215, s).

Their gender is shown in § 102, 7. s to be depending on that of the noun to which they refer, *i. e.* viśeṣyādhīna, *e. g.* ಆಂ (or ಆನ್) ಶಿವಂ, ಆಂ ಗೌರಿ, ಆಂ ನಂದಿ; ನೀಂ (or ನೀನ್) ಕಾಮಂ, ನೀಂ ರತಿ, ನೀಂ ಗಿಳಿ; ತಾನ್ ಅವಂ, ತಾನ್ ಅವಳ್, ತಾನ್ ಅದು, ತಾನ್ ಅವಂ ಚದುರಂ, ತಾನ್ ಅವಳ್ ಚದುರೆ, ತಾನ್ ಅದು ಪಿರಿದು (see § 357, s); ಆಂ (or ಆಮ್) ರಾಜಪುತ್ರರ್, ನೀಂ ಶ್ರೀಮನ್ತರ್, ತಾಂ ಸೇವ ಕರ್; ಆಂ ಗೋಪಿಗಳ್, ನೀಂ ಪೆಣ್ಣಳ್, ತಾಂ ಬಾಲೆಯರ್; ಆಮ್ ಎರಲೆಗಳ್, ನೀಂ ಕುದುರೆ ಗಳ್, ತಾಮ್ ಇಲಿಗಳ್.

257. ನಾವು (the plural) is generally used for ನಾನು (the singular) in modern Kannada when people of some standing speak of themselves, *e. g.* ನಾವಿಲ್ಲದೆ ಏನು ಮಾಡುವಿರಿ, what will you do without me? This way of expression occasionally appears also in the mediæval dialect, *e. g.* ನಾವೀತನಂ ಮತ್ಯುಕ್ಕೆ ಕಳುಪುವೆವು, I will send this one to the world of mortals. Also in the oblique cases this holds good in the modern dialect, *e. g.* ನಮ್ಮ ಮನೆಗೆ ಬನ್ನಿ, come to my house!, and in the mediæval one wherein

e. g. a girl says: ಗುರುಮಠದೊಳ್ ಎಮ್ಮಯ್ಯಗಳ್, and: ಇವೆಲ್ಲವನು (*i. e.* ಈ ಚಲೋ ವಸ್ತುವೆಲ್ಲವನು) ತನ್ನ ಕೊಡುವರು ನಾಳೆಯಮ್ಮಯ ತನ್ನ ತಾಯಿಗಳ್ ಎನಗೆ, and: ಎಮ್ಮವರು (ಎಮ್ಮ ಅವರು, lit. 'of us they', *i. e.* our people, my parents) ಎನ್ನನಾಗಳೆ ಬೀಲಿ ಸದಿದಸುಮಂ ಕಳೆವರು. In the last three sentences the girl intends to honour her master and parents by using the plural of the pronoun (*i. e.* ಎಮ್ಮ for ಎನ್ನ) before them, a practice that obtains also in the modern dialect, *e. g.* ನಮ್ಮ ತಾಯಿಯನ್ನು ಕೇಳು, ask my mother! (Is § 354, II, 1 to be compared?).

In the Southern Mahratta country ನಮ್ಮವರು (ನಮ್ಮ ಅವರು, = ಎಮ್ಮವರು, our people, he that is mine) is often used by native women when speaking of their husbands, while the husband when speaking of his wife says ನಮ್ಮಾಕೆ (ನಮ್ಮ ಆಕೆ, of us she, she that is mine).

258. In the ancient dialect ನೀಂ, thou, is used, without the least savour of disrespect, in addressing a person of respectability, *e. g.* ನೀನರಸಂ; ನೀನರಸಿ; ನೀನಾರ ಮಗಳ್ ?

ನೀನುಳ್ಳೊಡುಣ್ಣು ರಾಜ್ಯಂ;

ನೀನುಳ್ಳೊಡೆ ಪಟ್ಟಮ್ ಉಣ್ಣು, ಪೇಳಿಗೆಯುಣ್ಣು;

ನೀನುಳ್ಳೊಡುಣ್ಣು ಬೆಳ್ಳೊಡೆ;

ನೀನಲ್ಲದಿವಲ್ಲಮ್ ಒಳಮ್, ಭಾನುತನೊಡಾ ? || (See translation in § 360)

and

ಕೂರ್ಮಯಿನಾ ಮುನಿಯಂ ಕ

ಪ್ಪಾಮಂ ನೀನಲ್ಲದಿಲ್ಲ ಪೆಹಿತನ್ನರಸಂ |

ಮೂರ್ಮ ಬಲವನ್ನು, ನುತಿಸಿ, ಪ

ಲರ್ಮ ತುದಾಲ್ಯಯ್, ಭಕ್ತಿಯಂ ಬೆಸಗೊಡ್ಡಂ. || the king having seen

that Muni and said "A venerable man (?) thou art, nothing else!", lovingly moved three times round (him) with the right side turned towards (him), praised (him), bowed several times, and worshipped (him) with devotion.

Regarding ನೀಂ, thou, such is often the case also in the mediæval dialect, *e. g.*

ಅರಸ ಕೇಳ್ !

ನಿನ್ನ ಚಾಳೋಕ್ತಾನ್ನಯದವರು

ಮುನ್ನ ನಿಕ್ಷೇಪಿಸಿದದೆಮ್ಮತ್ತೆಣ್ಣುಕೊಟಿಭನಾ : |

ನಿನ್ನ ಸಿಂಹಾಸನದ ಕೆಳಗಿದೆ.

and

ಬಸವರಾಜಾ ! ನಿನ್ನನೆಲ್ಲಾ

ದೇಸಿಗೆ ನಮ್ಮಿದಂ.

and

ಕಾರುಣ್ಯಾತ್ಮಕಣ್ಣಪ್ಪಾ !

ಇನ್ನು ನೀನೇ ಶಿವನಲಾ !

But the mediæval dialect, in accosting a single person, uses also the plural ನೀವು, *e. g.* ನೀವೆ ಬಿಜಯಂಗೆಯ್ದು, even thou having gone.

In the modern colloquial dialect the following distinction is made between ನೀನು and ನೀವು:—when addressing a person of some respectability, the plural ನೀವು (also in its oblique cases) is always used, followed by a verb in the plural (*cf.* ತಾವು in § 261); and when addressing a person of low rank, or a child, the singular ನೀನು is always used.

Further, in the modern dialect of conversation it is considered uncivil to say even to a little child *e. g.* ನಿನ್ನ ಅಕ್ಕ, ನಿನ್ನ ಅಪ್ಪ, ನಿನ್ನ ಅಮ್ಮ, and it is expected to say ನಿಮ್ಮ ಅಕ್ಕ, ನಿಮ್ಮ ಅಪ್ಪ, ನಿಮ್ಮ ಅಮ್ಮ, etc., because the elder sister, the father, the mother, etc. require to be honoured by the pronoun in the plural; it becomes particularly uncivil, even abusive, if one says to another ನಿನ್ನ ಹೆಣ್ಣತಿ, instead of ನಿಮ್ಮ ಹೆಂಡತಿ. It is not unfrequent in such polite language to add ಅವರು to the words ಅಪ್ಪ, ಅಮ್ಮ, ತಾಯಿ, ಅಣ್ಣ, ತಂಗಿ, etc. (see §§ 119, *c.* 1; 131, *c.* 1), *e. g.* ನಿಮ್ಮ ಅಪ್ಪನವರು, ನಿಮ್ಮ ತಾಯಿಯವರು, etc. (Plurals that are formed with ಅವರು are in themselves honorific, *e. g.* ಅಯ್ಯನವರು. Similar plural forms are met with also in the ancient dialect, *e. g.* ಬಿಟ್ಟೀರಿವರ್, he of the spear, literally 'they of the spear'.)

When addressing a deity (or God) in prayer, the singular ನೀಂ, ನೀನು, ನೀ, or one of its oblique cases is always used in the three dialects, *e. g.* ಎಲೆ, ಸರ್ವೇಶ, ನಿನ್ನ ನಿಜಮಂ ತೋರಿ!—ಎಲೆ, ಮಹಾದೇವಾ, ಮುನ್ನ ನೀ ಪಾಲನೀಣ್ಣ!—ಕಾಯಜನ ಪಿತನೆ (Vishṇu), ನೀ ಸಲಹು ಎನ್ನ!—ದಯೆ ಗೆಯ್ ನೀನ್ ಎಮಗೆ ಸೌಖ್ಯಮಂ, ಬೆನರಾಜಾ!—The pronoun may also be omitted, *e. g.* ಎಲೆ, ದೇವ, ರಕ್ಷಿಸು!—ಮನದೊಲವಿಂ ಮಾಡು ಸವ್ವದಂಗಳನ್, ಅರುಹಾ! *Cf.* § 355, I, 1, where ದೇವರು has its verb in the singular.

259. In the three dialects ತಾಂ, ತಾನು, ತಾ, he, he himself, etc., and their plural ತಾಂ (ತಾವ್), ತಾವು, they, they themselves, are used

1, when they, in the nominative, refer to the subject mentioned in a sentence, *e. g.* ಮನುವುಂ ತಾನುಂ ಸಚ್ಚರಿತರ್ ಎನಿಪನ್ ಉದಯಾದಿತ್ಯಂ, of Udayāditya it is said "Manu and he (are) virtuous people".—ಒರ್ವಂ ಶಿವಾರ್ಚಕಂ ಶಿವದೇವನೆಮ್ಮಾತ ನಾರಿಯುಂ ತಾನುಂ ಕಪಿಲಕ್ಷ್ಮೀರವೊಬ್ಬಳವಂ ಶಿವಂಗವಧಾರೆನ್ನತರ್ಪಿಸಿ.—ಜ್ಞಾನ ಎಲ್ಲದ ಮನುಜ ತಾನಿದ್ದು, ಫಲವೇನು?

2, when they, in the nominative, refer to a noun that is not mentioned in a sentence, but understood to be the subject, *e. g.* ತಾನ್ ಎಚ್ಚಂ.—ತಾನು ಹಗೆಯ ಮೇಲೆ (ದಣ್ಣನ್ನು) ಎತ್ತಿ ಹೋದಲ್ಲ ಹಿನ್ನೆ ರಾಜ್ಯವನ್ ಉಪದ್ರವ ಮಾಡುವವನು.—

ತಾನೊನ್ನು ಎಣಿಸಿದರೆ ದೈವವೊನ್ನು ಎಣಿಸಿತು. — ತಾ ಕಳ್ಳನಾದರೆ ಪರರಿಗೆ ನಮ್ಮ. — ನಾ ಬಲ್ಲಿದ, ತಾ ಬಲ್ಲಿದನೆನ್ನು, ಒಬ್ಬರಿಗೊಬ್ಬರಹಂಕರಿಸುಹಂ. — ತಾಮ್ ಇದರ್. — ತಾವು ಮಾಡುವದು ಗನ್ನವರು ಮಾಡಿದರು. — ತಾವು ಮೂವರು ಸಕಲಭಕ್ತಗಣಾವಳಿಗೆ ಸೆಯ್ಗೆ ಡೆಯಲು.

3, when they, in the nominative, accompany the subject of a sentence and may occasionally be translated 'indeed', 'in fact', etc., *e. g.* ಬಹುಲತೆ ಯತ್ನ ವತ್ತದೊಳ್ ಸಂಸ್ಕೃತಕ್ಕೆ ತಾನ್ ಇಲ್ಲ, for Samskr̥ita (words used in Kannada) there is with regard to (the euphonic insertion of) ಯ್ and ವ್ in fact no muchness (*i. e.* ಯ್ and ವ್ are always inserted, ತಾನ್ referring to ಬಹುಲತೆ). — ಕಾವ್ಯಮಾರ್ಗದೊಳ್ ಲಕ್ಷ್ಯಮ್ ಉಣ್ಣು ತಾನ್ ಈ ತೆದಿಡಿಂ (ತಾನ್ referring to ಲಕ್ಷ್ಯಂ). — ದೇವಾರ್ಜನಕ್ಕಿದು ತಾನ್ ಅವಸರಂ. — ಸತ್ಯಮ್ ಇದು ತಾಂ. — ನರವುಂ ನೆರವುಂ . . . ತಾಮ್ ಅರೆಬರ ಮತದಿನ್ನನ್ಯಲೋಪಮನ್ ಆಳ್ಗಂ. — ಭಕ್ತರು ತಾವು ಸವರು ಸಂದಣಿಸಿ, ನೋಡಲ್ತೆ.

4, Instances by which the use of ತಾಂ, etc. is shown when these are in oblique cases, are:— ಅವನು ತನ್ನ ಆಕಳನ್ನು ಹೊಡೆಯುತ್ತಾನೆ, he beats his cow. — ಪಕ್ಷಿಗಳು ತಮ್ಮ ಗೂಡುಗಳನ್ನು ಕಟ್ಟುತ್ತವೆ, birds build their nests. — ತನ್ನ ಸುಖವೇ ಲೋಕದ ಸುಖ, ತನ್ನ ಕಷ್ಟವೇ ಲೋಕದ ಕಷ್ಟ, his own joy (is) the world's joy, his own trouble (is) the world's trouble. — ಕರ್ಣನೊಳ್ಳುಡಿ ತನಗದು ನಿಜವಾಗೆ ನೆಗಬ್ಬಿನ್ ಆ ವಿಭವಿಳಿಯೊಳ್, that ruler became famous on earth, when that true speech of Karna became his (ತನಗೆ) property. — ತನಗಿಲ್ಲದವನು ಪರರಿಗೇನು ಕೊಟ್ಟಾನು, who has nothing himself, what should he give to others? — ಪರರಿಗೆ ಕೇಡು ಮಾಡಿ ತನಗೆ ಲೇಸು ಮಾಡಿ ಕೊಳುಹ, to cause evil to others and to cause welfare to himself. — ತಮ್ಮ ಕಲಹಕೆ ತಾವು ಅಯ್ಯರು, ಪರರ ಕಲಹಕೆ ನೂಲಿ ಅಯ್ಯರು, for their own quarrel (there are) they five, for the quarrel of others (there are) one hundred and five. — ತನ್ನ ದನ್ತಾ ತಾನು ಮುಲಿ ಕೊಣ್ಣು, ಅನ್ಯನ ಮೇಲೆ ದೂಲಿ ಹೇಲಿದ, he broke his tooth himself, and blamed another person (for it). — ತನ್ನ ಬಡಲ ಹೊರೆವಾತನು, he who nourishes (only) his own belly. — ತನ್ನ ಮಗಳ ಪತಿ, one's daughter's husband. — ತನ್ನಯ ವಧುಯಿಲ್ಲದ ಲೀಲೆ, play at which one's own wife is not present. — ತನ್ನ ಸ್ತ್ರೀ, one's own wife. — ತನ್ನ ಇಚ್ಛೆ, one's own will. — ತನ್ನ ಇಚ್ಛೆ ಕಾಡಿ, he who follows his own likings. — ತನ್ನಿರವು, one's state. — ತನ್ನಿನ್ನ, of one's own accord. — ತನ್ನಿನ್ನ ಹಿರಿಯಳು, a (sister) older than one's self. — ತನ್ನವರಿನ್ನಲೇ ತನಗೆ ಉಣ್ಣಾಗುವ ಭೀತಿ, fear that arises in himself (ತನಗೆ) even from his very own people. — ಕನ್ನಡದ ನುಡಿ ಯಲಿ ತಿಳಿದು, ತನ್ನೊಳ್ಳು ತನ್ನ ಮೋಕ್ಷವ ಗಲಿಸಿ ಕೊಣ್ಣರೆ ಸಾಲದೇ, is it not enough, if one learns (the way to beatitude) in the Kannada language, and (thereby) acquires his beatitude in himself? — ತನ್ನ ತಾನ್ ಆಲಿತರೆ ಸುಜ್ಞಾನಿ,

if one knows himself, he (is) a wise person.— ತನ್ನ ತಾನು ಅರಿತರೆ ತಾನಾದಾ ನು, ತನ್ನ ತಾನು ಮರಿತರೆ ತಾನು ಹೋದಾನು, if one knows himself, he is likely to succeed; if one forgets himself, he is likely to go (without gain). ತಾನು ಪರರಿಗೆ ಹಿತ ಮಾಡಿದರೆ ನಿಶ್ಚಯವಾಗಿ ದೇವರು ತನಗೆ ಹಿತ ಮಾಡುವನು, (he ought to know that) if he bestows benefits on others, God will certainly bestow benefits on him.

260. To ಆಂ, ನಾಂ, ನಾನು, ನೀಂ, ನೀನು, ತಾಂ, ತಾನು and their plural the particles ಎ or ಏ (§ 212, 6) are often added in order to give them either the meaning of emphasis or also to express the 'self' quite distinctly (*cf.* § 282).

Instances of the first kind are *e.g.* ಊರೊಡೆಯು ನಾನೆ, I (am) the ruler of the town!— ನೀನೇ ಶಿವನಲಾ, verily, thou (art) Śiva!— ಈ ಕೆಲಸ ನೀನೇ ಮಾಡಿದಿ, it is thou who hast done this business!— ತಾನೆ ಲೋಕದೊಳ್ ಲಾಕ್ಷ ಣಿಕಂ, he (is) a distinguished teacher in the world!— ನಾವೇ ಇದ್ದೆವೇ, it is we!— ಶಂಕರನು ನೀವೇ, thou (art) Śaṅkara!— ತನ್ನೆ ತಾಯಿಯು ನೀನೆ! ಬನ್ನ ಬಳ ಗವು ನೀನೆ!

Instances of the second kind are *e.g.* ನಾನೇ ಪತ್ರವನ್ನೊದುತ್ತೇನೆ, I shall read the letter myself. ನಾನೇ ಮಾಡಿದೆನು, I made (it) myself. ಈ ಕೆಲಸ ನಾನೇ ನೋಡುತ್ತೇನೆ, I shall see to this business myself. ಅಣ್ಣಾ, ನೀನೇ ನೋಡು, brother, see thou thyself. ತನ್ನ ಮಕ್ಕಳಿಗೆ ಕೊಡದೆ ತಾನೇ ಉಣ್ಣಳು, she ate (it) herself without giving (anything) to her children. ತಾನೆ ಮೇಲೆಮೈದ್ದು, to say that one's self (is) superior (to others). ತನ್ನ ನೆಲಿಲಿಗೆ ತಾನೆ ಮುನಿವುತ, ತನ್ನ ತಾನ್ ಅಲಿಯದೆ, he (the mad elephant) being angry himself at his (own) shadow, (and) not knowing himself (any longer). ತನ್ನ ಕಾಲಿಗೆ ತಾನೇ ಸರಣು ಮಾಡಿ ಹರಿಸಿ ಕೊಣ್ಣ ಹಾಗೆ, (it is) as if one himself gave protection to his own feet and blessed himself (this 'himself' being expressed some- how by the verb ಕೊಳ್ಳ, see § 341). ಅಯ್ಯಳೇ, ಅಯ್ಯಳೇ, ಅಯ್ಯದಿಂಕೆ ನೀವೇ (you yourself) ಬರೆದರೆ ಚನ್ನ.

Occasionally ತಾನೆ or ತಾನೇ denotes also 'of itself', 'spontaneously', and ತಾವೆ or ತಾವೇ, 'of themselves', 'spontaneously', *e.g.* ಯಾವ ಸದಾರ್ಥವಾದರೂ ತಾನೇ ಆಗದು, no thing whatsoever comes of itself into existence. ಫಲವಾಗಿ ಬಲಿಯಲೊಡನೆ ತಾವೆ ಕೆಡುವ ಧಾನ್ಯಂಗಳು, plants which die of themselves after they have had fruit and have become ripe (ಓಷಧಿಗಳು).

The same meaning is not unfrequently expressed *e.g.* by ತನ್ನ ತಾನೆ, ತನಗೆ ತಾನೆ, ತನ್ನಿನ್ನ ತಾನೇ, ತಮ್ಮಿನ್ನ ತಾವೇ, ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ, as shown by the follow- ing instances:— ತತ್ತನಯರೊಳ್ ತನ್ನ ತಾನೆ ದೊರೆ ಕೊಣ್ಣವಂ ತತ್ತನನ್ನನನ್ ಇವಂ ತನಗೆನ್ನವಂ ಮುದದೊಳ್ ಎತ್ತಿ ಕೊಣ್ಣು, saying: "of those (ten) sons one who

has of himself (*i. e.* accidentally) been found, a genuine son (*is*) this one to me (ತನಗೆ)", he lifted (him) up with joy. ತನಗೆ ತಾನೆ ಹುಟ್ಟುವುದು, that which grows of itself. ಈ ಸೃಷ್ಟಿ ತನ್ನಿಂದ ತಾನೇ ಆದದ್ದಲ್ಲ, this creation is not something that has come into existence of itself. ಆ ತತ್ವಗಳು ಬಿಸಲಿನ ಕಾವಿಗೆ ತಮ್ಮಿಂದ ತಾವೇ ಒಡೆದು, those eggs having opened of themselves (*i. e.* having been hatched) by the heat of the sun. ನಿಮ್ಮ ಮನೆಯೊಳಗೆ ತವೇರಿ ಮಣಿ ಮುನ್ನಾದ ಒಡವೆಗಳು ಉಣ್ಣು; ಅವೆಲ್ಲ ತಮ್ಮಿಂದ ತಾವೇ ಆಗಿವೆಯೋ? in your house there are cooking vessels, stools and other things; have they all come into existence of themselves? ಕುದುರೆಗಳು ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ ನಿಲ್ಲುವವು, the horses will stop of themselves.

Further, by suffixing ಆಗಿ (§ 166), 'having become', to ತಾನ್, ತಾನು, ತಾವು, they express 'of one's own accord', 'of their own accord', 'spontaneously', *e. g.* ತಾನಾಗಿ (of his own accord) ಬನ್ನನು.—ತಾನಾಗಿ ಬನ್ನ ಆತಿಥಿ.—ತಾನೆ ತಾನಾಗಿ ಯೊಡನೆ ಗುರುದಕ್ಷಿಣೆಯನ್ ಒಂದಂ ಕೊಡುವೊಡೆ, when he himself of his own accord at once gave a fee to (his) guru.—ಕಾಡಿನಲ್ಲಿ ಯಾರಿನ್ನಲೂ ಬಿತ್ತಲ್ ಪಡದೆ ತಾನಾಗಿ (of itself, spontaneously) ಬೆಳೆಯುವ ಯುಜ್ಜಭತ್ತ.—ತಾನಾಗಿ (of her own accord) ಓಡಿ ಹೋದಳು.—ತಾನಾಗಿ ಬೀಳುವ ಮರಕ್ಕೆ ಕೊಡಲೇ ಹಾಕಿದ ಹಾಗೆ.—ಅನೆಗಳು ತಾವಾಗಿ (of their own accord) ಯಾರಿಗೂ ಉಪದ್ರವ ಕೊಡುವದಿಲ್ಲ.—ಮನುಷ್ಯರು ತಾವಾಗಿ ತಮ್ಮ ಮೇಲೆ ಗಣ್ಡಾಂತರ ತನ್ನ ಕೊಳ್ಳ ಬಾರದು.

261. In the modern dialect, when speaking to a superior, ತಾವು and its oblique cases are often used as a term of great respect (*cf.* ನೀವು in § 258) being equivalent to 'your honour', 'your lordship', etc., *e. g.* ಅಯ್ಯಾ, ತಾವು ಮಹಾ ಪರಾಕ್ರಮಿಗಳು. ಸ್ವಾಮಿ, ತಾವು ಆಡಿದ ಮಾತು ತಿಳಿಯಿತು. ತಾವು ಯಾವಾಗ ದಯ ಮಾಡಿದಿರಿ? (*i. e.* when did your honour come?). ಒಡೆಯಾ, ಈಗ ನಾನು ಕೇಳುವ ಮಾತಿಗೆ ದಯ ಮಾಡಿ ತಮ್ಮಿನ್ನ ಉತ್ತರ ದೊರೆಯ ಬೇಕು. ಸ್ವಾಮಿ, ಎಲ್ಲಿಯಾದರೂ ತಮ್ಮನ್ನವರಲ್ಲಿ ಬೇಡಿ ಕೊಣ್ಣು, ಹೊಟ್ಟೆ ತುಮ್ಮಿ ಕೊಳ್ಳುತ್ತೇನೆ. ತಮ್ಮ ಕಟಾ ಕ್ಷದಿನ್ನ ಬದುಕುತ್ತೇನೆ. ತಾವು ಹೋಗಿರಿ! ತಾವು ತಕ್ಕೊಳ್ಳಿರಿ!

262. The declension of the singular of the masculine demonstrative pronouns ending in ಅ appears in § 117, and that of their plural in § 119. The declension of the singular of the feminine demonstrative pronouns ending in ಅಳ್ and ಅಳು appears in §§ 120. 121, and that of their plural in § 134; the singular of ಆಕೆ, ಈಕೆ, ಊಕೆ is declined in § 130, and their plural in §§ 131. 132. The declension of the singular of the neuter demonstrative pronouns is given in § 122, and that of their plural in § 136.

The declension of the singular of the masculine interrogative pronouns with final ಅ is given in § 117, that of the singular of their feminines in §§ 120, 121, and that of the plural of both masculines and feminines in § 135; the declension of the singular of the neuter interrogative pronouns appears in § 122, and that of their plural in § 136. ಎನ್ (ಎನು) is declined in § 125. [Regarding ಎನ್ the Śabdamanīdarpaṇa (s. sūtra 112) says that its nominative is also ಎತಲ್ (sic!), and gives a dubious instance.]

The gender of the demonstrative and interrogative pronouns is viśeṣhyādhīna (§ 102, 8) with the exception of ಎನ್ when it is not declined, which in that case is added to masculines, feminines and neuters in the singular and plural, *e. g.* ಅವನೇನ್, ಅವಳೇನ್, ಅದೇನ್, ತತ್ತ್ವರಿಜನಾಲಾಪಂಗಳೇನ್ (§ 271).

In the following verse

ಎನ್ ಎನ್ನು ಪೆನ್ನೊ ! ಮನುಷ್ಯಂ
ತಾನುಂ ಸಚ್ಚರಿತರ್, ಅಮರಕುಜಮುಂ ತಾನುಂ |
ದಾನಿಗಳ್, ಅಮೃತ್ಸಿದ್ಧಿಯುಂ
ತಾನುಂ ಗವ್ಯಾರರ್ ಎನಿವನ್ ಉದಯಾದಿತ್ಯಂ. ||

according to Kēśava ಎನ್ means ಎನ್ನಹವರ್ಗಳ್ (ಎನ್ನು ಅಹ ಅವರ್ಗಳ್), what persons! A translation, therefore, would be:—A greatness which speaks of what persons! Manu and he (are) virtuous men, the celestial tree and he (are) donors, the ocean and he (are) deep. (Thus) Udayāditya causes himself to be called (*i. e.* such is Udayāditya's fame).

263. The demonstrative pronouns are remote, intermediate, and proximate, *viz.* ಅವಂ (ಅವನು, ಅವ), that man, he; ಉವಂ, this intermediate man, he; ಇವಂ (ಇವನು, ಇವ), this man, he;—ಅವಳ್ (ಅವಳು), that woman, she; ಉವಳ್, this intermediate woman, she; ಇವಳ್ (ಇವಳು), this woman, she;—ಅತಂ (ಅತನು, ಅತ), that man, he; ಉತಂ, this intermediate man, he; ಈತಂ (ಈತನು, ಈತ), this man, he;—ಅಕೆ, that woman, she; ಉಕೆ, this intermediate woman, she; ಈಕೆ, this woman, she;—ಅವರ್ (ಅವರು), those men or women; ಉವರ್, these intermediate men or women; ಇವರ್ (ಇವರು), these men or women;—the neuters ಅದು, that, it; ಉದು, this intermediate; ಇದು, this;—and their plurals ಅವು, ಉವು, ಇವು. *Cf.* § 262.

The intermediate forms have mostly disappeared in the mediæval dialect except ಉದು for the third person singular of the verb (see § 193); the modern one has abandoned them altogether, if one does not consider its ಹೌದು, which stands for ಅಹುದು (§ 201).

Remark.

Regarding the occasional forms ಅತು, ಅತ್ತು, ತು, ತ್ತು, ದು, ಉತು etc. see §§ 122, 272, 2, remark.

264. When ಅದು, ಇದು, ಉದು become demonstrative adjective pronouns, their forms (without the final ದು and with the demonstrative vowels lengthened) are ಆ, ಈ, ಊ (this in the ancient dialect). Such adjective vowel-pronouns are used before masculine, feminine and neuter nouns in the singular and plural. The following are some instances:—ಆ ತನ್ನೆ, ಈ ತನ್ನೆ, ಊ ತನ್ನೆ, ಊ ಮಾನಿಸಂ; ಆ ಮಗಳ್, ಈ ಮಗಳ್, ಊ ಮಗಳ್; ಆಯಿರಲೆ, ಈ ಪುಲೆ, ಆ ಬನಂ, ಈ ಬನಂ, ಊ ಬನಂ; ಆ ಪೊಲಿಜರ್, ಈ ಕವಿಗಳ್, ಈ ಗ್ರಂಥಂಗಳ್, ಆ ಕಲ್ಲುಗಳ್, ಈ ಕೋಣಗಳ್, ಆ ಹೆಂಗಸರು (see § 253, 2, b).

265. Kēśava says that the demonstrative pronouns ಅವಂ, ಇವಂ, ಉವಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್, ಅವರ್, ಇವರ್, ಉವರ್, ಆತಂ, ಈತಂ, ಊತಂ, ಆಕೆ, ಈಕೆ, ಊಕೆ (see § 263) and the interrogative pronouns ಅವಂ (ಅವೆ), ಅವಳ್, ಆರ್ (cf. §§ 270, 271) come from ಅದು, ಇದು, ಉದು, ಅವುದು.

This statement is rather unsatisfactory. Let it be said that the pronominal forms ಅಂ, he, ಅಳ್, she, ಅರ್, they, which especially in the ancient dialect were used in krillīngas (§§ 177, 185, 254) and only in course of time were superseded by the demonstrative pronouns (ಅವಂ, etc.) and which appear as the personal terminations of the verb (§ 193), are, together with the demonstrative vowels ಆ, ಇ, ಉ and their lengthened forms ಆ, ಈ, ಊ, the elements of the remote, proximate and intermediate pronouns. Thus ಅವಂ is ಅ+ euphonic ವ್+ಅಂ, ಅವಳ್ ಅ+ವ್+ಅಳ್, ಇವಂ ಇ+ವ್+ಅಂ, ಇವಳ್ ಇ+ವ್+ಅಳ್, ಉವಂ ಉ+ವ್+ಅಂ, ಉವಳ್ ಉ+ವ್+ಅಳ್, ಅವರ್ ಅ+ವ್+ಅರ್, ಇವರ್ ಇ+ವ್+ಅರ್, ಉವರ್ ಉ+ವ್+ಅರ್.

ಅದು is ಅ+ದ್ (the primitive sign which in a general way points to an object, see § 122) + euphonic ಉ, ಇದು ಇ+ದ್+ಅಉ, ಉದು ಉ+ದ್+ಅಉ, ಅವು ಅ+ವ್+ಅಉ (see § 137, a under nominative plural), ಇವು ಇ+ವ್+ಅಉ, ಉವು ಉ+ವ್+ಅಉ.

ಆತಂ is ಆ+ತು (or ತ್+ euphonic ಉ)+ಅಂ (see § 122; § 138, d, 3), ಈತಂ ಈ+ತು+ಅಂ, ಊತಂ ಊ+ತು+ಅಂ.

Regarding ಆಕೆ, ಈಕೆ, ಊಕೆ so much may be stated that they are ಆ, ಈ, ಊ either with the suffix ಕೆ mentioned in § 109, a, 4, or perhaps with the suffix ಕೆ in § 243, A, No. 10.

The interrogative pronouns ಅವಂ (ಯಾವನು, ದಾವನು), ಅವಳ್ (ಯಾವಳು, ದಾವಳು), ಅವುದು (ಯಾವದು, ದಾವದು), ಆರ್ (ಯಾರು, ದಾರು), ಅವುವು (ಯಾವವು, ದಾವವು) rest on the interrogative ಏ, that becomes ಯಾ in the oblique cases of the mediæval and modern dialect, which is another form of ಆ (see § § 41. 125. 138. 269). Thus ಅವಂ is ಏ + euphonic ವ್ + ಅಂ, ಯಾವನು ಏ + ವ್ + ಅನು, ಅವಳ್ ಏ + ವ್ + ಅಳ್, ಯಾವಳು ಏ + ವ್ + ಅಳು, ಅವುದು ಏ + ವ್ + ಉದು, ಯಾವದು ಏ + ವ್ + ಅದು, ಆರ್ ಏ + ಆರ್, ಯಾರು ಏ + ಆರು, ಅವುವು ಏ + ವ್ + ಉವು, ಯಾವವು ಏ + ವ್ + ಅವು. The modern forms with initial ದಾ are in so far interesting as they show that initial ಯ್ may become ದ್ in Kannada (as in Tulu, wherein ಯೇನು occurs as ದಾನೆ, and also as ಜಾನೆ, initial ಯ್ having become ಜ್; cf. e. g. the Kannada tadbhava terms ದವಸ = ಯವಸ, ಜೋಗಿ = ಯೋಗಿ, and see § 141, 1, remark under dative). The remark may be made that in ಎಲ್ಲಿ, where? which comes from ಏ + ಅಲ್ಲಿ, the ಏ has become short (cf. § 138, c); ಎಲ್ಲಿ appears also as ಆವಲ್ಲಿ in the ancient and mediæval dialect.

The forms ಅವ, ಯಾವ, ದಾವ which appear in the so-called gamaka compounds (§ 253, 2, b, only before consonants in the ancient dialect, as it would seem according to the instances given there), are nothing but a substitute of ಏ (§ 269). Some additional instances are:— ಅವ ಜಗಮಂ ಸಾಧಿಸಲ್ ಪೋದಯ್?— ಅವ ದೇಶ ನಿಮ್ಮದು? ಇನ್ನಾವ ಶಾಸ್ತ್ರ ಬಲ್ಲಿರ್? ಅವ ವಿದ್ವೆ ಬರ್ಕುಗುಂ (see § 203, remark)? ನೀವು ಪೇಲಿ ಬೇಗದಿಂ!—ಯಾವ ಕಾಲ ತಸ್ತಿದರೂ ಸಾಯುವ ಕಾಲ ತಪ್ಪದು.— ನೀವು ಯಾವ ಊರಿನವರು?—ಯಾವ ಊರಿನಿನ್ನ ಬನ್ನಿರಿ?— ಇದು ಯಾವ ಊರು?—ಇದು ಯಾವ (ಅಥವಾ ಎನ್ನ) ಕಾವ್ಯವು?—ಯಾವ ಹುಡುಗರು ಇವರು?— ಸಿಂಧುನದಿಯ ಆಚೆಗೆ ಯಾವ ಜನರು ವಾಸ ಮಾಡುತ್ತಾರೆ?— ನಿನ್ನೆ ಯಾವ ವಾರ? ಸೋಮವಾರು.—ಯಾವ ಸಾಲೆಗೆ ಹೋಗುತ್ತಿ? ಕನ್ನಡಸಾಲೆಗೆ.—ಯಾವ ಸ್ತ್ರೀ?— ಅವ ದೊರೆ?— ಅವ ಜನರು?— ಆಚಾರ್ಯರೇ, ದಾವ ಊರು? ಅನ್ನರೆ ದಾವಳಿ ಮೂಲಿ ಹಣ! ಅನ್ನ ಹಾಗೆ.—(ಇವುಗಳಲ್ಲಿ) ಯಾವ ಕುದುರೆ ಚಲೋದು?—(ಇವರಲ್ಲಿ) ಯಾವ ಸ್ತ್ರೀ ಸುನ್ನರಿ? Regarding the meaning see § 271.

266. In § § 102, s, b; 255 it has been stated that ಪೆಪಿಂ, ಪೆಪಿಳ್, ಪೆಪಿತು, ಪೆಪಿದು and ಎಲ್ಲದು are classed with the (demonstrative) pronouns by the grammarians Kēśava and Nāgavarma.

ಪೆಪಿಂ is ಪೆಪಿ (the being on the outer side or foreign) + ಅಂ, another he or another man, ಪೆಪಿಳ್ ಪೆಪಿ + ಅಳ್, another she or another woman, ಪೆಪಿತು ಪೆಪಿ + ಅತು (see remark under § 263) or ಪೆಪಿದು ಪೆಪಿ + ಅದು, another it or another thing, ಪೆಪಿರ್ ಪೆಪಿ + ಅರ್, other men or women, ಪೆಪುವು ಪೆಪಿ +

ಅವು, other things, *e. g.* ನರನೆಮ್ಮಾತಂ ಪೆಪಿನ್ ಅಲ್ಲೀತನ್ ಆಗಲ್ವೇಲ್ಯಿಕ್ಕುಂ, he who is called Arjuna, is no stranger; he (lit. this man) must become (the leader?). ಆತಂ ಪೆಪಿಕ್ಕೋತಂ, that man (is) one who is attached to a foreign (or another) woman. ಭುವನೈಕರಾಮಮಹಿಪಂಗಳಕ್ಕುಂ, ಪೆಪಿರ್ಗಳಕ್ಕುಮೆ, it (the victory?) will be Râma's who has no equal in the world; will it be other persons'? ಪೆಪಿವಲಿ ಧರ್ಮಂಗಳನೆ ತೆಪಿದಿನ್ದಂ ತನ್ನ, having mannerly introduced even laws of other things.—ಪೆಪಿಂ (with an initial ಪ್) is ancient; the same form and ಹೆಪಿಂ occur in the mediæval dialect; ಹೆಪಿಂ is the only modern form.

ಎಲ್ಲದು (which is classed also with the nouns that express indefinite quantity, §§ 90. 278, 3. 4) is ಎಲ್ಲ+ಅದು, it all, ಎಲ್ಲರ್ ಎಲ್ಲ+ಅರ್, they all (men or women), ಎಲ್ಲವು ಎಲ್ಲ+ಅವು, all the things, etc. In ಎಲ್ಲವರ್ (=ಎಲ್ಲರ್) of the ancient dialect the ವ್ is euphonic like the ಚ್ in ಕೆಲಬರ್, etc. (see § 278, 4). ಎಲ್ಲಂ (nominative of ಎಲ್ಲ) is used also adverbially (see § 212, 7).

ಎಲ್ಲ, all (here without suffixes, see it with suffixes at the close of the present paragraph when it stands at the end of nouns), is used in karmadhâraya compounds wherein it may take also the form ಎಲ್ಲಾ (§ 247, d, 2)¹⁾, *e. g.* ಎಲ್ಲಕಾರ್ಯಂ; ಎಲ್ಲಪುರುಷರ್; ಎಲ್ಲಕಾನೈಯರ್. ಎಲ್ಲಂಗಮ್ (*i. e.* ಎಲ್ಲ ಅಂಗಮ್, in all ways) ಎಲ್ಲಧನಮುಮನ್ ಎಲ್ಲೆಡೆಯೊಳಮ್ ಎಲ್ಲತೆರಿ ದೊಳಂ ಕುಡುಗೆಮು! ಎಲ್ಲ ಜನರು. ಎಲ್ಲ ಮನೆ ಮಾಡುಗಳು. ಎಲ್ಲ ನಾಡುಗಳು. ಎಲ್ಲ ದೇಶಗಳು.—ಎಲ್ಲಾ ಕಾರ್ಯಂ. ಎಲ್ಲಾ ಧಾನ್ಯ ಬೆಳೆವ ಭೂಮಿ. ಎಲ್ಲಾ ರತ್ನಮಂ ವಸುಮಣಿ ಯೆಮ್ಮುದು. ಎಲ್ಲಾ ವೇದಮನ್ ಓದಿದಾತನು. ಎಲ್ಲಾ ದೋಷ ಬೆಲ್ಲದಲ್ಲಿ ಪರಿಹಾರ. ಎಲ್ಲಾ ಬಣ್ಣಾ ಮಸಿ ನುಂಗಿತು. ಎಲ್ಲಾ ರಸಗಳ ಮೇಲಣ ಉದಕವು.—The modern dialect uses also ಎಲ್ಲಾದು and ಎಲ್ಲಾರು for ಎಲ್ಲದು and ಎಲ್ಲರು.

In the modern dialect ಎಲ್ಲಾ by itself is used for the nominative and accusative, and then, at least often, conveys an emphatical meaning, *e. g.* ಎಲ್ಲಾ (*i. e.* the whole earth) ದೇವರ ಜಗಲಿಯಾದರೆ ನಿಲೆಲ್ಲೀ (=ನಿಲ್ಲುವ) ಸ್ಥಳವೆಲ್ಲಿ?. ಎಲ್ಲಾ ಬಿಟ್ಟು ಬಂಗಿ ನಟ್ಟ. ಎಲ್ಲಾ (the whole body) ಹೊಕ್ಕಿತು, ಬಾಲ ಮಾತ್ರ ಉಪ್ಪಿಯಿತು. ಹೇಲಿಬ್ಬೆಲ್ಲಾ ಸರಿ. ಇವೆಲ್ಲಾ ಕರೇ ಬಣ್ಣದವು. ಸನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ.—ಎಲ್ಲಾನು, as accusative of ಎಲ್ಲಾ, occurs also in that dialect.

Concerning the use of ಎಲ್ಲ, ಎಲ್ಲಾ, etc. at the end of nouns observe the following instances:—ದವಸವನ್ ಎಲ್ಲವಂ. ಪೂಡಿಯನ್ ಎಲ್ಲವಂ. ಎಮ್ಮನ್

¹⁾ The compound-rule regarding ಎಲ್ಲ and ಎಲ್ಲಾ has been retained only in Kôṣava's instances.

ಎಲ್ಲರಂ. ಪರದೇಶಿಗಳಿಗೆಲ್ಲರಿಗೆಹಿದು.— ಅವರನ್ ಎಲ್ಲಂ. ಕುಯಿಬರಿಗೆಲ್ಲಂ ಕೇಳಿಸುವಸ್ತೆ. ಭೂಮಿಗೆಲ್ಲಾ ಒಬ್ಬನೇ ಅರಸಾಗಿ.— ಅವರೆಲ್ಲರನ್ನು ಕರೆ! ಜೀವಿಗಳೆಲ್ಲರಿಗೆ ಕೊಟ್ಟಂ ಸುಗತಿಯ. ಅವಯವಗಳೆಲ್ಲಕ್ಕೆ (see § 124 after No. 6). ವಿಶ್ವವೆಲ್ಲಕ್ಕೆ. ಪಾಳೆಕ್ಕುಂ ಜಗವೆಲ್ಲಮಂ ಕಮಲಭವಂ.— ಐಶ್ವರ್ಯಮ್ ಎಲ್ಲಮ್ ಅಧ್ಯವಂ. ಭುವನಂಗಳೆಲ್ಲಂ. ಪೊರೆಯ ಶಬರಿಯರೆಲ್ಲ (ತಮ್ಮ) ಕರವೆತ್ತಿ ಪೊಗಲ್ದಿರ್ ಅವನ. ನರರೆಲ್ಲಂ ಜನ್ಮಸಾರೂಪ್ಯಮನೇ ಪಡೆದರ್. ಮನುಜರೆಲ್ಲರು. ಜನಂಗಳೆಲ್ಲರು. ಶಿಷ್ಯರುಗಳೆಲ್ಲರು. ನೀವೆಲ್ಲರು. ನೋಡುವವರೆಲ್ಲಾ. The Nudigattu has: ಜನರೆಲ್ಲ, ಜನರನ್ನೆಲ್ಲ, ಜನರಿನ್ನೆಲ್ಲ, ಜನರಿಗೆಲ್ಲ; ಜನರೆಲ್ಲರು, ಜನರೆಲ್ಲರನ್ನು, ಜನರೆಲ್ಲರಿನ್ನ, ಜನರೆಲ್ಲರಿಗೆ.

267. In § 174 it has been stated that there are no relative pronouns in Kannada, and their place is somehow supplied by the so-called relative participles; from the translation of the instances concerning these in §§ 179, 186 and 254 this peculiarity has already become evident. Occasionally, however, there occur sentences in the three dialects which might suggest the thought as if the interrogative pronouns were used as relative ones, *e. g.* ಅವನ್ ಅಧಿಕ ಪುಣ್ಯನ್ ಅವನೆ ಸೇವ್ಯಂ, who (is) a very righteous man, he indeed (is) venerable. But this translation is misleading; the correct literal translation is 'who (is) a very righteous man? he indeed is venerable'.

That the meaning of the above and similar sentences is thus to be explained by the interrogative pronoun followed by a demonstrative one becomes plainer in instances taken from the modern dialect, in which dialect the vowel ಓ of questioning (§ 212, 6) is often used, *e. g.* ಅನೆಯ ಮುಮ್ಮಾಗ ಯಾವದೋ? ಅದು ದನ್ನಭಾಗ, what (is) the fore-part of an elephant(?s head)? it (is) the dantabhāga. ಯಾವವನು (*i. e.* ಯಾವ ಅವನು) ಹಗೆಯವನನ್ನು ಗೆಲ್ಲುವದಕ್ಕಾಗಿಯೇ ಬಹಳವಾಗಿ ಹೊಯಿಡುತ್ತಾನೋ? ಅನ್ಥವನು ಅಭ್ಯಮಿತ್ರ, who does often march out with the very object of vanquishing an enemy? such a one (is) an abhyamitrya. ಯಾವನು ಕೆಲಸ ಮಾಡುವನೋ? ಅವನು ಉಣ್ಣುವನು, who does work? he shall have a dinner. ನೀನು ನಮ್ಮಲಿಕ್ಕೆ ಯಾರು ತಕ್ಕವರೋ? ಅನ್ಥವರನ್ನು ನಿನ್ನ ಸ್ನೇಹಿತರಾಗಿ ಆರಿಸು, who (are) the people whom thou canst trust? such people choose for thy friends! ತಮ್ಮನ್ನು ಎರಡನೆಯವರು ಯಾವ ರೀತಿಯಲ್ಲಿ ನಡಿಸಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನು ತಮ್ಮ ಅಪೇಕ್ಷೆ ಇರುತ್ತದೋ? ಅದೇ ರೀತಿಯಲ್ಲಿ ತಾವು ಎರಡನೆಯವರನ್ನು ನಡಿಸಿ ಕೊಳ್ಳಲಿಕ್ಕೆ ಬೇಕು, in what manner do they wish that other people should treat them? in that very manner they should treat other people. Cf. § 271 (ಅವು ಪಿರಿಯವು etc.).

In § 330 this paragraph will be adverted to again.

268. In the present dialect of the Southern Mahratta country the singular of ಅವನು, ಇವನು, ಅವಳು, ಇವಳು is not used in speaking of grown up persons whom one considers respectable; the plural of the pronouns (ಅವರು, ಇವರು with the verb in the plural) or the singular of ಆತನು, ಈತನು, ಆಕೆ, ಈಕೆ being used instead (*cf.* § 354, II, and about ನೀನು § 258). In writing about such persons this custom is generally observed only (as it would appear), if they are still alive at the writer's time (see *e. g.* Bombay Fourth Book, Mangalore, Basel Mission Press, 1884, lessons 2.4.36.38.105).

In the modern dialect of the Mysore country (according to the Rev. Th. Hodson's Grammar § 209) "the singular ಅವನು, ಅವಳು is used when speaking of an equal or an inferior. The plural ಅವರು is used as an honorific singular when speaking of a superior. ಆತನು, ಆಕೆ, ಈತನು, ಈಕೆ are used of an equal or superior when respect is intended".

In the ancient dialect the use of the singular of the pronouns ಅವಂ, ಇವಂ, ಉವಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್ was apparently not connected in any way with disrespect, *e. g.* ಅವಂ ವಿಮಲಮತಿ, ಅವಂ ಹಿರಿಯಂ, ಅವನ್ ಬಳ್ಳಿದಂ, ಅವಳ್ ವಿಮಲಮತಿ, ಅವಳ್ ಸಜ್ಜನವೆಣ್, ಅವಳ್ ಚದುರೆ; ಓದಾಳಿಯಿವಂ, ದೇವನ್ ಇವಂ, ಓದಾಳಿಯಿವಳ್, ಇವಳ್ ದೇವರ ತೊಲ್ಪಿ. Regarding a rather disrespectful use of ಆತಂ observe the sentence ಎರಡಂ ಬಗೆದಾತನುಂ ನರಕದೊಳ್ ಜಿಲ್ಲಿಲ್ಲಿಗೇಂ ಸನ್ದಯಂ?

The mediæval dialect does not seem to differ in this respect from the ancient one (see *e. g.* the use of ಇವಂ in Basavapurāṇa 47, 33 and that of ಅವಳ್ in Jaimini 30, 1); ಆತಂ, ಈತಂ may be used therein also with a certain degree of disrespect, *e. g.* ಪೆರಿರ ಕಾಡುವಾತಂ. ಎಡಿಸುವಾತನು. ತನ್ನ ಒಡಲ ಹೊರೆವಾತನು. ಅವನೊಬ್ಬನು ಗುಡಿಯನೆಡ್ಡು ತಪ್ಪಿದವನುಣ್ಣು? ಈತನು ಅಪರಾಧ ಪುಷ್ಪತನು. Likewise ಆಕೆ, ಅವಳು are found promiscuously in passages that smell of dishonour, *e. g.* ರಕ್ಕಸರ ವೃಂದಮಂ ಪಡೆದಾಕೆ. ಅಸುರರ ಪಡೆದಾಕೆ. ಇನ್ನಾರಿಯಂ ಪಡೆದವಳು. ಉರಗಸನ್ನೋಹಮಂ ಪಡೆದವಳು. When in Basavapurāṇa 5, 48-50 women speak to one another of Basava and use, six times, ಈತನೆ (for ಇವನೆ) regarding him, they may or may not do so on account of respect; they perhaps thought the term to be more expressive on account of the fullness of its sound.

269. In § 265 it has been stated that the origin of ಅವುದು is ಎ+ವ+ಉದು. Concerning this we remark that the Śābdānuśāsana says that ಅವುದರ್ಕೆ optionally appears as ಎಕೆ and ಎತರ್ಕೆ and ಅವುದು as ಎನ್ (sūtras 177. 178); (the Śābdamaṇḍarpana derives ಎಕೆ, ಎತರ್ಕೆ or

ಏತಕ್ಕೆ directly from ಏನ್, sūtras 112. 114). ಏ is used ಅವ, *e. g.* ಏ ತೆರಿ ದಿಂ for ಅವ ತೆರಿದಿಂ (Śabdamanidarpaṇa); ಏ ಮಾತು for ಅವ ಮಾತು (Nāga-varma's Čandas); ಏವುದು for ಅವುದು (Abhinavapampa); ಏ ಪರಿಯೊಳ್ for ಅವ ಪರಿಯೊಳ್ (see Dictionary). The accusative ಏ is used for ಅವುದಂ or ಏನಂ, *e. g.* ಏವೇಲ್ಲಿದಿಂ for ಅವುದಂ or ಏನಂ ಪೇಲ್ಲಿದಿಂ; the dative ಏ for ಅವುದರ್ಕ್ಕ, ಏತರ್ಕ್ಕ or ಏಕೆ, *e. g.* ಏವನ್ದಂ for ಅವುದರ್ಕ್ಕ, ಏತರ್ಕ್ಕ or ಏಕೆ ಬನ್ದಂ. About the meaning of ಏನ್ see § 271.

270. The interrogative pronoun ಆರ್ (ಅರು, ಯಾರು), the plural of ಅವಂ, ಅವಳ್ (ಯಾವನು, ಯಾವಳು), has been mentioned in § 265 wherein Kēśava derives it from ಅವುದು, as does also Bhaṭṭākalaṅka; we have stated there that ಆರ್ is ಏ+ವ್+ಆರ್. (*Cf.* § 272 under No. 2).

It is used for the masculine and feminine gender singular and plural, *e. g.* ಕವಿಯಾರ್, who is a poet? ಇವನ್ ಆರ್, who (is) this man?

ನಾಕೆಯೊ ನಾಡಿದೊ ಕಾಲನ

ದಾರಿಯವಂ ನುಂಗಿ ನೊಣೆಗುಗುಂ (§ 203) ಶರಣ್ ಆರ್ ಎ |

ನಾಕೋಚಂಗೈಯ್ಯದೆ ದಿಟ

ಬಾಲ್ಯಿನ್ದಲ್ದಿ ಬೆರಿತು ಬೇಗುವರ್ಗೈಗೆಯ್ಯಂ || what shall I do

to people who do not reflect “will he of the inroad of Kāla swallow and devour (us) to-morrow or the day after to-morrow? who (will be our) preserver?”, say “destined life (there is for us)”, and are conceited and elated? ಇದನ್ ಆರ್ ತನ್ದರ್, who brought this? ತಾಯ್ ಆರ್ ನಿನಗೆ, who is thy mother? ನೀನ್ ಆರ್? ನಿನಗೆ ವಲ್ಲಭನ್ ಆರ್, who (art) thou? who (is) thy husband? ಈಶಾಚ್ಚೆಯನ್ ಬಲ್ಲನ್ ಆರ್, who knows Śiva's command? ನೀನ್ ಆರ್ ತನೂಭವೆ, whose daughter (art) thou? ಆರ್ತೀ ತುರಂಗಂ (= ಆರದೀ ತುರಂಗಂ), of whom (is) this horse (*i. e.* whose horse is this)? ಅಯ್ಯನ್ ಆರ್ ಎನಗೆ? ಅವೈಯಾರ್? ಪಿರಿಯಯ್ಯನ್ ಆರ್, who (is) my father? who (my) mother? who (my) grandfather? ಮಗನೇ, ನಾನು ಯಾರು, (my) son, who (am) I? ಎಲೋ, ನೀನು ಯಾರು, O, who (art) thou? ನೀನು ಯಾರ ಮಗನು, whose son (art) thou? ಇವರು ಯಾರು, who (are) these men (or women)? ಈ ಚೂರಿ ಬಹು ಚಸ್ತವದೆ; ನಿನಗೆ ಅದನ್ನು ಯಾರು ಕೊಟ್ಟರು, this knife is very nice; who gave it to you? ಒಬ್ಬನು ಆ ಹಾರುವನ ಎದುರಿಗೆ ಬನ್ನ, ನೀನು ಯಾರಯ್ಯ? ಎನ್ನ, ಕೇಳಿದನು, somebody met the Brāhmaṇa and asked “who (art) thou, sir?” ಸೂರ್ಯನನ್ನು ಮಾಡಿದವರು ಯಾರು, who made the sun? ಅಲ್ಲಿ ಯಾರು ಹೋಗು ತ್ತಾರೆ, who goes there? ಅವು ಯಾರ ತೋಟಗಳಲ್ಲಿ ಹುಟ್ಟುತ್ತವೆ, in whose (in what

people's) gardens do they (the mangoes) grow? ಆ ಮನೆ ಯಾರದು, of whom (is) that house (*i. e.* whose house is that)? ಈ ಮನುಷ್ಯನು ಯಾರು, who (is) this man? ಆರು ಹಿತವರು ನಿನಗೆ ಮೂಲಾ ಮನ್ನಿಗಳೊಳಗೆ? ನಾರಿಯೋ? ಧಾರುಣಿಯೋ? ಬಲುಧನದ ಸಿರಿಯೋ, which of (these) three people (is) thy friend (ಹಿತವರು, honorific plural)? (is it) woman? (or) land? (or) the beauty of great riches? ಎಲ್ಲರಿಗಿಂತ ಬೇಗ ಯಾರು ಹೋಗುವರು, which (what one) will go faster than all? ಈ ಹುಡುಗರಲ್ಲಿ ಯಾರು ಯಾರು ಈಸುತ್ತಿದ್ದರು, which of these boys were swimming? ಪ್ರಮಥರ್ ಆರೋ? ಇವರೊಳಗೆ ಮದ್ರಮಣನ್ ಆವನೊ, which (are) Siva's attendants? (and) which of these (is) my lover?

From the instances given above it will be seen that the interrogative pronoun ಆರ್ (ಅರು, ಯಾರು) means 'who' and occasionally 'which'.

In a note under No. 8, *b* of § 102 it has been stated that the demonstrative pronoun ಅದು is occasionally used in combination with masculine terms. This occurs when ಅದು pleonastically precedes the interrogatives ಅವಂ and ಆರ್ (ಅರು), *e. g.* ಅದಾವನ್ ಇಲ್ಲಿಗೆ ಬಂದಂ? — ದೀರ್ಘಾಯವಂ ಕೊಡುವವನ್ ಅದಾವಂ? — ಇತ್ತರ್ ಅದಾರು ಹೋದವರ್? — ನಿನ್ನ ಕೋಮಲ ತನುವನು ಪೊಯ್ದವರ್ ಅದಾರ್? In the modern dialect the question ಅದು ಯಾರು, who is that? (who is there?) is now and then heard. The Nūḍigattu has: ಪತಿಯನ್ನು ಬಿಟ್ಟರೆ ಹೆಣ್ಣಿಗೆ ಅದಾರು ಗತಿ? ದೇವರಿಗಿಂತ ಹೆಚ್ಚಿನ ಸರ್ವಜ್ಞನು ಅದಾವನು?

271. Regarding the interrogatives ಅವ, ಯಾವ, ದಾವ in the so-called gamaka compounds some instances have been adduced in §§ 253, 2, *b*; 265. From those instances it appears that their meaning is 'what', 'what kind', and 'which' according to circumstances.

The use of ಅವಂ, ಅವಳ್, ಅವುದು; ಯಾವನು, ದಾವನು, ಯಾವಳು (ಯಾವಾಳೆ, ದಾವಳು), ಯಾವದು, ದಾವದು; ಅವುವು, ಯಾವವು (ದಾವವು) has been alluded to in § 267 where instances are given that might be supposed to be relative ones. Here follows a number of various instances:— ಅವಂ ಮುರನಂ ಕೊಂದಂ? ಅವಂ ಬಕಕಂಸಕೇಶಿಗಳನ್ ಅದಟಲಿದಂ, who killed Mura? who overwhelmed and disgraced Baka, Kamsa, (and) Kēśi? ನೀನಲ್ಲದಾವನ್ ಅಧಿಕನ್ ಇಳೆಯೊಳ್, ಬಿನಪಾ, except thee, Arhat, who (is) excellent on earth?

ಸವಣಂ ಬಳಪಂಗೊಳೆ, ಗಾ

ಣ್ಣಿವಿ ಬಿಲ್ಲೊಳೆ, ಬಲವಿರೋಧಿ ವಜ್ರಂಗೊಳೆ, ದಾ |

ನವರಿಪು ಚಕ್ರಂಗೊಳೆ, ಕಾ

ರವಾರಿ ಗದೆಗೊಳೆ ಪೊಣರ್ಕೆಗಾವಂ ನಿಲ್ಲಂ? || when a Jaina

seizes (his) pot-stone pencil, when Arjuna seizes (his) bow, when Indra seizes (his) thunderbolt, when Kṛishṇa seizes (his) discus, when Bhīma seizes (his) club, who will stand to fight? ನಿಷ್ಕಾಮಿಯಾವಳು, what woman (is) free from desire? ಇವರೊಳು ಮದ್ರಮಣನ್ ಅವನೊ, which of these (is) my lover? ಪಾಪ ಪುಣ್ಯಮ್ ಎಮ್ಮೆರಡಲಿ ಬಣ್ಣಮ್ ಆವುದು? ಅದಂ ಬಲ್ಲವರಾರ್, what (is) the colour of sin (and) virtue? who know it? ಬನ್ನ ಕಾರ್ಯಮ್ ಆವುದು, what (is) the business (you) have come (for)? ನಿಮ್ಮ ಗುಣನಾಮಮ್ ಆವುದು, what (is) the substance of your qualities? ಅವನ ಉದ್ಯೋಗ ಯಾವದು, what (is) his profession? ಆವುದು ಸಂಕಟಂ ನಿನಗೆ, what (is) thy distress?

ಅವು ಪಿರಿಯವು, ಭಾವಿವೊಡಿ

ಸ್ತಿವು ಕಿಲಿಯವೆನಿಪ್ಪುದಿದುವೆ ಭೇದಂ. ನಿಮಗಾ |

ವುವು ಮನಕೇಲಿವುವವಿಡ್ವಿಡ್ವಿನ್

ಅವನ್ ಆಯ್ಕಳಿಗೊಳ್ಳಿಮ್ ಎನ್ನು, ನವರತ್ನಮುಮಂ || “if (one) considers, those (pearls are) large and these make themselves to be called (*i. e.* are) small; even this (is) the difference. Which do suit you? them choose with pleasure”, (thus) saying (he exhibited) all the nine precious gems. ನಿಮ್ಮಲ್ಲಿ ಯಾವನು ಹೋಗುತ್ತಾನೆ, which of you goes? ಇವರಲ್ಲಿ ಯಾವಾಕೆ (or ಯಾವಳು) ನಿಮ್ಮಕ್ಕ, which of these (is) your elder sister? ಇವರೊಳಗೆ ಯಾವನ ಮೇಲೆ ಕಣ್ಣಿಟ್ಟೆ, on which (person) of these didst thou fix (thine) eye? ಈ ಮನುಷ್ಯರಲ್ಲಿ ಯಾವನು, which of these men? ಈ ಪುಸ್ತಕಗಳಲ್ಲಿ ಯಾವದು ನಿನ್ನ ಮನಸ್ಸಿಗೆ ಬರುತ್ತದೆ, which of these books doest thou like? ನಿನಗೆ, ಆರಮನೆ ಯಾವದು? ಧರ್ಮಶಾಲೆ ಯಾವದು? ಎಮ್ಮುವದಿಷ್ಟು ಸಹ ತಿಳಿಯುವದಿಲ್ಲವೋ, doest thou even not know which (is) the palace (and) which (is) the building erected for the accommodation of travellers? ನಿನ್ನ ಎಡಗೆಯ್ ಯಾವದು? ಬಲಗೆಯ್ ಯಾವದು, which (is) thy left hand? (and) which (is) thy right hand? ಈ ಜೋಡುಗಳಲ್ಲಿ ನಿನ್ನದು ಯಾವದು, which of these pairs of shoes (is) thine? ಈ ಮನೆಗಳಲ್ಲಿ ನಿನ್ನ ಮನೆ ಯಾವದು, which of these houses (is) thy house? ಸೃಷ್ಟಿಪದಾರ್ಥಗಳಲ್ಲಿ ಮುಖ್ಯ ಮೂಲಿ ಕೋಟಿಗಳು ಯಾವವು? ಪ್ರಾಣಿಕೋಟಿ, ಉದ್ಭಿಜ್ಜಕೋಟಿ, ಖನಿಜಕೋಟಿ, which (are) the three principal branches of created things? the animal branch, the vegetable branch (and) the mineral branch. ಉತ್ತರಹಿಂದುಸ್ಥಾನದಲ್ಲಿ ಆಲಿವಿ ವಿಭಾಗಗಳು, ಅವು ಯಾವವು, in North India (there are) six divisions; what (are) they? ನಾಮಪದದ ಬಹುವಚನ ಮಾಡುವ ಬಗ್ಗೆ ಮುಖ್ಯವಾದ ನಿಯಮಗಳು ಯಾವವು, what (are) the chief rules for forming the plural of nouns?—From the instances quoted above it will be seen that the meaning of ಅವಂ, etc.

is 'who', 'what person', 'which person', and that of ಅವನು, etc. 'what', 'which'. About ಆರ್, etc., the plural of ಅವಂ, etc., see § 270.

(ಏ, § 269), ಏಂ, ಏನು mean 'what', 'what kind or manner of'; 'why', 'how', when they might be taken also as exclamatory words (*cf.* § 262). ಏಂ ಸಂದಯಂ, what doubt (is there)? ತಡೆದನ್ನೇಂ ಕಾರಣಂ, what (is) the reason so that (thou) delayest (*i. e.* of thy delay). ಅದೇಂ, what (is) that? ಆತಂ ಮಾಡಿದ ದೋಷಮ್ ಏಂ, what (is) the fault he has done? ತಪಮ್ ಏಂ ಕಾರಣಂ, (your) religious austerity (for) what reason (*i. e.* why are you ascetics)? ಅವನೇಂ, what manner of man (is) he? ಅವಳೇಂ, what manner of woman (is) she? ತಪ್ಪರಿಜನಾಲಾಪಂಗಳೇಂ, what (do) the discourses of those attendants (mean)? ಎಲ್ಲರುಮ್ ಆ ಕರ್ಣನನ್ನಿರೇಂ ಚಾಗಿಗಳ್, how (could) all (be) liberal persons like Karna? ನೀಹಾರಮಯೂಖಮಣ್ಣಲಮ್ ಆದೇನ್ ಎಸೆದಿದುರ್ದೊ ಪತ್ತಿನಾಡ್ರಿಯೊಳ್, O, how that mass of bright fog shines on the western mountain! ಏಂ ತುಲುಗಿದುರ್ದೊ ತುದಿಗೋಡೊಳ್ ವಿಹಂಗಳ್, O, how the birds crowd on the highest branch! ಪಲವು ಮಾತೇಂ, why many words? ಇದಲಿ ಅರ್ಥವೇನು, what (is) the meaning of this? ಆ ಊರಿನ ಹೆಸರೇನು, what (is) the name of that town? ನೀನು ಏನು ಮಾಡುತ್ತೀ, what doest thou make? ನಿನಗೆ ಏನು ಬೇಕು, what doest thou want? ಅವನು ಏನು ಕೇಳುತ್ತಾನೆ, what does he ask? ಅವನಿಗೆ ತಿಂಗಳಿಗೆ ಸವ್ವಳವೇನು, what (is) his monthly pay? ಅಲ್ಲಿ ಅವನಿಗೆ ಏನು ಸಿಕ್ಕಿತು, what did he find there? ಅವನು ನೀನಿಗೆ ಏನು ಉತ್ತರ ಕೊಡುತ್ತಾನೆ, what answer does he give thee?—The genitive of ಏಂ, ಏನು (ಏತಲಿ, ಯಾತಲಿ) is frequently used in the sense of 'of what', 'of what kind', 'of what substance, caste, etc.', 'what kind', 'what', *e. g.* ಏತಲಿ ಮಾತೋ ಭೂತಳದೊಳ್, what kind of word on earth! ಏತಲಿಾತನೇ, of what caste (is) he? ಎಲವೊ, ನೀನ್ ಏತರ ಭುಜಂಗನೊ, O, what kind of paramour thou art! ಅದೇತಲಿ ಭಕ್ತಿಗುಣಂ, what quality of devotion (is) that? ಉಲಿ ಮೃಗಂಗಳನ್ ಅಸುಗಳಿವುದೇತಲಿ ಘನಂ, what greatness (is) the excessive killing of beasts? ಏತಲಿ ಸೀಮೆ, what kind of country? ಏತಲಿ ಮಾತು, what kind of word? ಈ ಕೊಡ ಯಾತಲಿ ದು, of what (is) this pitcher (made)? ಇದು ಯಾತಲಿ ಹಾವು, what kind of snake (is) this? ಇವನು ಯಾತಲಿವನು, of what caste (or profession) is he?—The dative (ಏತರ್ಕ, ಏತಕ್ಕೆ, ಏತಕೆ, ಏಕೆ; ಯಾತಕ್ಕೆ, ಯಾತಕೆ, ಯಾಕೆ) means 'for what', 'wherefore', 'why', *e. g.* ಏತರ್ಕ ಮುನಿಸು, why passion? ಏಕೆನ್ನಲಿಯೆಂ, I do not know why. ಏತಕ್ಕೆ ಹೊಯ್ದುಪಿರ್ ಎನ್ನಂ, why do you beat me? ಪದ ಏಗಳ್ ಗಿದಿಗಳ್ ಇವೇತಕೆ, wherefore these various (high) ranks? ಇವನ ದುರ್ಗದೊಳ್ ಇರಲದೇಕೆ, for what (is) the staying in this man's fort? ಈ ನುಡಿ ಯಾಕೆ, why this word (or speech)? ಇದು ಯಾತಕ್ಕೆ ಬೇಕು, why (or for what) is this required? ಯಾಕೆ ಬಂದಿರಿ, why did you come?

272. In § 102, a, b, remark possessive pronouns have been mentioned. There are no distinct possessive pronouns in Kannada, but their place is supplied 1, by the genitive case of the personal pronouns, of the reflexive pronoun and of the demonstrative pronouns, and 2, by the addition of the demonstrative pronouns to the genitive case of the mentioned ones.

The first class corresponds to the English possessive pronominal adjectives—my, thy, his, her, its, our, your, their; the second one represents the English possessive pronouns—mine, thine, his, hers, its, ours, yours, theirs.

1, The possessive pronominal adjectives are formed by the genitives.

ಎನ, ಎನ್ನ, ನನ, ನನ್ನ, ಎಮ, ಎಮ್ಮ, ನಮ, ನಮ್ಮ, and a following noun, *e. g.* ಎನ ಮನೆ, ಎನ್ನ ಮನೆ, ನನ ಮನೆ, ನನ್ನ ಮನೆ, the house of me, *i. e.* my house; ಎಮ ಕುದುರೆ, ಎಮ್ಮ ಕುದುರೆ, ನಮ ಕುದುರೆ, ನಮ್ಮ ಕುದುರೆ, the horse of us, *i. e.* our horse;

ನಿನ, ನಿನ್ನ, ನಿಮ, ನಿಮ್ಮ, and a following noun, *e. g.* ನಿನ ಮನೆ, ನಿನ್ನ ಮನೆ, thy house; ನಿಮ ಕುದುರೆ, ನಿಮ್ಮ ಕುದುರೆ, your horse;

ತನ, ತನ್ನ, ತಮ, ತಮ್ಮ (reflexive) and a following noun, *e. g.* ತನ ಮನೆ, ತನ್ನ ಮನೆ, his house; ತಮ ಕುದುರೆ, ತಮ್ಮ ಕುದುರೆ, their horse;

ಅವನ, ಆತನ, ಇವನ, ಈತನ, ಉವನ, ಊತನ, ಅವರ, ಆತಂಗಳ, ಇವರ, ಈತಂಗಳ, ಉವರ, ಊತಂಗಳ (demonstrative masculine) and a following noun, *e. g.* ಅವನ ಮನೆ, ಆತನ ಮನೆ, ಇವನ ಮನೆ, ಈತನ ಮನೆ, ಉವನ ಮನೆ, ಊತನ ಮನೆ, his house; ಅವರ ಕುದುರೆ, ಆತಂಗಳ ಕುದುರೆ, ಇವರ ಕುದುರೆ, ಈತಂಗಳ ಕುದುರೆ, ಉವರ ಕುದುರೆ, ಊತಂಗಳ ಕುದುರೆ, their horse;

ಅವಳ, ಆಕೆಯ, ಇವಳ, ಈಕೆಯ, ಉವಳ, ಊಕೆಯ, ಅವರ, ಆಕೆವಿರ, ಇವರ, ಈಕೆ ವಿರ, ಉವರ, ಉವಳ್ಳಿರ (demonstrative feminine) and a following noun, *e. g.* ಅವಳ ಮನೆ, ಆಕೆಯ ಮನೆ, ಇವಳ ಮನೆ, ಈಕೆಯ ಮನೆ, ಉವಳ ಮನೆ, ಊಕೆಯ ಮನೆ, her house; ಅವರ ಕುದುರೆ, etc., their horse;

ಅದರಿ, ಇದರಿ, ಉದರಿ, ಅವರಿ, ಇವರಿ, ಉವರಿ, ಅವುಗಳ, ಇವುಗಳ (demonstrative neuter) and a following noun, *e. g.* ಅದರಿ ಮನೆ, etc., its house; ಅವರಿ ಕುದುರೆ, etc., their horse.

Remark.

Occasionally a possessive pronoun of the second class (*i. e.* one of No. 2) is used for the first class, *e. g.* in the following instance of the ancient dialect:—ವನೇಚರಂ ತನತ್ತು (his) ಬಿಲ್ಲಾನ್ ಅದನ್ ಕೇಸುಗುಂ, the forester thus scraped his bow (*cf.* No. 2).

2, The possessive pronouns are formed by the genitives adduced above under No. 1 and a following demonstrative pronoun, *e. g.* ಎನ್ನದು (ಎನ್ನ+ಅದು), ನನ್ನದು (ನನ್ನ+ಅದು), of me it, *i. e.* mine (referring to a neuter singular), ಎನ್ನವಂ (ಎನ್ನ+ಅವಂ), ನನ್ನವಂ (ನನ್ನ+ಅವಂ), ನನ್ನವನು (ನನ್ನ+ಅವನು), of me he, *i. e.* mine (referring to a masculine singular), ಎನ್ನವಳ್ (ಎನ್ನ+ಅವಳ್), ನನ್ನವಳ್ (ನನ್ನ+ಅವಳ್), ನನ್ನವಳು (ನನ್ನ+ಅವಳು), of me she, *i. e.* mine (referring to a feminine singular); ಎನ್ನವು (ಎನ್ನ+ಅವು), ನನ್ನವು (ನನ್ನ+ಅವು), ನನ್ನವುಗಳು (ನನ್ನ+ಅವುಗಳು), of me they, *i. e.* mine (referring to a neuter plural), ಎನ್ನವರ್ (ಎನ್ನ+ಅವರ್), ನನ್ನವರ್ (ನನ್ನ+ಅವರ್), ನನ್ನವರು (ನನ್ನ+ಅವರು), mine (referring to a masculine or feminine plural), etc., etc. The following instances may show the use:—ಈ ಮನೆಯನ್ನದು, ಈ ಮನೆ ನನ್ನದು, this house (is) mine; ಈ ಮಗನನ್ನವಂ, ಈ ಮಗಂ ನನ್ನವಂ, ಈ ಮಗನು ನನ್ನವನು, this son is mine; ಆ ಮಗಳ್ ಎನ್ನವಳ್, ಆ ಮಗಳ್ ನನ್ನವಳ್, ಆ ಮಗಳು ನನ್ನವಳು, this daughter (is) mine; ಆ ಪುತ್ರರ್ ಎನ್ನವರ್, ಆ ಪುತ್ರರ್ ನನ್ನವರ್, ಆ ಪುತ್ರರು ನನ್ನವರು, those sons (are) mine; ಈಯಾಳ್ಗಳ್ ಎಮ್ಮವರ್, ಈಯಾಳ್ಗಳ್ ನಮ್ಮವರ್, ಈ ಆಳುಗಳು ನಮ್ಮವರು, these servants (are) mine; ಈಯೆಮ್ಮಿಗಳ್ ತನ್ನವು (reflexive), ಈ ಎತ್ತುಗಳು ತನ್ನವುಗಳು, these oxen (are) his; ಆ ಕುದುರೆಗಳ್ ಅವರವು, ಆ ಕುದುರೆಗಳು ಅವರವುಗಳು, those horses (are) theirs. ಆವೊಡಮೆಯವಳದು, ಆವೊಡವೆಯವಳದು, that ornament (is) hers. ಇವರೊಳ್ ಈತನ್ ಎಮ್ಮಾತಂ, of these men this man (is) ours. ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ, all mine (*i. e.* all that is mine, is) thine indeed.

The possessive pronouns ಎನ್ನದು, ನನ್ನದು, mine, ನಿನ್ನದು, thine, ತನ್ನದು, his, appear, in the ancient dialect, also as ಎನತು (ಎನ+ಅತು), ನನತು (ನನ+ಅತು), ನಿನತು (ನಿನ+ಅತು), ತನತು (ತನ+ಅತು), or as ಎನತ್ತು (ಎನ+ಅತ್ತು), ನನತ್ತು (ನನ+ಅತ್ತು), ನಿನತ್ತು (ನಿನ+ಅತ್ತು), ತನತ್ತು (ತನ+ಅತ್ತು), *e. g.*

ನಿನತು ಚಲಮ್, ಎನತು ಶೌರ್ಯಂ,

ತನತು ಮಹಾಧೈರ್ಯಮ್ ಅವನಿಪತಿಗೆನೆ | when (he) said
“Firmness of character (is) thine, valour (is) mine, to the king (belongs) his great courage” (*cf.* No. 1, remark),

or

ಮುನಿಸಿದು ನಿನತ್ತು, ಸಯ್ಯಣೆಯೆನತ್ತು, ಕೆಳದಿಗೆ ತನತ್ತು ಸನ್ನಿ ಸುವೆಸಕಂ,
passion (is) thine, patience (is) mine, to the female companion (belongs) her conciliatory appearance.

Also ಎನ್ನು (ಎನ್+ತು, see § 122), mine, ನಿನ್ನು (ನಿನ್+ತು), thine, ತನ್ನು (ತನ್+ತು), his, are occasional, though undesirable, forms in that dialect,

as in the modern one ನನದು may appear as ನನ್ನ, ನಿನದು as ನಿನ್ನ, ತನದು as ತನ್ನ. The plural of ಎನತು, ನನತು, ನಿನತು, ತನತು is ಎಮ್ಮತು, ನಮ್ಮತು, ನಿಮ್ಮತು, ತಮ್ಮತು or ಎಮ್ಮತ್ತು, ನಮ್ಮತ್ತು, ನಿಮ್ಮತ್ತು, ತಮ್ಮತ್ತು.

There is, however, the rule in the ancient dialect that ಎಮ್ಮತು, ನಮ್ಮತು, ನಿಮ್ಮತು, ತಮ್ಮತು may take the forms of ಎಮ್ಮುತು (ಎಮ್ಮ+ಉತು), ನಮ್ಮುತು, ನಿಮ್ಮುತು and ತಮ್ಮುತು before the appellative nouns of number (see § 278, 4, except, of course, ಒಬ್ಬಂ, etc.) and before the numerals from two to nine, *e. g.* ಎಮ್ಮುತಯ್ವರ್ (ಎಮ್ಮುತು+ಅಯ್ವರ್), ಎಮ್ಮುತೇಲ್ವಿರ್, ಎಮ್ಮುತೇಣ್ಣಿರ್, ಎಮ್ಮುತೊವ್ವದಿವ್ವರ್, ನಿಮ್ಮುತಿವರ್, ನಿಮ್ಮುತೇಣ್ಣಿರ್, ತಮ್ಮುತಯ್ವರ್, ತಮ್ಮುತಯಿವರ್, and ಎಮ್ಮುತೇಣ್ಣಿ ಮಕ್ಕಳ್, ನಿಮ್ಮುತಾರಿರಿ ಗಿರಿಗಳ್, ತಮ್ಮುತಯ್ವ ಮನೆಗಳ್. The affix ಉತು is the intermediate demonstrative pronoun used for ಉದು (*cf.* § 173). The meaning of the instances is 'we five (persons)', 'we seven (persons)', etc., and 'us eight children', etc. The same meaning may be expressed by the genitive, *e. g.* ಎಮ್ಮಯ್ವರ್ (ಎಮ್ಮ+ಅಯ್ವರ್) ಬನ್ನೆವು, we five came, ನಿಮ್ಮಯ್ವರ್ ಪೋದಿರ್, you five went, or by the nominative, *e. g.* ಆಮ್ ಅಯ್ವರ್ ಬನ್ನೆವು, ನೀಮ್ ಅಯ್ವರ್ ಪೋದಿರ್.

Instances with the suffixes ಅತು and ಉತು do not seem to occur in the mediæval dialect in which the forms with the genitive and nominative prevail, *e. g.* ನಾವಿಬ್ಬರ್ (ನಾವು+ಇಬ್ಬರ್), ತಾವಿಬ್ಬರ್, ತಾವು ಮೂವರ್, ನಮ್ಮ ನೂವರ್ ರು. Regarding the declension we find therein *e. g.* ಎಮ್ಮನ್ ಇಬ್ಬರನು, ನಿಮ್ಮನ್ ಇಬ್ಬರಂ, ತಮ್ಮನ್ ಇಬ್ಬರಂ, ಎಮ್ಮಗಿಬ್ಬರಿಗೆ. In the modern dialect we have *e. g.* ನಾವಿಬ್ಬರು, ನಮ್ಮಿಬ್ಬರು, ನೀವಿಬ್ಬರು, ನಿಮ್ಮಿಬ್ಬರು.

It may be remarked that regarding the appellative nouns of indefinite quantity ಆನಿಬರ್, ಇನಿಬರ್ (§ 278, 4) a similar practice is observed; we find *e. g.* in the mediæval dialect ನೀವನಿಬರಂ (ನೀವು+ಆನಿಬರಂ); ನಿಮ್ಮನಿಬರ್ (ನಿಮ್ಮ+ಇನಿಬರ್); ನಿಮ್ಮನಿಬರಂ, ನಿಮ್ಮನ್ ಇನಿಬರನು.

'Whose', in questions like 'whose horse is this', 'whose ripe fruits are those', is expressed by ಆರದು (ಆರ+ಅದು), ಯಾರದು, ಆರವು (ಆರ+ಅವು), ಯಾರವುಗಳು, *e. g.* ಈ ಕುದುರೆಯಾರದು, ಈ ಕುದುರೆ ಯಾರದು? ಆ ಪಣ್ಣಿಳ್ ಆರವು, ಆ ಹಣ್ಣುಗಳು ಯಾರವುಗಳು? In the ancient dialect ಆರದು becomes also ಆರ್ತು (ಆರ್+ತು), *e. g.* ಆರ್ತಿ ತುರಂಗಂ? (See § 270.)

Remark with regard to ತು (see § 263, remark):—

'Of what, or in what, direction (is) it?' 'where (is) it?' may be rendered by ಎತ್ತಣದು (ಎತ್ತಣ+ಅದು), which appears also as ಎತ್ತಣ್ಣು (ಎತ್ತಣ್+ತು), *e. g.* ದೆಸೆಯತ್ತ ಟ್ತಾಗಸಮ್ ಎತ್ತಣ್ಣೆತ್ತಣ್ಣಿರ್ವಿಯೆನಿಸಿ, ಪರ್ವದುದು ತಮಂ, "in what direction (are) the points of the compass? where (is) the sky? where (is) the earth?" (thus) making

(people) say (*i. e.* in such a manner that people uttered the above questions) darkness spread about. ಎತ್ತರ is the genitive of ಎತ್ತ, a declinable adverb of place (§ 212, 2; § 123).

XIV. On adjectives.

273. In § 90 adjectives or attributive nouns (*guṇavaśanas*) are introduced as declinable bases, and their gender has been stated, in § 102, *s, c*, to be *vāṛya* or *viśēshyādhīna*, in which place it has also been remarked that they are formed from nouns by means of pronominal suffixes (see § 276).

In ancient Kannada and other books thirty-three attributive nouns are usually employed; they are, in their singular neuter forms, the following:—

ಅಗಲಿತು or ಅಗಲಿತು, ಉದ್ಧಿತು or ಉದ್ಧಿತು, ಒಳ್ಳಿತು or ಒಳ್ಳಿತು, ಕಮ್ಮಿತು or ಕಮ್ಮಿತು, ಕೂರಿತು or ಕೂರಿತು, ಗುಣ್ಣಿತು or ಗುಣ್ಣಿತು, ತಣ್ಣಿತು or ತಣ್ಣಿತು, ತೆಳ್ಳಿತು or ತೆಳ್ಳಿತು, ತೋರಿತು or ತೋರಿತು, ದಟ್ಟಿತು or ದಟ್ಟಿತು, ದೊಡ್ಡಿತು or ದೊಡ್ಡಿತು, ನುಣ್ಣಿತು or ನುಣ್ಣಿತು, ನೇರಿತು or ನೇರಿತು, ಬಟ್ಟಿತು or ಬಟ್ಟಿತು, ಬಲ್ಲಿತು or ಬಲ್ಲಿತು, ಬಿಣ್ಣಿತು or ಬಿಣ್ಣಿತು, ಬೆಟ್ಟಿತು or ಬೆಟ್ಟಿತು, ಮೆಲ್ಲಿತು or ಮೆಲ್ಲಿತು, ಸಣ್ಣಿತು or ಸಣ್ಣಿತು (see their declension in § 122);—ಅಸಿದು, ಇನಿದು, (ಇಮ್ಮಿದು), ಎಳೆದು (ಎಳೆದು), ಕಡಿದು, ಕರಿದು, ಕಿಡಿದು, ನಿಡಿದು, ಪರಿದು (ಪರಿದು), ಪಿರಿದು (ಪಿರಿದು), ಪೊಸದು (ಪೊಸದು), ಬಜಿದು, ಬಸಿದು, ಬಿಳಿದು (see their declension in § 122), of which four are *tadbhavas* (§ 370), *viz.* ಉದ್ಧಿತು, ಬಟ್ಟಿತು, ಮೆಲ್ಲಿತು, ಸಣ್ಣಿತು.

As will be seen, they form two classes according to their finals.

The neuter plural of the first class is *e. g.* ಒಳ್ಳಿದುವು, ಕೂರಿದುವು, ತೆಳ್ಳಿದುವು, ತೋರಿದುವು, ದಟ್ಟಿದುವು, ನೇರಿದುವು, ಬಟ್ಟಿದುವು, ಬೆಟ್ಟಿದುವು, ಮೆಲ್ಲಿದುವು (see § 136); that of the second class is *e. g.* ಅಸಿಯವು, ಇನಿಯವು, ಕಡಿಯವು, ಕರಿಯವು, ಕಿಡಿಯವು, ನಿಡಿಯವು, ಬಸಿಯವು, ಬಿಳಿಯವು (see § 136).

The masculine singular of the first class is *e. g.* ಒಳ್ಳಿದಂ, ಕಮ್ಮಿದಂ, ಕೂರಿದಂ, ತೆಳ್ಳಿದಂ, ತೋರಿದಂ, ನೇರಿದಂ, ಬಲ್ಲಿದಂ, ಬೆಟ್ಟಿದಂ, ಮೆಲ್ಲಿದಂ (see § 117); that of the second class *e. g.* ಅಸಿಯಂ, ಇನಿಯಂ, ಎಳೆಯಂ, ಕಡಿಯಂ, ಕರಿಯಂ, ಕಿಡಿಯಂ, ನಿಡಿಯಂ, ಪರಿಯಂ, ಪಿರಿಯಂ, ಪೊಸವುಂ (*cf.* the formation of the appellative nouns of number in § 278, 4 and the modern ಪರಿಬ, ಬಜಿಯಂ or ಬಜಿವಂ, ಬಸಿಯಂ, ಬಿಳಿಯಂ (see § 117).

The feminine singular of the first class is *e. g.* ಒಳ್ಳಿದಳ್, ಕಮ್ಮಿದಳ್, ಕೂರಿದಳ್, ನೇರಿದಳ್, ಬೆಟ್ಟಿದಳ್, ಮೆಲ್ಲಿದಳ್ (see § 120); that of the second class

e. g. ಅಸಿಯಳ್, ಇನಿಯಳ್, (ಇಮ್ಮಿದಳ್), ಎಳೆಯಳ್, ಕರಿಯಳ್, ಕಿಲಿಯಳ್, ನಿಡಿಯಳ್, ಪಯಿಯಳ್, ಪಿರಿಯಳ್, ಪೊಸಮ್ಮಳ್, ಬಯಿವಳ್, ಬಿಳಿಯಳ್ (see § 120).

The epicene plural of the first class is *e. g.* ಒಳ್ಳಿದರ್, ನೇರಿದರ್, ಬಲ್ಲಿದರ್ (see § 119); that of the second class *e. g.* ಇನಿಯರ್, ಎಳೆಯರ್, ಕಿಲಿಯರ್, ಪಿರಿಯರ್, ಪೊಸಮ್ಮರ್, ಬಯಿವರ್, ಬಿಳಿಯಳ್ಳರ್ (see §§ 119. 134).

Some instances regarding their use in the ancient and mediæval dialect are the following (*cf.* § 276):—

ಬೆಟ್ಟತಂಗುಳಿ (ಬೆಟ್ಟತು ಅಂಗುಳಿ), a severe disease of the uvula. ಬೆಟ್ಟದುವು ಮೊಲೆ (for ಮೊಲೆಗಳ್, see § 354, I, 3, b), round breasts. ಇನಿದು ಪಾಲ್, sweet milk. ಕರಿದು ಕತ್ತುರಿ, black musk. ಬಿಳಿದು ಮುತ್ತು, a white pearl. ಪಿರಿದಾಸೆ, great desire. ಪಿರಿದು ಚಾಗಂ, great liberality. ಪಿರಿದುರಿ, a large flame. ಕಿಲಿದು ಕೂಟಂ, a small quantity. ಹಿರಿದು ಸತ್ವಂ, great vigour. ತೋರಿದುವು ಜಘನಂ (for ಜಘನಂಗಳ್), big buttocks. ನೇರಿದುವು ಬೆರಲ್ (for ಬೆರಲ್ಗಳ್), straight fingers. ಇನಿಯಳ್ ಕಾದಲೆ, a sweet paramour. ಇನಿಯವು ವಿಷಯ ಸುಖಂ (for ವಿಷಯಸುಖಂಗಳ್) ನಂಜಿನ ಸವಿವೋಲ್, the sweet pleasures of the objects of sense (are) like the sweetness of poison.

But though such instances in which the so-called adjectives are immediately connected with nouns, not unfrequently occur in the mentioned two dialects, there is also another more common way of doing so, *viz.* by putting ಅಪ್ಪ, ಅಹ, ಆಹ and ಆದ between them. ಅಪ್ಪ, ಅಹ, ಆಹ are the present relative participles of ಆಗು (§§ 183, remark after No. 7. 184. 223), 'becoming', 'being' (literally 'of the becoming or being', § 186), and ಆದ is the past relative participle of ಆಗು (§ 176), 'having become', 'being' (literally 'of the having become or being'; about the possibility of ಆದ being used also for the present tense see § 169). The translation of the participles into English is, according to circumstances, 'that is', 'who is', 'which are', 'who are', instead of which (the so-called Kannaḍa) adjectives alone may be used in rendering.

Instances in the ancient and mediæval dialect are:—ಬೆಟ್ಟತಪ್ಪ ಧ್ವನಿ, a sound that is harsh or a harsh sound. ಮೆಲ್ಲಿದುವಪ್ಪ ಕಾಲ ತಳಮುಂ ಕಡು ವೆಟ್ಟಿದುವಪ್ಪ ಹಸ್ತವುಂ, soft soles of the feet and very rough hands. ಇನಿದಪ್ಪ ಧ್ವನಿ, a melodious tone. ಎಳೆದಪ್ಪ ಪಶು, a young cow. ಹಿರಿದಪ್ಪ ಹೆಮ್ಮೆ, great supremacy. ಹಿರಿಯವಪ್ಪ ಮೀನ್, large fishes. ಎಳೆಯಳಪ್ಪ ಕುವರಿ, a young daughter. ಬಲ್ಲಿದರಪ್ಪ ರಕ್ಕಸರ್, powerful demons. ಒಳ್ಳಿತಹ ರತ್ನಂ, a precious

pearl. ಒಳ್ಳಿತಹ ಹಸು, a good cow. ಪಿರಿದಹ ಇಚ್ಛೆ, great desire. ಸಣ್ಣೆತ್ತುಂ ಕೂರಿತ್ತುಮ್ ಅಹ ಧಾನ್ಯದ ತುದಿ, the small and sharp point of corn. ಹಿರಿದಾಹ ದಾನ, an excellent gift. ಕೂರಿತ್ತಾದ ಗಂಧಂ, a sharp smell. ಕಡಿದಾದಾಶ್ಚರ್ಯಂ, extreme astonishment. ಸಮಾಸಂ ಹಿರಿದಾದ ಹಲವು ಪದಗಳು, various verses in which compounds are extensive.

It is to be remarked that also words which do not belong to the above-mentioned thirty-three so-called adjectives (as Sanskrita adjectives, etc.), may be made such in Kannada by the addition of ಅಪ್ಪ, ಅಹ, ಆದ, *e. g.* ನಿರ್ಮಲಮಪ್ಪ ವಸ್ತು, ಅಪ್ಪಕ್ಕಮಪ್ಪ ಕಹಿನನೆ, ಪ್ರಿಯವಪ್ಪ ನುಡಿ, ಅತಿಶಯಮಪ್ಪ ಪರಾಕ್ರಮಂ, ಲೇಸಪ್ಪ ಮನದವಂ, ಅಳಕಮಹ ಮೊಸರು, ಹ್ರಸ್ವಮಾದ ಎ ಒ, ದೀರ್ಘಮಾದ ಪಕ್ಷಂ.

Instead of ಅಪ್ಪ, ಅಹ and ಆದ also ಆಗಿ, 'having become', together with a form of ಇರ್, to be, is used, *e. g.* ನಸುಗೆಮ್ಮಾಗಿದುರು (i. e. ನಸುಗೆಮ್ಮು ಆಗಿ ಇರುದುರು), that is brown; ಲೇಸಾಗಿರ್ಪುದು, that is excellent; ವಿದಗ್ಧೆಯುಂ ಮುಗ್ಧೆಯುಮ್ ಆಗಿರ್ಪವಳು, she who is shrewd and clever; ದೂರವಾಗಿಹ ಹಾಲು ಬಟ್ಟಿ, a long desolate road. ವಿಖ್ಯಾತಮ್ ಆಗಿಹ ರಾಜಧಾನಿಕುಂದಲಂ, the celebrated capital of Kuntala. ದಟ್ಟವಾಗಿ ನಯಮಾಗಿ ಇದ್ದಾತನು, he who is stout and fine.

Also ಉಳ್ಳ, 'being', 'possessing' (literally 'of the being', etc., § 186), the present relative participle of ಉಳ್ (§ 180, remark after No. 6), which has been mentioned as one of the taddhita suffixes (§ 243, B, No. 20), may be introduced here again, as similar adjectives or attributive nouns are formed by means of it, in which it signifies 'who has', etc., *e. g.* ಧನಮುಳ್ಳಂ, a man who has riches or a rich man; ಓದುಳ್ಳಂ, a studying man; ಗುಣಮುಳ್ಳಂ, a man endowed with good qualities; ಧಾನ್ಯಮುಳ್ಳಂ, a man well supplied with grain; ಸೊಬಗುಳ್ಳವಳ್, a charming woman; ಅಲಿವುಳ್ಳರ್, wise men (see § 316 under 1; ಉಳ್ಳ in combination with the accusative see *ibid.*). The contrary may be expressed by ಇಲ್ಲದ, 'not being' (§ 175, 3), 'not having', *e. g.* ಓದಿಲ್ಲದಂ, a man in whom there is no studying, i. e. a not-studying man; ಜ್ಞಾನವಿಲ್ಲದಂ, a stupid man; ಕೈಯಿಲ್ಲದವನು, a crook-armed man; ದೊರೆಯಿಲ್ಲದ ಭಂಗಾರಂ, worthless gold. ವಿಭಕ್ತಿಯನ್ ಇಲ್ಲದುದು, that which has no terminations (see § 316 under 1). ಒಕ್ಕಲಿಲ್ಲದ ಊರು ಮಕ್ಕಳಿಲ್ಲದ ಮನೆಯು ಅಕ್ಕಲಿಲ್ಲದ ತವರು ಇದ್ದು ಫಲವೇನು, though there be a village in which there are no tenants, a house in which there are no children, one's own people who have no love, what (is their) worth? (see § 275).

Prominently in the mediaeval dialect ಇಹ, 'being', present relative participle of ಇರ್ (§ 184), is used like ಉಳ್ಳ, when it is suffixed to one of the original forms of the thirty-three attributive nouns which will be adduced presently, *e. g.* ದೊಡ್ಡಹ ಎತ್ತು, a large ox; ದೊಡ್ಡಹ ಕಲ್ಲುಗಳು large stones; ಒಳ್ಳಹ ನುಡಿ, good speech; ತೋರಿಹ ಕೆಚ್ಚಲ್, swelling udders; ಬಟ್ಟಹ ತೊನ್ನ, round leprosy.

It remains to be stated that the above-mentioned thirty-three adjectives or attributive nouns possess what we may call original forms. Those of the first class are

ಅಗಲ (for ಅಗಲಿತು), ಉದ್ದ (for ಉದ್ದಿತು), ಒಳ್ (for ಒಳ್ಳಿತು), ಕಮ್ಮ (for ಕಮ್ಮಿತು; *cf.* § 102, 9), ಕೂರ್ (for ಕೂರಿತು), ಗುಣ್ಣು, (for ಗುಣ್ಣಿತು), ತಣ್ (for ತಣ್ಣಿತು), ತೆಳ್ (for ತೆಳ್ಳಿತು), ತೋರ (for ತೋರಿತು), ದಟ್ಟ (for ದಟ್ಟಿತು), ದೊಡ್ಡ (for ದೊಡ್ಡಿತು), ನುಣ್ (for ನುಣ್ಣಿತು), ನೇರ್ (for ನೇರಿತು), ಬಟ್ಟ (for ಬಟ್ಟಿತು), ಬಲ್ (for ಬಲ್ಲಿತು), ಬಿಣ್ (for ಬಿಣ್ಣಿತು), ಬಿಲಿ (for ಬಿಲಿತು), ಮಲ್ (for ಮಲ್ಲಿತು), ಸಣ್ಣ (for ಸಣ್ಣಿತು). (ಚಿಕ್ಕ is also ancient, though it would seem, as if its longer form did no longer exist.)

Those of the second class are

ಅಸಿ (for ಅಸಿದು), ಇನ್, ಇನಿ (for ಇನಿದು), ಇಮ್ (ಇನ್, for ಇಮಿದು), ಎಳ್, ಎಳ (for ಎಳಿದು), ಕಟ್ಟು, ಕಡು (for ಕಡಿದು), ಕರ್ (for ಕರಿದು), ಕಿಲಿ, ಕಿಲಿ, ಕಿತ್, ಕುತ್, etc. (for ಕಿಲಿದು), ನಿಟ್ಟು, ನಿಡಿ, ನಿಡು (for ನಿಡಿದು), ಪಲಿ (for ಪಲಿದು), ಪಿರಿ, ಪೆರ್, ಪೇರ್ (for ಪಿರಿದು), ಪೊಸ (for ಪೊಸಿದು), ಬಲಿ, ಬಲಿ (for ಬಲಿದು), ಬಸಿ (for ಬಸಿದು), ಬಿಳಿ, ಬೆಳ್ (for ಬಿಳಿದು).

We have already met with these original forms in karmadhāraya compounds, in § 247, *d*, 5 *seq.*, where they are regarded as substitutes by native grammarians. *Cf.* also § 244 (ಮೆಲ್, ಕುತ್).

Regarding ಅಸಿ, ನಿಡಿ, ಪಿರಿ, ಬಿಳಿ there is the ancient rule (§ 253, 2, *c*) that where they form so-called consecutive compounds (gamakasamāsas) they insert ಯ, *viz.* ಅಸಿಯನಡು, ನಿಡಿಯನಾಲಗೆ, ಪಿರಿಯನುಗಂ (o. r. ಕಿಲಿಯನುಗಂ), ಬಿಳಿಯಕವ್ವ, to which Kēśava adds also ಪಸಿಯಬಣ್ಣಂ, though there is apparently no ಪಸಿದು (but ಪಸು). It has been remarked already in § 253 that this ಯ is ಯ್+ಅ, *i. e.* the genitive. Instead of ಅಸಿಯನಡು the Jaimini Bhārata and the modern dialect have ಅಸಿನಡು; the Jaimini Bhārata has also ಅಸಿವೆರಲ್ for ಅಸಿಯ ಬೆರಲ್. The same Bhārata uses ನಿಡಿಗುರುಳ್ for ನಿಡಿಯ ಕುರುಳ್, and ಪಸಿದೊವಲ್ for ಪಸಿಯ ತೊವಲ್. For ಪಿರಿ ಯನುಗಂ the modern dialect uses ಹಿರಿಮಗ, and for ಬಿಳಿಯಕವ್ವ it has ಬಿಳಿ

ಕಬ್ಬು or ಬಿಳಿಗಬ್ಬು. ಅಸಿನಡು, ಅಸಿವೆರಲ್, ನಿಡಿಗುರುಳ್, ಪಸಿದೊವಲ್, ಬಿಳಿಗಬ್ಬು would be regular karmadhāraya compounds like the ancient ತಿಳಿಗೊಳ್, ತಿಳಿನೀರ್; cf. ಕಹಿನನೆ in the Nāṭirāja.

ಎಳೆ, ಒಳ್ಳೆ (both mediæval and modern) and ಹಲಿ (ancient?, mediæval and modern) often follow the ancient rule regarding ಅಸಿ, etc., that is to say suffix the ಅ of the genitive by means of a euphonic ಯ್ (§ 130, b, c), e. g. ಎಳೆಯ (or ಎಳೇ) ಪಿಡಿಯಾನೆ, a young she-elephant; ಒಳ್ಳೆಯ (or ಒಳ್ಳೇ) ಕೆಲಸ, a good business; ಹಲಿಯ (or ಹಲೇ) ಸೀರೆ, the old garment of a female.

274. If attributive nouns do not precede the nouns or pronouns with which they are connected, but follow them, they appear e. g. as follows: ಕಬ್ಬುನ್ ಒಳ್ಳಿತಾಯ್ತು, the poetry became good. ಅವನ್ ಒಳ್ಳಿದಂ, he (is a) good (man). ಅವಳ್ ಒಳ್ಳಿದಳ್, she (is a) good (woman). ಅವು ಪಿರಿಯವು, they (the pearls are) large. ಅವರ್ ಬಲ್ಲಿದರ್, they (are) able (persons).

It will be observed that in such a case the attributive noun agrees in gender with the nominative to which it is added.

Sanskṛita adjectives are used similarly, e. g. ಕಬ್ಬಂ ಶ್ರೇಷ್ಠಂ, ಅವನ್ ಉತ್ತಮಂ, ಇವಳ್ ದೀನೇ, ಅವು ರವ್ಯಂ, ಅವರ್ ಉತ್ತಮರ್, ಆ ಸ್ತ್ರೀಯರ್ ಐಶ್ವರ್ಯವನ್ತರ್.

275. Grammars and other books of the modern dialect adduce various adjectives or attributive nouns, e. g. ಅಂಜುಬುರುಕ, ಉದ್ದ, ಎತ್ತರ, ಎಳೆ, ಒಳ್ಳೆ, ಕಹಿ, ಕಿವಡ, ಕುಣ್ಣು, ಕುರುಡ, ಚನ್ನ, ಚಿಕ್ಕ, ಚೆಲುವ (ಚೆಲೋ), ಜಾಣ, ತಮ್ಮ, ದಡ್ಡ, ದಿಟ್ಟ, ದೊಡ್ಡ, ಪುಟ್ಟ, ಬಡ, ಬುದ್ಧಿವನ್ತ, ಮುದುಕ, ಮೂಕ, ಸಣ್ಣ, ಸೀ, ಹಲಿ, ಹುಚ್ಚು, etc. (Nūḍigattu p. 58; Anglo-Kanarese Translation Series I, pp. 39. 41. 42; etc.), of which several are known to be ordinary nouns (cf. § 277).

Their use may be learned from the following instances (cf. § 316, 2):—

ದೊಡ್ಡದೊನ್ನ (ದೊಡ್ಡದು ಒನ್ನ) ಗುದಿ, a large bunch. ದೊಡ್ಡದೊನ್ನ ನೆಲ ಮನೆ.—ಉದ್ದ ಕೂದಲು. ಎತ್ತರ ಗದ್ದೆ. ಕಹಿ ಹಣ್ಣುಗಳು. ಚಲೋ ಮಾವಿನ ಹಣ್ಣುಗಳು. ಚಕಿ ನಾಡುಗಳು. ಚಿಕ್ಕ ಊರು. ಚಿಕ್ಕಪ್ಪ. ಚೆಲುವ ಮೋಲಿ. ತಮ್ಮ ನಾಡು. ದಡ್ಡ ಮಗ. ದಿಟ್ಟ ಪುರುಷನು. ದುಣ್ಣು ಪದಾರ್ಥವು. ದೊಡ್ಡ ಮನೆತನದವರು. ದೊಡ್ಡ ಪೆಟ್ಟಿಗೆಗಳು. ಪುಟ್ಟ ಮಗು. ಬಡ ಎತ್ತು. ಬಿಳಿ ಜಾಲಿ. ಸಣ್ಣ ಗೆರೆಗಳು. ಹುಚ್ಚು ಕುಲಿಮಲಿ. ಹುಚ್ಚು ಹುಡುಗನು. (The instances are taken from South-Mahratta school-books that were composed by natives.)

ಆದು ಅವಶಕವದೆ, that is necessary. ಆ ಮನುಷ್ಯನು ಎತ್ತರ ಇದ್ದನು. ಆ ಕುದುರೆಗಳು ಏಲಿ ಗೇಣು ಎತ್ತರ. ನೀಲಿಯ ಗಿಡವು ಸಾಧಾರಣವಾಗಿ ಎರಡು ಎರಡುವರೆ ಮೊಲಿ ಎತ್ತರವಿರುತ್ತದೆ. ಕತ್ತೆಯ ಧ್ವನಿ ಕರ್ಕಶ. ಆನೆಗಳು ಕವ್ವು ಇರುತ್ತವೆ. ಕೆಲವು

ಹಣ್ಣುಗಳು ಕಸಕು ಇದ್ದವು. ಹಣ್ಣುಗಳು ಕಹಿ ಇದ್ದವು. ಒನ್ನ ಕಣ್ಣು ಕುರುಡ. ಹಡಗುಗಳು ಗಟ್ಟಿ ಅವೆ. ಎತ್ತುಗಳ ಕೋಡುಗಳು ಗಟ್ಟಿ ಇರುತ್ತವೆ. ಪೃಥ್ವಿಯು ಗೋಲಾಕಾರವದೆ. ಹುಡುಗನು ಜೆಲುವನಿದ್ದನು. ಹುಡುಗಿಯರು ಜೆಲುವೆಯರು ಇದ್ದಾರೆ. ಚಾಕು ಜೆಲೋದು ಅದೆ, ಆ ಸಾತಗಳು ಜೆಲೋ ಅವೆ. ಅವನು ಜೆಲೋ ಹುಡುಗನು. ಅವನು ಚಿಕ್ಕವನು. ಆ ಮನುಷ್ಯನು ದಯೆಯುಳ್ಳವನಿದ್ದಾನೆ. ಆ ಸ್ತ್ರೀಯರು ಚಿಕ್ಕವರಿದ್ದಾರೆ. ಕಬ್ಬು ಡೊಂಕಾದರೆ ಸವಿ ಡೊಂಕೇ? ಕಾಗದವು ದಪ್ಪ ಅದೆ. ಹುಡುಗರು ದಿಟ್ಟರಿದ್ದಾರೆ. ದೇವರು ದೊಡ್ಡವನಿದ್ದಾನೆ. ಅವನ ಮನೆ ದೊಡ್ಡದು ಅದೆ. ಕತ್ತೆಗಳು ದೊಡ್ಡವು. ಆ ಹುಲಿಯು ಕಣ್ಣು ದೊಡ್ಡವು ಇದ್ದವು. ಗಿಣೀ ಬಣ್ಣವೂ ಹಸೀ ಹುಲ್ಲಿನ ಬಣ್ಣವೂ ಹಸರು. ಗಿಳಿಗಳಲ್ಲಿ ಕೆಲವು ದೊಡ್ಡವು, ಕೆಲವು ಸಣ್ಣವು ಇರುತ್ತವೆ. ಆಕಾಶವು ನಿರಭು (cloudless) ಅದೆ. ನಾನು ಬಡವನಿದ್ದೇನೆ. ಅವನು ಬಹಳ ಬಡವನಿದ್ದಾನೆ. ಅವನ ತನ್ನೆ ತಾಯಿಗಳು ಬಡವರಿದ್ದರು. ಕುದುರೆ ಬಿಳೀದು ಅದೆ. ಆ ಕಲ್ಲುಗಳು ಬಹಳ ಮಿಡುವು. ಅರವಿಸ್ಥಾನದ ಕುದುರೆಗಳು ಮೇಲು. ಅವನ ತುಬಾಕಿ ಸಣ್ಣದು. ತೆಂಗಿನ ಎಳೆಗಾಯೊಳಗಿನ ನೀರು ಬಹಳ ಸವಿ ಇರುತ್ತವೆ (see § 355, 3). ಹೂಗಳು ಹಸರು ಅವೆ. ತೋಟ ಹುರುಬರುಕು ಇರುವದು. ಹಣ್ಣು ಹುಳಿಯದೆ. (Instances from S.-Mhr. school-books. It is to be remarked that there are instances among them in which other authors would perhaps prefer to use ಆಗಿ and a form of ಇರು, instead of ಇರು alone, after the attributive nouns, e. g. ಆಕಾಶವು ನಿರಭುವಾಗಿದೆ; see further on in this paragraph, and cf. the forms with ಇಹ suffixed to the original forms of attributive nouns in § 273. In the mediæval Basavapurāṇa there occurs once ಬಡವರಿದವು, 29, 28.)

ಅಗಲವಾದ ಗೋಡೆಗಳು, broad walls. ಅಗ್ಗವಾದ ಪದಾರ್ಥಗಳು. ಅವಶ್ಯಕವಾದ ಮಾತು. ಆಜ್ಞಾಧಾರಕನಾದ ಸೇವಕನು. ಆಲಿವಾದ ಬಾವಿ. ಇಮ್ಮಾದ ರಾಗ. ಉತ್ಕೃಷ್ಟವಾದ ಸಕ್ಕರೆ. ಎತ್ತರವಾದ ಗಿಡಗಳು. ಎತ್ತರವಾದ ಸ್ಥಳ. ಕಿವಡಿಯಾದ ತಾಯಿ. ಗಟ್ಟಿಯಾದ ಬಾಗಿಲುಗಳು. ಒನ್ನ ಚೆನ್ನವಾದ ತೋಟವು. ತುಣ್ಣನಾದವನು. ದುಷ್ಟನಾದ ವಿದ್ವಾಂಸನು. ಧೀರನಾದ ಮನುಷ್ಯನು. ಪರೋಪಕಾರಿಯಾದ ಹುಡುಗನು. ಭದ್ರವಾದ ಕೋಟೆಗಳು. ಮನೋಹರವಾದ ಗ್ರಂಥಗಳು. ಮಿಕ್ಕಾದ ಇಲಿಗಳು. ಮುಖ್ಯವಾದದೊನ್ನು ಕುದುರೆ. ಮೂರ್ಖರಾದವರು. ಮೇಲಾದ ಚಿತ್ರಗಾರನು. ಜ್ಞಾನವು ಮೇಲಾದ ವಸ್ತುವು. ಸುಂದರವಾದ ಪಕ್ಷಿ. ಸ್ವಚ್ಛವಾದವುಗಳು. ಬೆಕ್ಕಿಗೆ ಹದನಾದ ಉಗುರುಗಳು. ಹದನಾದ ಕತ್ತಿ. ಹಿರಿಯನಾದ ರಾಮನು. ಹೆಚ್ಚಾದ ಹಣವು. (Instances from S.-Mhr. school-books.)

ಕಪಟವುಳ್ಳ ಸ್ನೇಹಿತನು, a false friend. ದೈವವುಳ್ಳ ಗೃಹಸ್ಥನು. ಧೈರ್ಯವುಳ್ಳ ಗೃಹಸ್ಥನು. ಸಿಂಹದ ಹಲ್ಲು ಬಲವುಳ್ಳವು ಇರುತ್ತವೆ. ಬುದ್ಧಿಯುಳ್ಳ ಹುಡುಗ. ಬೆಲೆಯುಳ್ಳ ಧಾತುಗಳು. ಹೆಲುವುಳ್ಳವು. ಹಣವುಳ್ಳ ಒಕ್ಕಲಿಗನು. — ಗಿಡಗಳಿಲ್ಲದ ಅಡಿವೆಗಳು,

treeless deserts. ಫಲವಿಲ್ಲದ ಮರಗಳು. ಬುದ್ಧಿ ಇಲ್ಲದವ. ಬಾಯ ಸವಿಯಿಲ್ಲದ ರಸಾಯನ. (Instances from the same.)

Instead of ಆದ also ಆಗಿ, 'having become', together with a relative participle of ಇರು, to be, is used, *e.g.* ಬಹಳ ಅಧಿಕವಾಗಿರುವದು (for ಅಧಿಕವಾದದು), (it is) excessive. ಅಭರಣವಾಗಿರುವ ಭಂಗಾರ, ornamental gold. ಶ್ರೀಮನ್ವರಾಗಿರುವವರು, illustrious persons. (Instances from the same and from a Mysore book.)

With reference to the remark made above in this paragraph that some authors would perhaps prefer to use ಆಗಿ and a form of ಇರು, instead of ಇರು alone, after attributive nouns, the following instances, taken from S.-Mhr. school-books, may be given:—ಇನ್ನ ದುರ್ಘಟ ರೋಗದಿಂದ ಮಕ್ಕಳು ಮರಿಯಿಗನ್ನು ಉಲಿಸಿ ಕೊಳ್ಳುವದು ಎಲ್ಲರಿಗೂ ಅವಶ್ಯಕವಾಗಿದೆ. ಆತನು ಆಡುವ ಮಾತು ವಿಪರೀತವಾಗಿದೆ. ಹಾವಿನ ಮೆಯ ಉದ್ದವಾಗಿರುವದು. ಆಕೆಯ ತಲೆ ಬುಟ್ಟಿಯಾಗಿದೆ. ಕೆಲವು ಹುಡುಗರು ದನಗಳೊಳಗೆ ಎಣಿಸಲಿಕ್ಕೆ ತಕ್ಕವರಾಗಿದ್ದಾರೆ. ಪವಿತ್ರವಾದ ಜನರು ಬಹಳ ನಮ್ರವಾಗಿರುತ್ತಾರೆ. ಒಬ್ಬ ಅರಬನು ಬಹಳ ಬಡವನಾಗಿದ್ದನು. ಉಪ್ಪು ಬಹು ಶುದ್ಧವೂ ರುಚಿಕರವೂ ಆಗಿರುವದು. ನಾನು ಸಿದ್ಧನಾಗಿರುವೆನು. ಕಪ್ಪುರದ ಕಟ್ಟಿಗೆ ಹಗುರಾಗಿಯೂ ನುಣುಪಾಗಿಯೂ ಇರುವದು. ಗಿಳಿಯ ಮೂಗು ಬಹಳ ಹದನಾಗಿರುವದು.

Occasionally ಅನ್ತ (i. e. ಅಂತು + ಅಹ, § 223) is suffixed to ಆದ and ಉಳ್ಳ, *e.g.* ಸುಂದರವಾದನ್ತ (beautiful) ತೇಜವುಳ್ಳನ್ತ ಒಡವೆಗಳು. (Instance from a S.-Mhr. school-book.)

Frequently this ಅನ್ತ appears as ಅನ್ನ (*cf.* §§ 223. 224) and ಅನ without ಆದ or ಉಳ್ಳ in the formation of so-called adjectives, *e.g.* ಉದ್ದನ್ನ ಕೂದಲು, long hair, ತಣ್ಣನ್ನ ಉಸುಬು, ತೆಳ್ಳನ್ನ ತಗಡು, ದಟ್ಟನ್ನ ಹವೆ, ದಪ್ಪನ್ನ ಅಪ್ಪವೆ, ಬೆಳ್ಳನ್ನ ಹೊಗೆ, ಮೆತ್ತನ್ನ ತುಪ್ಪಯಿ; or ಉದ್ದನ ಕೂದಲು, etc. (Instances from S.-Mhr. school-books.) ಅನ occurs also as ಅನೆ, *e.g.* ದಪ್ಪನೆ ಬಟ್ಟೆ, and ಅನೆ, *e.g.* ದುಷ್ಟಾನೆ ಪದಾರ್ಥ.

Lastly also forms with ಅಗೆ (§ 212, remark 2) have been used as so-called adjectives, *e.g.* ಕಲ್ಲಿದ್ದಲಿಗಳು ಕಟ್ಟಿಗೆ ಇರುತ್ತವೆ, mineral coals are black. ಆ ಹೆಂಗಸಿನ ಕೂದಲು ಕಟ್ಟಿಗದೆ. ಪೃಥ್ವಿಯು ದುಣ್ಣಿಗದೆ. ಕಪ್ಪುರಗಿಡದ ಎಲೆಗಳು ದುಣ್ಣಿಗವೆ. ಬೆಳ್ಳಿಯು ಬೆಳ್ಳಿಗಿರುತ್ತದೆ. ಪಕ್ಷಿಗಳ ಲಿಕ್ಕೆಗಳು ಮೆತ್ತಗಿರುತ್ತವೆ. ಹುಲ್ಲು ಹಚ್ಚಗಿರುತ್ತದೆ. ಗಿಳಿಗಳು ಬಹು ತರವಾಗಿ ಹಚ್ಚಗೆ ಇರುತ್ತವೆ. (Instances from S.-Mhr. school-books.)

Also so-called relative participles have been called adjectives in modern grammars, *e.g.* ಹೊಳೆಯುವ ನಕ್ಷತ್ರಗಳು, bright stars, ಕೆಟ್ಟ ಸೇವಕರು,

bad servants (Anglo-Kanarese Translation Series, Book I, pp. 39. 40), and even plain genitives, as ಸಿಟ್ಟಿನ, ಸೊಕ್ಕಿನ, ಹೆಮ್ಮೆಯ (Nuḍigattu, p. 58).

To express 'very' before an adjective, ಅತಿ, ಬಲು, ಬಹಳ and ಬಹು may be used, *e. g.* ಅತಿ ದಪ್ಪ, very thick; ಬಲು ಜಾಣ, very clever; ಬಹಳ ದೊಡ್ಡ, very great; ಬಹು ಶುದ್ಧ, very clean. About another way of rendering 'very' see § 305, *a*. In the case of inferiority also ತೀರ is used for 'very', *e. g.* ತೀರ ಸಣ್ಣ, very small, which ತೀರ is employed also to express 'quite', 'wholly', *e. g.* ಮಂಗಳಕು ತೀರಾ ಮನುಷ್ಯನ ಹಾಗೆ ಕಾಣುತ್ತವೆ, monkeys appear quite like men.

On comparison see §§ 343. 348, 7. 349, 8.

276. Looking back at § 273 we find that the so-called adjectives in the ancient and mediæval dialect consist of original forms (as ಒಳ್, ಕೂರ್, etc., ಅಸಿ, ನಿಡಿ, etc.) combined with certain suffixes. What are these?

They are the pronominal forms ತು, ತ್ತು, ದು of the neuter singular introduced in § 122, so that *e. g.* ಒಳ್ಳಿತು or ಒಳ್ಳಿತ್ತು would be the original form ಒಳ್+ಇ+ತು or ತ್ತು, the ಇ being a euphonic addition (*cf.* § 168), and the primitive form being ಒಳ್ಳು. To assume that the ಇ is not euphonic, and ಇತು, ಇತ್ತು (for ಇದು) are the suffixes added to ಒಳ್, seems to be excluded on account of the absence of analogy, as ಅತು, ಅತ್ತು would have been the proper suffixes, and the neuter plural ಒಳ್ಳಿದುವು and the masculine singular ಒಳ್ಳಿದಂ would raise insuperable difficulties.

In ಅಸಿದು, ಇನಿದು, etc. there is no euphonic letter, but the pronominal suffix ದು is immediately joined to the original forms ಅಸಿ, ಇನಿ, etc.

In the masculine form ಒಳ್ಳಿದಂ (originally, we believe, ಒಳ್ಳಂ) the ಇ and ದ್ are euphonic (about the euphonic ದ್ see § 119, *a*, §§ 132. 134. 136, and *cf.* ಒಳ್ಳಿದುವು further on in the present paragraph); ಒಳ್ಳಿದಂ, therefore, is ಒಳ್+ಇ+ದ್+ಅಂ (or ಅ), the ಅಂ (or ಅ) meaning 'he' (see §§ 115. 177. 193, under remarks). The feminine form ಒಳ್ಳಿದಳ್ is ಒಳ್+ಇ+ದ್+ಅಳ್, the ಅಳ್ meaning 'she' (see *e. g.* § 177). (ಅಲ್ಲಿದಂ in § 243 might be explained similarly as ಅಲ್ಲಿ+ಇ+ದ್+ಅಂ, but the given explanation seems to recommend itself.)

In the masculines ಅಸಿಯಂ, ಇನಿಯಂ, etc. the neuter suffix ದು has been dropped, and ಅಂ has been joined, by means of the genitive (see § 130), to the original forms ಅಸಿ, ಇನಿ, etc. (see § 115). The feminine forms ಅಸಿಯಳ್, etc. are ಅಸಿಯಂ+ಅಳ್, etc.

The neuter plural *e. g.* of ಒಳ್ಳಿತು or ಒಳ್ಳಿತ್ತು is ಒಳ್ಳಿದುವು, and this consists of ಒಳ್ಳ+euphonic ಇ+euphonic ದ್+ಉವು (see § 136, a); the neuter plural *e. g.* of ಅಸಿದು is ಅಸಿಯವು, *i. e.* ಅಸಿಯ (the genitive of ಅಸಿ)+ಅವು (see *ibid.*), ಅವು having taken the place of ಉವು (*cf.* ಉವು and ಅವು in §§ 209. 210).

The epicene plural is *e. g.* ಒಳ್ಳಿದರ್, *i. e.* ಒಳ್ಳ+ಇ+ದ್+ಅರ್ and ಇನಿಯರ್, *i. e.* ಇನಿಯ (the genitive of ಇನಿ)+ಅರ್, the ಅರ್ meaning 'they' (see *e. g.* § 177).

Thus the pronominal suffixes of the mentioned so-called adjectives in the ancient and partly in the mediæval dialect are ತು, ತ್ತು, ದು, ಅಂ, ಅಳ್, ಉವು, ಅವು, ಅರ್.

In the modern dialect the suffixes are partly the pronouns ಅದು, ಅವನು, ಅವಳು, ಅವು (or ಅವುಗಳು), ಅವರು, *e. g.* ದೊಡ್ಡದು (ದೊಡ್ಡ+ಅದು), ದೊಡ್ಡವನು, ದೊಡ್ಡವಳು, ದೊಡ್ಡವು (or ದೊಡ್ಡವುಗಳು), ದೊಡ್ಡವರು; ಸಣ್ಣದು (ಸಣ್ಣ+ಅದು), etc.; ಚಿಕ್ಕದು (ಚಿಕ್ಕ+ಅದು), etc. (see § 124, 4), the pronouns being added to the short original forms (see § 273); partly the pronominal forms ದು, ಅನು (=ಅಂ), ಅಳು (=ಅಳ್), ಅರು (=ಅರ್), *e. g.* ಕಿರಿದು, ಕಿರಿಯನು, ಕಿರಿಯಳು, ಕಿರಿಯರು.

277. The so-called adjectives or attributive nouns in Kannaḍa are partly ordinary nouns and partly pronominal nouns.

The first are represented by their short original forms (§ 273), *e. g.* ಅಗಲ; ಅಸಿ. At least some of the forms of the first class mentioned in § 273 are declined, *e. g.* ಅಗಲಕೆ, ಅಗಲದ, ಅಗಲದಲ್ಲಿ; ಉದ್ದಕ್ಕೆ, ಉದ್ದದ, ಉದ್ದದಲ್ಲಿ; ತೋರದ, ತೋರದೋಳ್; ನೇರ್ಗಲ್; and some of the second class too, for instance ಅಸಿಯ, ಕಿರಿಯ, ನಿಡಿಯ, ಬಿಳಿಯ.

The pronominal nouns are represented by the forms composed of the short original forms and the suffixes ತು, ತ್ತು, etc. They are used also just like ordinary nouns, as will be seen from the following instances:—ಕಿರಿದುಬಿಡುಳಿ ಪಿರಿದುವರ್ಥಮನ್ (for ಪಿರಿದುವರ್ಥಂಗಳನ್) ಅಲಿಪಲ್ ನೆದಿವಾತನ್ ಆತನಿಂ ಜಾಣಂ, he who brings about to make known great things even in short (ಕಿರಿದುಬಿಡುಳಿ, *i. e.* in a few words, is) wiser than that man. ನೇರಿತ್ತಂ ಮಾಡುವುದು, to make right. ಒಳ್ಳಿತಂ ಮಾಡುವಂ, a man who causes welfare. ಇನಿದಂ ನುಡಿವವ, a man who utters pleasantness (*i. e.* pleasing words). ಒಳ್ಳೇದು ಕೆಡಕು good (and) bad. ಪಿರಿಯಂ, a Brāhmaṇa. ಜಡೆಯುಳ್ಳ ಹಿರಿಯರು, eminent persons who have (or wear) the jaṭṭ. ಹಿರಿಯರಿಗೆ ಇದಿರಾಗಿ ನಿಲುವುದು, rising (from a sitting posture) before elders. ಕಿರಿದಂ ಪಿರಿದು ಮಾಡುವುದು, to make a small thing an extensive one. ಇನಿಯನೆ ಬೆಲ್ಲದಿನಿಯಂ,

a paramour (is) indeed a man sweeter than jaggory. ಎನಗೆ ಬಲ್ಲಿದರ್ ಆಗ
ರಾರ್ಪರೆ ಗಾವಿಲರ್, can rustics become persons of (greater) ability than I?

Such compounds as ಒಳ್ಳಣಿಸು, ಇನ್ನುಣಿಸು (§ 247, d, 11), ಬಿಣ್ಣಿನೆ, ಇಂಗ
ಡಲ್ (ibid. s) are, therefore, to be translated literally:—a goodness-food
(*i. e.* a good food), a sweetness-meal (*i. e.* a sweet meal), a largeness-bunch
(*i. e.* a large bunch), the sweetness-sea (*i. e.* the sweet or milk sea);
and such as ಬೆಟ್ಟತಂಗುಳಿ, ಪಿರಿದಾಸೆ, ತೋರಿರುವು ಜಫಾನಂ (§ 273), a severity-
it-disease (*i. e.* a severe disease) of the eyes, a greatness-it-desire (*i. e.*
a great desire), bigness-they-buttocks (*i. e.* big buttocks). All these
instances bear the character of karmadhāraya compounds, as do also
the compounds of the three dialects: ಚಿಕ್ಕಚೋಚೆಗೆ, ದೊಡ್ಡಾನೆ, ಸಣ್ಣಗಾಳ,
a littleness-wonder, a greatness-elephant, a smallness-fishing hook.

In § 275 it has been remarked that modern Kannada grammars and
other books adduce and use several ordinary nouns as adjectives, *e. g.*
ಅಂಜುಬುರುಕ, timid, ಎತ್ತರ, ಕಹಿ, ಕಿವಡ, ಚೆಲುವ, ತಮ್ಮು, ಮುದುಕ, ಸೀ, ಹುಚ್ಚು.

Occasionally a so-called adjective in its neutral form is used as
an adverb, *e. g.* ಪಿರಿದುರಿ, to burn greatly; ಹಿರಿದು ಚೆನ್ನಿಸು, to be greatly
disturbed in thought.

XV. On numerals.

278. Numerals are declinable bases, and comprise also appellative
nouns of number and words that express indefinite quantity (§ 90).
Their declension is given in §§ 122. 131 (*cf.* § 354, I, 5), their gender is
indicated in § 102, s, *g*, and their figures appear in § 44.

1. The not compounded cardinal numbers up to ten are:—ಒನ್ನ 1,
ಎರಡು 2, ಮೂರು 3, ನಾಲ್ಕು 4, ಅಯ್ದು (ಅಯಿದು, also mediæval) 5¹⁾, ಆರು 6,
ಏರು 7, ಎಣ್ಣು 8, ಪತ್ತು (ಹತ್ತು, also mediæval) 10. ಒವ್ವತ್ತು 9, is a
compounded cardinal number, consisting of ಒವ್ (another form of ಒನ್ನ)
and ಪತ್ತು or ಹತ್ತು (see further on in the present paragraph).

When, up to nineteen, the mentioned cardinal numbers are compounded
with a preceding ಪತ್ತು or ಹತ್ತು, 10, this ಪತ್ತು or ಹತ್ತು takes the forms
ಪನ್ or ಹನ್, ಪದಿ or ಹದಿ, ಪದಿನ್ or ಹದಿನ್ (§ 248, 10), except before
ಒವ್ವತ್ತು. Thus we get ಪನ್ನೊನ್ನ (*cf.* § 215, 7, d; ಹನ್ನೊನ್ನ, also mediæval) 11,
ಪನ್ನೆರಡು (ಹನ್ನೆರಡು, also mediæval) 12, ಪದಿಮೂರು (ಹದಿಮೂರು) 13, ಪದಿನಾಲ್ಕು

¹⁾ The numbers in parenthesis are such as occur, partly as additional forms, in the
modern dialect alone, if 'also mediæval' is not added.

(ಹದಿನಾಲ್ಕು) 14, ಪದಿನಯ್ಯ (ಹದಿನಯ್ಯ, also mediæval) 15, ಪದಿನಾಯಿ (ಹದಿನಾಯಿ; also mediæval) 16, ಪದಿನೇಲಿ (ಹದಿನೇಲಿ, also mediæval) 17, ಪದಿನೇಣ್ಣ (ಹದಿನೇಣ್ಣ, also mediæval) 18, ಪತ್ತೊಮ್ಮತ್ತು (ಹತ್ತೊಮ್ಮತ್ತು) 19.

From twenty up to twenty-nine the compounds (a kind of gamaka compounds or tatpurushas, § 253, 2, a) have as their first member ಇರ್ (§ 248, 2) or ಇಪ್, which are other forms of ಎರಡು. Thus: ಇರ್ಪತ್ತು (ಇಪ್ಪತ್ತು, also mediæval) 20, ಇರ್ಪತ್ತೊನ್ನ (ಇಪ್ಪತ್ತೊನ್ನ) 21, ಇರ್ಪತ್ತೆರಡು (ಇಪ್ಪತ್ತೆರಡು) 22, ಇರ್ಪತ್ತುಮೂರು (ಇಪ್ಪತ್ತುಮೂರು, ಇಪ್ಪತ್ತೂರು, occasionally ಇಪ್ಪತ್ತಮೂರು) 23, ಇರ್ಪತ್ತುನಾಲ್ಕು (ಇಪ್ಪತ್ತುನಾಲ್ಕು, ಇಪ್ಪತ್ತಾಲ್ಕು, ಇಪ್ಪತ್ತೆನಾಲ್ಕು) 24, ಇರ್ಪತ್ತಯ್ಯ (ಇಪ್ಪತ್ತಯ್ಯ) 25, ಇರ್ಪತ್ತಾಯಿ (ಇಪ್ಪತ್ತಾಯಿ) 26, ಇರ್ಪತ್ತೇಲಿ, ಇರ್ಪತ್ತೇಲಿ (ಇಪ್ಪತ್ತೇಲಿ) 27, ಇರ್ಪತ್ತೇಣ್ಣ (ಇಪ್ಪತ್ತೇಣ್ಣ) 28, ಇರ್ಪತ್ತೊಮ್ಮತ್ತು (ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು; South-Mahratta also ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು, ಇಪ್ಪತ್ತೆಮ್ಮತ್ತು) 29.

From thirty up to ninety-nine the compounds have as their first members ಮೂ (§ 248, 3), ಮು (*cf.* 248, 3, other forms of ಮೂರು), ನಾಲ್ (§ 248, 4), ನಲು (other forms of ನಾಲ್ಕು), ಅಯ್ (§ 248, 5), ಅಯಿ (other forms of ಅಯ್ಯ), ಅದಿ (§ 248, 6), ಅದಿ, ಅದಿ (other forms of ಅದಿ), ಏರಿ (§ 248, 7), ಎರಿ, ಎಪ್ (other forms of ಎರಿ), ಎಣ್ (§ 248, 8), ಎಮ್ (other forms of ಎಣ್ಣು), and ತೊಮ್ (§ 248, 9, about which see further on); their second member is ಸತ್ತು or ಹತ್ತು, joined according to the rules of euphony (see § 215, 7, a. b). The forms produced are the following:—ಮೂವತ್ತು (ಮುವತ್ತು) 30, ನಾಲ್ವತ್ತು (ನಲುವತ್ತು) 40, ಅಯ್ಯತ್ತು (ಅಯಿವತ್ತು, also mediæval) 50, ಅದಿವತ್ತು (ಅದಿವತ್ತು, also mediæval, ಅರ್ವತ್ತು) 60, ಎರಿವತ್ತು, ಎದಿವತ್ತು (ಎಪ್ಪತ್ತು) 70, ಎಣ್ಣುತ್ತು (ಎನ್ನತ್ತು, also mediæval) 80, ತೊಮ್ಮತ್ತು 90, to which the cardinal numbers from one to nine are added in the same way as to ಇರ್ಪತ್ತು, ಇಪ್ಪತ್ತು, *e. g.* ಮೂವತ್ತೊನ್ನ 31, ಮೂವತ್ತೊಮ್ಮತ್ತು (ಮೂವತ್ತೊಮ್ಮತ್ತು) 39, ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು (ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು, ತೊಮ್ಮತ್ತೆಮ್ಮತ್ತು, the ತೊಮ್ಮತ್ತೆಮ್ಮತ್ತು being the genitive, see further on under ನೂರು) 99.

100 is ನೂರು, to which the other cardinal numbers are suffixed in the manner indicated above, *e. g.* ನೂರೊಂದಿನ್ನ 101, ನೂರೊರಡು 102, ನೂರು ಸತ್ತು 110, ನೂರಿಯತ್ತು 150; but this manner has been generally given up in the modern dialect, wherein ನೂರು becomes ನೂರಿ (the short genitive of ನೂರು, § 120, a, 6, instead of ನೂರಿದಿ+ಅ), *e. g.* ನೂರಿ ಒನ್ನ 101, ನೂರಿ ನಾಲ್ಕು 104, ನೂರಿ ಹನ್ನೊನ್ನ 111, ನೂರಿ ಇಪ್ಪತ್ತು 120,

ನೂರದೊಂದು ಮೂವತ್ತಾಲ್ಕು 134, ನೂರದೊಂದು ಅಯ್ಯತ್ತು 150, ನೂರದೊಂದು ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು
or ನೂರದೊಂದು ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು 190.

If ನೂರು is preceded by not compounded numbers, these numbers for the greatest part appear in another form. The other forms are ಎರಲ್ (§ 248, 2), ಇನ್ (for ಎರಡು), ಮೂ (§ 248, 3), ಮುನ್ (for ಮೂರು), ನಾಲ್ (§ 248, 4), ನಾ (for ನಾಲ್ಕು), ಅಯ್ (for ಅಯ್ಯು, § 248, 5), ಅಯಿ (248, 6), ಅಯಿ (for ಆಯಿ), ಏಲ್ (for ಏರು, § 248, 7), ಒಮ್ಮಯ್ (§ 248, 8), ಒಮ್ಮಯಿ (for ಒಮ್ಮಯ್ಯು), *e. g.* ಒನ್ನ ನೂರು, one 100, ಎರಲೊರು (ಇನ್ನೂರು) 200, ಮೂನೂರು (ಮುನ್ನೂರು, also mediaeval) 300, ನಾಲ್ಕುನೂರು (ನಾಲ್ಕೂರು, ನಾನೂರು) 400, ಆಯೂರು 500, ಆಯಿನೂರು (ಆರ್ನೂರು) 600, ಏಯೂರು (ಏಯಿನೂರು, also mediaeval) 700, ಎಣ್ಣುನೂರು 800, ಒಮ್ಮಯೂರು (ಒಮ್ಮಯಿ ನೂರು) 900, ಪತ್ತುನೂರು 10,00. Observe also *e. g.* ಇನ್ನೂರೊಂದು ನಾಲ್ಕತ್ತೆಣ್ಣು 248, ಮುನ್ನೂರು (for ಮುನ್ನೂರೊಂದು, Basavapurāṇa) ಆಲಿವತ್ತು 360, ಅಯೂರೊಂದು ಆಲಿವತ್ತು 560.

The Kannaḍa language has no own special word for 1,000; the ancient dialect uses ಸಾಸಿರ and ಸಾಯಿರ, the mediaeval one ಸಾಸಿರ and ಸಾವಿರ, and the modern one ಸಾವಿರ, ಸಾವರ and ಸಾವಿರು. All these terms are corrupted from Sāṃskṛita ಸಹಸ್ರ. When not compounded numbers precede it, these numbers (mostly) change their form in the ancient dialect, *viz.* ಒರ್ (for ಒನ್ನ), ಎರಲ್, ಇರ್ (for ಎರಡು), ಮು (for ಮೂರು, see § 248, 3), ನಾಲ್ (for ನಾಲ್ಕು), ಅಯ್ (for ಅಯ್ಯು), (ಆಯಿ, only mediaeval), ಏಲ್ (for ಏರು), ಎಣ್ (for ಎಣ್ಣು), ಒಮ್ಮಯ್ (for ಒಮ್ಮಯ್ಯು), ಪಯಿನ್ (for ಪತ್ತು), ನೂರಲ್ (for ನೂರು, § 248, 11). Thus we have, together with the (mediaeval and) modern forms, the following:—ಒರ್ಘಾಸಿರ (see § 215, 7, 1), (ಒನ್ನ ಸಾವಿರ) one 1000, ಇರ್ಘಾಸಿರ (§ 215, 7, 1), ಎರಲೊಸಿರ (ಎರಡುಸಾವಿರ, also mediaeval) 2000, ಮುಳ್ಘಾಸಿರ (*cf.* § 215, 7, 1; ಮೂರುಸಾವಿರ) 3,000, ನಾಲ್ಕುಸಿರ (ನಾಲ್ಕುಸಾವಿರ) 4,000, ಆಯ್ಘಾಸಿರ (ಆಯ್ಯುಸಾವಿರ) 5,000, ಆರ್ಘಾಸಿರ, mediaeval, ಆಯಿಸಾವಿರ) 6,000, ಏಯ್ಘಾಸಿರ (ಏಯಿಸಾವಿರ) 7,000, ಎಣ್ಘಾಸಿರ (§ 215, 7, 1; ಎಣ್ಣುಸಾವಿರ) 8,000, ಒಮ್ಮಯ್ಘಾಸಿರ (ಒಮ್ಮಯ್ಯುಸಾವಿರ, also mediaeval) 9,000, ಪಯಿನ್ಘಾಸಿರ (ಹತ್ತುಸಾವಿರ) 10,000, (ತೊಮ್ಮಯ್ಯುಸಾವಿರ, also mediaeval) 90,000, ನೂರ್ಘಾಸಿರ (§ 215, 7, 1; ನೂರುಸಾವಿರ) 100,000. Some instances of the modern dialect regarding the use of the genitive of ಸಾವಿರ will prove useful:—ಒನ್ನ ಸಾವಿರದ ಒನ್ನ 1,001; ಒನ್ನ ಸಾವಿರದ ಒನ್ನನೂರೊಂದು ಹನ್ನೊನ್ನ 1,111; ಮೂರುಸಾವಿರದ ಎರಡುನೂರೊಂದು ಮೂವತ್ತಾಲ್ಕು 3,234; ನಾಲ್ಕತ್ತೆರಡು ಸಾವಿರದ ಅಯೂರೊಂದು ನಾಲ್ಕತ್ತೆಣ್ಣು 42,548.

100,000 is very frequently expressed in Kannada by Samskrita ಲಕ್ಷ, *e.g.* ವಿಲಿಲಕ್ಷದ ಅಯ್ದು ಸಾವಿರದಾ ಮೂವತ್ತಾಯಿ 7,05,036, or by its tadbhava ಲಕ್ಷ, *e.g.* ನಾಲ್ಕುಲಕ್ಷದ ಮೇಲೆ ತೊಮ್ಮತ್ತಾಯಿಸಾವಿರ ಗೀತಂಗಳ್, 4,96,000 songs; ಲಕ್ಷಮುಂ ತೊಮ್ಮತ್ತುಸಾವಿರದಜಲಶಿಲಿಂಗಂಗಳ್, 4,90,000 immoveable śivalīngas.

As shown above, the short forms for ಒನ್ನ, ಎರಡು, ಮೂರು, ನಾಲ್ಕು, ಅಯ್ದು, ಆರು, ಏಳು, ಪತ್ತು (ಹತ್ತು) and ನೂರು are ಒಮ್, ಒರ್; ಇನ್, ಇಸ್, ಇರ್, ಎರಲಿ; ಮು, ಮುಜ್, ಮುನ್, ಮೂ; ನಾ, ನಾರ್; ಅಯ್, ಅಯಿ; ಅಲ್, ಅಲಿ, ಅಲಿ, ಆಲ್; ಎಸ್, ಎಲಿ, ಏಲಿ; ಎಣ್, ಎಮ್; ಪದಿ (ಹದಿ), ಪದಿನ್ (ಹದಿನ್), ಪನ್ (ಹನ್), ಪಯ್, ಪಯಿನ್.

ಒರ್ before a vowel gets its vowel lengthened, *e.g.* ಓರೊನ್ನ, each, ಓರೊರ್ವಂ, each man, as does ಇರ್, *e.g.* ಈರಯ್ದು 10, ಈರಾಯಿ 12, ಈರೇಯಿ 14, ಈರೇಣ್ಣ 16; ಮೂರು before a vowel becomes ಮುಯ್, *e.g.* ಮುಯ್ಯಿರ್, ಮುಯ್ಯೆರಡು, 6, ಮುಯ್ಯೇಲ್ 21 (see § 248, 1. 2. 3). Such compounds do not occur in the modern dialect.

ಒಮ್ಮತ್ತು, 9, literally means 'one-ten', *i. e.* one to ten or one before ten. Regarding ತೊಮ್ಮತ್ತು ancient grammars state that ತೊಮ್ is a substitute (ādeśa) of ಒಮ್ (Śābdmaṇidarpaṇa sūtra 190; Śābdānuśāsana sūtras 90. 361; Nāgavarma sūtra 166, formed in order to distinguish 90 from 9; see § 248, 9); according to them ತೊಮ್ probably signifies 'the ninth', and ತೊಮ್ಮತ್ತು 'the ninth ten'. But one may think that ತೊಮ್ is another form of ತುದಿ or ತುತ್ತ (§ 253, 3, which appears also as ಜೊಜ್), meaning 'point', 'upper', 'first', 'prior', so that ತೊಮ್ಮತ್ತು would signify 'the upper ten', or 'the ten that is foregoing' (one hundred).

The compounded numbers from 11 to 19, having ಪತ್ತು (ಹತ್ತು) at their beginning, might be called dvandva compounds (§ 250), as they are formed by means of addition, requiring an 'and' between; but Kēśava terms them dvigu compounds (§ 248, 10). In those from 20 to 100,000 the first member of the compounds denotes that the second member is to be added to itself as many times as it (the first member) indicates. This too is a sort of addition which in course of time was called multiplication. Kēśava classes the numerals from 20 to 100,000 also with the dvigu compounds.

The mentioned multiplication is used likewise *e.g.* in ಎರಡೆರಡು 4, ಎರಡಯ್ದು (=ಈರಯ್ದು) 10, ಮೂರರಡು 6, ಅಯ್ದೆರಡು 10, ಒಮ್ಮತ್ತು ನಾಲ್ಕು 36 (see ಈರಯ್ದು, etc. above); ಎರಡಯ್ದು, however, in an additional way, means also 7 (2+5) and ಅಯ್ದಾಯಿ 11 (5+6). Further when the meaning of 'or'

is expressed, ಎರಡೊಂದು denotes also 2 or 3, ಎರಡಯ್ಯ 2 or 5, ನಾಲ್ಕೊಂದು 4 or 8, ಆರೋಂದು 6 or 7; ಪತ್ತೊಂದು 10 or 8. Besides, compounds like ಒನ್ನೊಂದು, ಎರಡೆರಡು, ಮೂರುಮೂರು, ಹತ್ತುಹತ್ತು mean also 'one and one' 'two and two', 'three and three', 'ten and ten' in a distributive sense: each one, etc. (§ 306 a; cf. § 303, 3).

If a number is added to ನೂರು, it may be done by means of the genitive in the ancient dialect too, as would appear from Kêṣava's instance ನೂರಿನಿ ಪತ್ತು (110) that forms the compound ನೂರಿನಿಪತ್ತು (§ 244), a gamakasamāsa (§ 253, 2, a); instead of this full form of the genitive its abbreviated form ನೂರಿನಿ (*i. e.* ನೂರಿನಿ + ಅ) came into use, as we have seen above under ನೂರು. The genitive ಸಾವಿರದ or ಸಾವಿರದಾ of ಸಾವಿರ is similarly used; see above under ಸಾವಿರ. That the genitive may be used also when a number is added to ಪತ್ತು (ಹತ್ತು) follows from the instances of the modern dialect quoted above:—ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು, ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು, 29, ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು, ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು, 99.

That cardinal numbers were optionally used in the singular and plural (§ 131) in the ancient dialect appears from the following instances:—ಒನ್ನನಾಲ್ಕು or ಒನ್ನನಾಲ್ಕುಗಳ್, ಎರಡಯ್ಯ or ಎರಡಯ್ಯಗಳ್, ಪತ್ತು ನೂರು or ಪತ್ತುನೂರುಗಳ್.

In connection with nouns of any gender the cardinal numbers remain unchanged, *e. g.* ಸಾಯಿರ ಗಣ್ಡರ್, ಸಾಯಿರ ಪೆಣ್ಣಿರ್, ಸಾಯಿರ ಮನೆಗಳ್; ಎರಡು ಬಗೆ; ಎರಡುಸಾವಿರ ಬೌದ್ಧರ್; ಮೂರು ಲೋಕಂ, ನಾಲ್ಕು ಯುಗಂ, ಎರಡು ಸಾವಿರ ಯುಗಂಗಳು (cf. § 102, 8, g).

Concerning the occasional place of cardinal numbers observe *e. g.* ದಿನವೊಂದಕ್ಕೆ, for one day, (daily, cf. § 303, 1, a, foot-note), ದಿನವೊಂದಲ್ಲ, in one day, ವರುಷ ನೂರು, a hundred years.

The modes of expressing 'times' in the multiplication-table (ಮೊಗ್ಗಗಳ ಕೋಷ್ಟಕ, ಮಗ್ಗಗಳ ಕೋಷ್ಟಕ) nowadays are two. The first mode, used in Mysore, is done by putting the multiplicand in the nominative and the multiplier in the locative formed from the short genitive (without the augment ಅದ್) by means of ಅಲು (see *e. g.* § 109, a, 7), for instance:

ಎರಡೊಂದಲು	ಎರಡು,	$2 \times 1 = 2$
ಎರಡೆರಡಲು	ನಾಲ್ಕು,	$2 \times 2 = 4$
ಎರಡು ನಾಲ್ಕಲು	ಎಣ್ಣು,	$2 \times 4 = 8$
ಆರು ಎರಡಲು	ನಾಲ್ಕತ್ತೆರಡು,	$6 \times 7 = 42$.

The second mode, used in South-Mahratta, is done by giving a final ಅ (*i. e.* the form of the short genitive instead of ಅದಿ) to the multiplicand and putting the multiplier in the locative formed by ಅಲೆ or ಲೆ, *i. e.* ಅಲು + ಎ, ಲು + ಎ, exceptionally in its fuller form of ಅಲಿಲೆ, *i. e.* ಅಲಿಲಿ + ಎ. For instance:

ಎರಡೊನ್ನಹಲೆ	ಎರಡು
ಎರಡೆರಡ್ಲೆ	ನಾಲ್ಕು
ಎರಡ ಮೂಹ್ಲೆ	ಆರು
ಎರಡ ನಾಲ್ಕಲೆ	ಎಣ್ಣು
ಎರಡ ಹತ್ತಲೆ	ಇಪ್ಪತ್ತು
ಮೂಹೊನ್ನಲೆ	ಮೂರು
ಮೂಹೊರಡ್ಲೆ	ಆರು
ಮೂಹ ಮೂಹ್ಲೆ	ಒಮ್ಮತ್ತು
ಮೂಹ ಆಹ್ಲೆ	ಹದಿನೆಣ್ಣು
ನಾಲ್ಕೆರಡ್ಲೆ	ಎಣ್ಣು
ಆಹ ಅಯ್ಲೆ	ಮೂವತ್ತು
ಐ ಏಹ್ಲೆ	ನಾಲ್ಕತ್ತೊಮ್ಮತ್ತು
ಎಣ್ಣು ಅಯ್ಲೆ	ನಾಲ್ಕತ್ತು
ಒಮ್ಮತ್ತ ಅಯ್ಲೆ	ನಾಲ್ಕತ್ತಯ್ಯು.

It is to be remarked that in South-Mahratta also such forms as ಮೂಹಿ ಎರಡ್ಲೆ, ನಾಲ್ಕಾ ಎರಡ್ಲೆ, ನಾಲ್ಕಾ ಎರಡಲೆ, ಅಯ್ಡಾ ನಾಲ್ಕು, ಅಯ್ಡಾ ನಾಕಲು, ಅಯ್ಡಾ ನಾಕ್ಲು are used.

2, The ordinal numbers are formed by suffixing ಅನೆಯ to the cardinal numbers in the three dialects, *e. g.* ಒನ್ನನೆಯ, first, ಎರಡನೆಯ, second, ಮೂಹಿನೆಯ, third, ನಾಲ್ಕನೆಯ, ಪದಿನಾಹಿನೆಯ (ಹದಿನಾಹಿನೆಯ), ನೂಹಿನೆಯ, ಅಯ್ಡಾಹಿನೆಯ. In the modern dialect ಮೊದಲನೆಯ, of the noun ಮೊದಲು, is frequently used instead of ಒನ್ನನೆಯ. Instances are:—ನಾಲ್ಕನೆಯಕ್ಕರಂ, ನಾಲ್ಕನೆಯ ವರ್ಣಂ, ಎಣ್ಣಿನೆಯ ವರ್ಣಂ, ಪತ್ತನೆಯ ಮನೆ (ಹತ್ತನೆಯ ಮನೆ), ಮೊದಲನೆಯ ಭಾಗೆ.

In the ancient dialect 'he', 'she', 'it', 'they', expressed by suffixing ಅಂ (ಅ+ಂ, *e. g.* § 115), ಅಕ್ (e. g. § 177), ಅದು (e. g. § 122), ಅರ್ (e. g. § 177), ಅಳ್ಳಿರ್ (§ 134), ಅವು (§ 136), *e. g.* ಒನ್ನನೆಯಂ, the first man, ಎರಡನೆಯಂ, the second man; ಒನ್ನನೆಯಳ್, the first woman, ಎರಡನೆಯಳ್ the second woman, ಮೂಹಿನೆಯಳ್, ಪತ್ತನೆಯಳ್; ಒನ್ನನೆಯದು, the first thing, etc., ಎರಡನೆಯದು; ಎರಡನೆಯರ್, the second persons, ಪತ್ತನೆಯರ್; ಎರಡನೆಯಳ್ಳಿರ್, the second women, ಮೂಹಿನೆಯಳ್ಳಿರ್, ಪತ್ತನೆಯಳ್ಳಿರ್; ಒನ್ನನೆಯವು, the first things, etc.

In the (mediaeval and) modern dialect the pronouns ಅವ, ಅವನು, ಅವಳು, ಆಕೆ, ಅದು, ಅವರು, ಅವು are used as suffixes, *e. g.* ಮೂಲಿನೆಯವ, ಮೂಲಿನೆಯವನು, the third man; ಮೂಲಿನೆಯವಳು, ಮೂಲಿನೆಯಾಕೆ; ಮೂಲಿನೆಯದು; ಮೂಲಿನೆಯವರು; ಮೂಲಿನೆಯವು (ಮೂಲಿನೆಯವುಗಳು).

The modern dialect often changes the suffix ಅನೆಯ into ಅನೇ (*cf.* § 130, *c*, genitive), *e. g.* ಒಂದನೇ ಮನೆ, ಮೊದಲನೇ ಪುಸ್ತಕ, ಎರಡನೇ ಪುಸ್ತಕ, ಮೂಲಿನೇದು, ಅಯ್ಯನೇದು, ಆಯಿನೇದು.

Examining the meaning of ಅನೆಯ we come to the conclusion that the original form was ಅನೆ, *i. e.* ಅನ (of ಆಗು § 176) and the formative taddhita syllable ಎ (§ 243, A, 2), originally meaning 'a state of having become or being', to which ಅ, the sign of the genitive (§ 130), was suffixed.

3, The declension, in the singular, of the nouns ಅನಿತು, ಇನಿತು, ಉನಿತು, ಎನಿತು which express indefinite quantity or are ಪವಣಂ ಪೇಲ್ವಿ ನಿರ್ವಿಶೇಷಶಬ್ದಂಗಳ್ (to which ಎಲ್ಲದು also belongs, see §§ 90. 266), appears in § 122. See the epicene plural of the appellative nouns of indefinite quantity derived from them, under No. 4.

ಅನಿತು, that much, so much as that (ತಾವತ್), ಇನಿತು, this much, so much as this (ಇಯತ್), ಉನಿತು, so much as this (in an intermediate sense, ಏತಾವತ್), ಎನಿತು, how much (ಕಿಯತ್) occur in the ancient and mediaeval dialect; in the mediaeval one ಅಷ್ಟು, ಇಷ್ಟು, ಎಷ್ಟು are often substituted for them, as is generally done in the modern one (§ 122, *b, c*). The substitutional forms ಅಯ್ಯ, ಆನು; ಈನು; ಏನು are also frequently used in the two last mentioned dialects. In the modern one there are likewise ಅಟ, ಅಟು, ಅಟ್ಟು, ಆಟು; ಇಸ, ಈಟು; ಎಟು. The Śābdānu-śāsaṇa introduces (under its sūtras 238. 441) ಅಷ್ಟು, ಇಷ್ಟು, ಉಷ್ಟು, ಎಷ್ಟು; ಅಯ್ಯ, ಈನು, ಊನು, ಏನು as belonging to the ancient dialect. Some instances are:—ಅನಿತು ಕಾಲಂ, so much time as that; ಎನಿತು ಮಹಿ, how much land; ಇಷ್ಟು ಹೊತ್ತು, so much time as this; ಅಷ್ಟು ಶಬ್ದಂಗಳ್, so many terms as those; ಎಷ್ಟು ಮನೆ or ಎಷ್ಟು ಮನೆಗಳು, how many houses.

ಅನಿತು, ಇನಿತು, etc., like the cardinal numbers (see No. 2), also suffix ಅನೆಯ, *e. g.* ಅನಿತನೆಯ, ಇನಿತನೆಯ, ಎನಿತನೆಯ, ಅಷ್ಟನೆಯ, and to this (besides any noun) the same pronominal forms and pronouns in the singular and plural, *e. g.* ಅನಿತನೆಯಂ, a man of that or such a place, or state, or degree; ಇನಿತನೆಯಂ, a man of this or such a place, or state, or degree; ಉನಿತನೆಯಂ, a man of this intermediate place, etc.; ಎನಿತನೆಯಂ, a man of what place, or state, or degree; ಅನಿತನೆಯಳ್; ಅನಿತನೆಯರ್; ಅಷ್ಟನೆಯವನು,

ಇಷ್ಟನೆಯವನು, ಎಷ್ಟನೆಯವನು; ಎಷ್ಟನೆಯವಳು; ಎಷ್ಟನೆಯದು or ಎಷ್ಟನೇದು; ಅಷ್ಟನೆಯವರು.

4, Ancient appellative nouns of number of which a few instances in their epicene nominative plural have been given in § 119, are *e. g.* ಒಬ್ಬಂ or ಒರ್ವಂ, one man; ಒಬ್ಬಳ್ or ಒರ್ವಳ್, one woman; ಇರ್ಬರ್ or ಇರ್ವರ್, two men or women; ಮೂವರ್ or ಮೂವರ್ಕ್ಕಳ್, three men or women; ನಾಲ್ವರ್ or ನಾಲ್ವರ್ಕ್ಕಳ್, four men or women; ಅಯ್ವರ್, five men or women; ಆಱಿವರ್, six men or women; ಎಲ್ವಿರ್ or ಎಲ್ವಿರ್, seven men or women; ಎಣ್ಣಿರ್; ಒಮ್ಮದಿಮ್ಮರ್; ಪದಿಮ್ಮರ್ or ಪಯಿಮ್ಮರ್; ನೂರ್ವರ್; ಸಾಸಿರ್ವರ್; — ಮೂವತ್ತಿರ್ವರ್, ಮೂವತ್ತುಮೂವರ್, ಆಱಿವತ್ತುಮೂವರ್ (*cf.* § 272, 2).

The mediæval dialect uses *e. g.* ಒಬ್ಬಂ, ಒಬ್ಬಳ್, and also ಒಬ್ಬಂ, ಒಬ್ಬಳ್; ಇರ್ಬರ್ and ಇರ್ಬರ್; ಮೂವರ್; ನಾಲ್ವರ್; ಅಯ್ವರ್; ಆಱಿವರ್; ಎಲ್ವಿರ್; ಪದಿನ್ಣಿರ್. The modern dialect has ಒಬ್ಬನು, ಒಬ್ಬಳು, ಇಬ್ಬರು, ಮೂವರು or ಮುನ್ನರು, ನಾಲ್ವರು, ಅಯ್ವರು or ಅಯ್ವರು, ಆಱಿವರು or ಆರ್ವರು, ಎಲ್ವಿರು. See also § § 310, 1; 311, remark.

Frequently the modern dialect, and occasionally also the mediæval one, express such appellative nouns of number by adding ಮನ್ನಿ (or ಜನರು), persons, to cardinal numbers, *e. g.* ಮೂವಿ ಮನ್ನಿ, three persons ನಾಲ್ಕು ಮನ್ನಿ, ಅಯ್ದು ಮನ್ನಿ, (ಎಣ್ಣು ಜನರು).

Other ancient appellative nouns of number are ಕೆಲಬರ್, ಕೆಲಮ್ಮರ್, ಕೆಲರ್ (of ಕೆಲವು), some men or women; ಪಲಬರ್, ಪಲಮ್ಮರ್, ಪಲರ್ (of ಪಲವು, *cf.* § 90; § 248, 12, and as to form ಪೊಸಮ್ಮರ್ in § 273), many or several men or women. In the mediæval dialect they are ಕೆಲಬರ್, ಕೆಲಮ್ಮರ್, ಕೆಲರ್; ಪಲಬರ್, ಪಲರ್, ಪಲಬರ್, ಪಲರ್, and in the modern one ಕೆಲವರು; ಪಲಬರು, ಪಲವರು. In the modern dialect ಕೆಲವು ಮನ್ನಿ or ಕೆಲವು ಜನರು, ಪಲವು ಮನ್ನಿ or ಪಲವು ಜನರು may be used instead of ಕೆಲವರು, etc.

The ancient appellative nouns of indefinite quantity in their epicene plural, derived from ಅನಿತು, ಇನಿತು, ಉನಿತು, ಎನಿತು, ಎಲ್ಲದು (see under No. 3), are ಅನಿಬರ್, so many men or women as those, ಇನಿಬರ್, so many men or women as these, (ಉನಿಬರ್), ಎನಿಬರ್, how many men or women, ಎಲ್ಲವರ್ (the 'ವ' being euphonic, see § 266), ಎಲ್ಲರ್, all men or women, all of which are found also in the mediæval dialect with the exception of ಎಲ್ಲವರ್ (*cf.* § 272 under No. 2). Only ಎಲ್ಲರ್, in the forms of ಎಲ್ಲರು and ಎಲ್ಲಾರು, appears in the modern one.

The epicene nominative plural of ಅಷ್ಟ and ಇಷ್ಟ (see above under No. 3) in the modern dialect is ಅಷ್ಟರು, so many men or women as those, and ಇಷ್ಟರು, so many men or women as these. Instead of ಎಷ್ಟರು, how many persons, ಎಷ್ಟು ಮಂದಿ or ಎಷ್ಟು ಜನರು is used.

279. By suffixing ಮೆ to the short form of a cardinal number (§ 278, 1) words are formed in the ancient dialect that express 'time' or 'times', *e. g.* ಒಮ್ಮೆ, one time or turn, once; ಇಮ್ಮೆ, two times, twice; ಮೂಮ್ಮೆ, ಮೂಮೆ, ಮುಮ್ಮೆ, ಮುಯ್ಯೆ, three times, thrice; ನಾಲ್ಕೆ; ಅಯ್ಯೆ; ಅಲಿಮೆ; ಏಲಿಕ್ಕೆ; ಏಣ್ಣೆ; ಒಮ್ಮಯ್ಯೆ; ಪಯ್ಯಮ್ಮೆ; ನೂಮ್ಮೆ; ಸಾಸಿಮ್ಮೆ. For instance ಮಕಾರಕ್ಕೊಮ್ಮೆ ವಕಾರಮಕ್ಕೂ, for the letter ಮ once the letter ವ is used.

In the mediæval dialect we find ಒಮ್ಮೆ, ಒಮ್ಮೆ (for ಒಮ್ಮೆ) and ಇಮೆ (for ಇಮ್ಮೆ), and in the modern one ಒಮ್ಮೆ. (See § 212, 1; cf. § 306, b.)

In the ancient dialect there are formed also ಕೆಲಮ್ಮೆ (from ಕೆಲರ್ of ಕೆಲವು, see 278, 4), some times, and ಪಲಮ್ಮೆ (from ಪಲರ್ of ಪಲವು), many or several times, *e. g.*

ಕೂರ್ಮಯಿನ್ ಆ ಮುನಿಯಂ ಕ

ಪ್ಪಾಮುಂ ನೀನಲ್ಲದಿಲ್ಲ ಪೆಜತೆನ್ನರಸಂ |

ಮೂಮ್ಮೆ ಬಲವನ್ನ, ನುತಿಸಿ, ಪ

ಲಮ್ಮೆ ತುಡುಲಿಯು, ಭಕ್ತಿಯುಂ ಬೆಸಗೊಣ್ಣಂ || (See translation in § 258.)

The ಮೆ is one of the taddhita suffixes (§ 243, A, 19), and only in course of time got the meaning of time or turn.

In the ancient and mediæval dialect 'time' or 'times' used to be expressed also by ಸೂರ್ತಿ (ಸೂರಿಯ) or ಬಾರಿ, *e. g.* ಒನ್ನ ಸೂರ್ತಿ, ಎರಡು ಸೂರ್ತಿ, ಒನ್ನ ಬಾರಿ, ಎರಡು ಬಾರಿ; in the modern one the terms used are ಅವರ್ತಿ, ಬಾರಿ, ಸರತಿ, ಸರದಿ, ಸರ್ತಿ, ಸಲ, ಸಾರಿ, ಸಾರೆ, etc., *e. g.* ಒನ್ನಾವರ್ತಿ, ಎರಡು ಸರ್ತಿ.

280. To form words expressing 'fold' the ancient dialect frequently used ಮಡಿ, a fold, suffixed to the short forms of cardinal numbers (§ 278, 1), *e. g.* ಇಮ್ಮಡಿ, two-fold, twice as much, ಮೂಮ್ಮಡಿ or ಮೂವಡಿ (*i. e.* ಮೂ+ಮಡಿ), three-fold, three times as much, ನಾಲ್ವಡಿ (*i. e.* ನಾಲ್+ಮಡಿ), ಅಯ್ಯಡಿ (*i. e.* ಅಯ್+ಮಡಿ), ಅಲಿವಡಿ (*i. e.* ಅಲಿ+ಮಡಿ, § 215, 7, b), ನೂಮ್ಮಡಿ, ಸಾಸಿಮ್ಮಡಿ.

Instances are:—

ಧರೆಯೊಳ್ ಬೀರದ ಪೆಮ್ಮಿನ

ನರನಿನ್ನಿಮ್ಮಡಿ, ಬಕಾರಿಯುಂ ಮೂವಡಿ, ಭಾ |

ಸ್ಥರಸುತನಿ ನಾಲ್ವಡಿ, ಮುರ

ಹರನಿನ್ನಯ್ಯಡಿ ನೆಗಡ್ತಿಯದಟರ ಭೀಮಂ || a terrible man of the heroes

of fame on earth (he was): twice as much as Arjuna of eminent valour, thrice as much as Bhîma, four times as much as Karpâ, five times as much as Krîṣṇa. (*Cf.* § 343, 3.)

ಇರ್ಮಡಿ ಬಲಿಗೆ, ದಧೀಚಿಗೆ

ಮೂರ್ಮಡಿ, ಜೀರ್ಮತಮಾಹನಂಗಂ, ಬಗೆಯಲ್, |

ನೂರ್ಮಡಿ, ಶಿಬಿಗಂ ದಿಟ ನಾ

ನಿರ್ಮಡಿ ಮಿಗಿಲ್ ಇಳಿಗೆ ಚಾಗದೊಳ್ ನೈಪತುಂಗಂ || Nripatunga (was) in liberality on earth surpassing Bali two times, Dadhîçi three times, also Indra, if one considers, a hundred times, (and) indeed also Sîbi a thousand times. (*Cf.* § 343, 1.)

In the mediæval and modern dialect we find ಇಮ್ಮಡಿ (for ಇರ್ಮಡಿ), ಮುಮ್ಮಡಿ (for ಮೂರ್ಮಡಿ), in the mediæval one ನೂರ್ಮಡಿ, ನೂಲಿಮ್ಮಡಿ, ಎಣ್ಣುಮ್ಮಡಿ, and in the modern one ಹತ್ತುಮ್ಮಡಿ.

To form multiplication numbers in the modern dialect ಅಷ್ಟು and ಇಷ್ಟು (§ 278, 3) are frequently used, *e.g.* ಮತ್ತಷ್ಟು (ಮತ್ತು+ಅಷ್ಟು), again so much as that, ಮತ್ತಿಷ್ಟು, again so much as this, or ಇನ್ನಷ್ಟು (ಇನ್ನು+ಅಷ್ಟು), ಇನ್ನಿಷ್ಟು; ಎರಡಷ್ಟು (ಎರಡು+ಅಷ್ಟು), twice as much as that, ನಾಲ್ಕಷ್ಟು, four times as much as that; *e.g.* ಮತ್ತಷ್ಟು ಅಗಲ or ಇನ್ನಷ್ಟು ಅಗಲ, as broad again, ಮೂಲಿಷ್ಟು ಲುದ್ದ, thrice as long (*cf.* § 310, 1).

XVI. On adverbs.

281. In § 212 lists of adverbs (particles, avyaya and nipāta) have been given, and in § 102, 9 their so-called gender has been adverted to. Kêśava calls such as are particularly used to modify the action of a verb 'kriyâvîśêṣhaṇas', and gives the instance ತಿಬ್ಬಂ ಮಾಡಿದಂ, explaining it by ತಿಬ್ಬಮೆಹಗಹುದು ಅಹಗೆ ಮಾಡಿದಂ. In § 277 it has been remarked that some adjectives or attributive nouns in their neuter forms are used as adverbs.

It remains to be stated that in the ancient, mediæval and modern dialect adverbs are frequently formed by adding ಅಗಿ, 'having become'¹⁾, *e.g.* ಅಮಲಿನವಾಗಿ or ನಿರ್ದೋಷವಾಗಿ, faultlessly; ಸ್ಥಿರವಾಗಿ ಸ್ವೇಹ ಮಾಡ್ತಿ

¹⁾ The author thinks that this ಅಗಿ originally was, at least often, ಅಗೆ, 'so that it becomes or became or is' (*cf.* § 212, remark 2). This, certainly, is the case in our present Śābdamaṇidarpana's ಚಿಕ್ಕಣವಾಗಿ ಮಾಡಿದಂ, he made (a thing) level (by crushing), and ಸಣ್ಣವಾಗಿ ತುದಿದಂ, he trampled (a thing) into a mass of small particles, wherein the forms ಚಿಕ್ಕಣವಾಗಿ and ಸಣ್ಣವಾಗಿ only give the required meaning. Observe also the modern instance ಪುಸ್ತಕ ಅಪಾವೆಗಳನ್ನು ಬಹು ಸ್ವಚ್ಛವಾಗಿ ಇಟ್ಟು ಕೊಳ್ಳ ಬೇಕು, in which only ಸ್ವಚ್ಛವಾಗಿ can give the meaning intended, *viz.* it is proper to keep the books and clothes so that they be (or remain) very clean.

ವನು, one who loves constantly; ವ್ಯಕ್ತವಾಗಿ ನುಡಿಯಲಿರುವುದಾತ, one who cannot speak distinctly; ಹಿಂದಾಗಿ ಪೀಡಿಸುವುದು, to distress greatly; ಗಿಡಗಳು ಚನ್ನಾಗಿ ಫಲಿಸುತ್ತವೆ, the trees bear fruit abundantly; ನಮ್ಮ ಬಡೆಯನು ನಮ್ಮನ್ನು ಬಹಳ ಚನ್ನಾಗಿ ಸಾಕುತ್ತಾನೆ, our master fosters us very well; ಒಳಿತಾಗಿ ಮಾತಾಡುವುದು, to speak properly; ಅವನನ್ನು ಒಳಿತಾಗಿ ತಳಿಸಿದನು, he beat him soundly; ಗಟ್ಟಿಯಾಗಿ ಕೂಗಿದನು, he cried out loudly; ನೀನು ತೀವ್ರವಾಗಿ ನಡೆಯುತ್ತೀ, thou walkest quickly; ನಿಮ್ಮ ಹುಡುಗನು ಶುದ್ಧವಾಗಿ ಬರೆಯುತ್ತಾನೆ, your boy writes correctly; ಸ್ಪಷ್ಟವಾಗಿ ಓದ ಬೇಕು, (you) must read distinctly; ಯೋಗ್ಯವಾಗಿ ನಡೆದಳು, she walked becomingly. Others are ಮಹಿಮೆಯಾಗಿ, covertly; ಮುಖ್ಯವಾಗಿ, chiefly; ವೇಗವಾಗಿ, exceedingly; ಸಾಧಾರಣವಾಗಿ, generally; ಹೇರಳವಾಗಿ, abundantly; etc.

From the foot-note of § 166 it appears that in the ancient dialect ಅಯ್ (=ಅಃ) and ಆಯ್ (=ಆಃ) were once suffixed to nouns of direction, *e. g.* ತೆಂಕು and ಮೂಡು, in order to make them adverbs, became ತೆಂಕಯ್, ತೆಂಕಾಯ್, meaning 'southward, toward the south', and ಮೂಡಯ್, ಮೂಡಾಯ್, 'eastward, toward the east'.

Adverbs are expressed in the three dialects also by the instrumental, *e. g.* ವಿಕಲ್ಪದಿಂ, optionally; ಸನ್ನದಿಂ, ಸನ್ನೋಷದಿನ್ನೆ, gladly, willingly; ಬೇಗದಿಂ, quickly; ಉಲ್ಲಾಸದಿನ್ನೆ, merrily; ಮೂಢತನದಿನ್ನೆ, foolishly; ಸುಖದಿನ್ನೆ, happily.

To express 'very', 'in a high degree' before adverbs ಅತಿ, ಬಲು, ಬಹಳ, ಬಹು may be used (*cf.* § 275), *e. g.* ಅತಿ ದೂರವಾಗಿ, very far; ಬಲು ಭಯಂಕರವಾಗಿ, in a very formidable manner; ಬಹಳ ಕ್ರೂರವಾಗಿ, very cruelly; ಬಹು ಸುಲಭವಾಗಿ, very nimbly. About the use of repetition of adverbs to express 'very' see § 307, *a.*

Kesava calls adverbs also avyayalingas (§ 90, likewise avyayapadas), adverbial declinable bases, his reason for doing so being the circumstance that in a few instances adverbs show case-terminations, as ಮತ್ತಿನ (genitive of ಮತ್ತೆ), ಅನ್ನದಿಂ (ablative of ಅನ್ನದಿಂ).

When adverbs are in connection with verbs, they generally precede the verb immediately or the subject and its predicate, undergoing no change of gender and number, *e. g.* ತಿಬ್ಬಂ ಮಾಡಿದಂ; ದೋಷರಹಿತಂ ಪೇಲ್ಪಿಂ (see § 327); ನಿರ್ನರಂ ಬನ್ನಂ; ಚೆಚ್ಚರಂ ನುಡಿದಂ; ಮಿಗೆ ಬಲಿಲ್ಪಂ, ಮಿಗೆ ಬಲಿಲ್ಪಳ್, ಮಿಗೆ ಬಲಿಲ್ಪದು; ಮತ್ತೆ ನೋಡಿದಂ, ಮತ್ತೆ ನೋಡಿದಳ್, ಮತ್ತೆ ನೋಡಿದುದು; ಭೋಂಕನೊರ್ವಂ ಬನ್ನಂ; ಮೆಲ್ಲನಿರ್ನರಂ ನುಡಿದರ್; ನೆಟ್ಟಗೆಲ್ಲರುಂ ಪೋದರ್. If something is put between the subject and predicate, it is to be done so that the adverb stands where it clearly modifies the sense of the predicate, as in the following instance:—

ಭೋಂಕನೆ ದೇವಸ್ತ್ರೀಯರ್ ಅನ್ನಾರತಿಯನ್, ಉಘೇ ಎನ್ನು, ತನ್ನೆತ್ತುತ್ತಿದರ್. In a stanza, however, the position may be sometimes chosen at the convenience of its author, as ತಗುಳ್ಳಂ ಸಮಸನ್ನಾ ಯುಗಂಗಳೊಳ್ ಅಮಲಿನಮ್ ಆಗಿಲ್ಲಿಯುಂ ಸರ್ವಾ ವಿಧಾನಂ, homogeneity takes place faultlessly everywhere in those well-known couples (of vowels, *e. g.* ಅ ಅ). ಸನ್ನ ಪಕಾರಕ್ಕೆ ಹಕಾರಂ ದೊರೆ ಕೊಳ್ಳುಂ ಎಕಲ್ವದಿಂ, instead of the generally known letter ಪ the letter ಹ may be optionally used.

282. Regarding the adverbs which have been called postpositions by us and regarding the adverbs of place and time (§ 212, 2. 3. 6) the following instances may be given in which they govern the genitive:— ಮರದತ್ತಣಿಂ (ಮರದ ಅತ್ತಣಿಂ), from the tree; ತಮ್ಮತ್ತಲ್ (ತಮ್ಮ ಅತ್ತಲ್), to their side; ಕರ್ಣನನ್ನಿರೆ (ಕರ್ಣನ ಅನ್ನಿರೆ), like Karna; ಗಿರಿಯನ್ನೆ (ಗಿರಿಯ ಅನ್ನೆ), like a hill; ತಳಿರನ್ನೆ (ತಳಿರ ಅನ್ನೆ), like young shoots; ನನ್ನನ್ನೆ, like me; ಬಲಿಯನ್ನೆವೊಲ್, like Bali; ಅರ್ಥದಲ್, in the meaning; ಮರದಲ್ಲಿ, in the tree; ಅವನಲ್ಲಿ, in him; ನುಡಿಗಳಹಗೆ, like (one's) words; ಊರಿಂ (ಊರ ಇಂ), from the village; ತನ್ನೆ ದುರಿಗೆ, in front of him; ಭಯದೆ (ಭಯದ ಎ), from fear; ಗಿಳಿಯೊಡನೆ, with a parrot; ನಿನೊಡನೆ, with thee; ಮನೆಯೊಳ್, in the house; ನೀರೊಳಗೆ, in the water; ಪೇರಾಲದ ಕೆಳಗೆ, under a large banyan tree; ಅವನ ಪಿನ್ನೆ, after him; ಊರ ಹೊರಗೆ, outside the village; ಅರಮನೆಯ ಮುನ್ನೆ, before the palace; ಆನೆಯ ಮೇಲೆ, on an elephant; ಜಲನಿಧಿಯ ವೋಲ್, like the ocean; ಅವನ ಹಾಗೆ, like him; ತೊಟ್ಟಿಯಾಡೆ, on the other side of a stream; ಹಣ್ಣಿನ ಸುತ್ತು, round a ripe fruit; ಕೆಲವು ವರುಷಗಳ ಮುಂಚೆ, some years ago; ಸೈನ್ಯದೊನ್ನಿಗೆ, with the army; ಅದಲಿ ತುಸುಕ, on account of that; ಅವನ ಕೂಡ, with him; ತನ್ನೆಯ ಸಂಗಡ, with the father; ದೇವರ ಬಗ್ಗೆ, concerning God; ಇದಲಿ ಹೊರ್ತು, except this; ನನ್ನ ಹತ್ತರ, near me, about me; ಬಾಗಿಲ ಹತ್ತರ, near the door; ಕಾನ್ನನ ಹತ್ತಿರ, near a lover; ಇನ್ನಿನ ವರೆಗೆ, till to-day; ಇನ್ನಿನ ತನಕ, till to-day; ಕೆಲವು ದಿನಗಳ ತರುವಾಯ, after some days.

Instances in which some of them govern the dative, are:— ಬಿನ್ನವಿಂಗಿ ದಿರ್, in front of a bindu; ಹಿರಿಯರಿಗೆ ಇದಿರಾಗಿ, before elder people; ತನ್ನ ದೇಶಕ್ಕೆ ಆಚೆಯ ದೇಶ, the country beyond his country; ಪ್ರತಿಷೇಧದ ಧಾತುಗೆ ಮುನ್ನೆ, in front of the theme of the negative; ಕೆಲವು ವರುಷಗಳಿಗೆ ಮುಂಚೆ, some years ago; ಆಯುವದಕ್ಕೆ ಮುಂಚೆ, before bringing forth; ಪಾದಪ್ರಕ್ಷಾಲನೆಗೋಸುಗ, on account of washing the feet; ಕಾಳಗಕ್ಕೋಸ್ಕರ, on account of battle; ಅದಕ್ಕೋಸುಗ, on account of that; ಪರ್ವತಕ್ಕೆ ಹತ್ತರ, near the mountain.

Instances in which some of them govern the instrumental (*i. e.* ablative), are:— ಮೈತ್ರಮಣ್ಡಲದಿನ್ನೆ ಅಜೆಯ ಮಣ್ಡಲಂ, a province beyond the province of an ally; ಉಡಿಯಿನ್ನ ಕೆಳಗೆ, below the waist; ಅದರಿಂದ ಮುನ್ನೆ, from that (time), more remote than that; ಅದರಿಂದ ಮುನ್ನ, from that (time); ಅತ್ತಲಿಂ ಮುನ್ನ, before that time; ನಾಮಾಖ್ಯಾತವಿಭಕ್ತಿಗಳಿಂ ಪಿನ್ನೆ, behind the noun- and verb-suffixes. See § 352, 4 a.

Instances in which one of them is used with the dative of verbal nouns combined with ಇನ್ತ (another form of ಇನ್ನ, the termination of the instrumental *i. e.* ablative; *cf.* 343, 2), are:— ಅವನು ಬರುವದಕ್ಕಿನ್ನ ಮುಂಜೆ, (lit. he of the coming-to it-from before), before he comes. ತಾನು ಹಾಲು ವದಕ್ಕಿನ್ನ ಮುಂಜೆ, (lit. he of the jumping-to it-from before), before he jumps. ಯಾರೂ ತಿಳಿದದಕ್ಕಿನ್ನ ಮುಂಜೆ, (lit. any one of the having known or knowing-to it-from before), before anybody knew or knows. ಅವನು ಬಾರದದಕ್ಕಿನ್ನ ಮುಂಜೆ, (lit. he of the not having come or not coming-to it-from before), as long as he did not or does not come.

Instances in which they are used immediately in connection with nouns, pronouns, so-called adjectives, adverbs, inflected forms of the verb, imperatives, infinitives (§§ 187. 188), past participles (§ 154 *seq.*), and the so-called relative participles (§§ 175-186), are:—

a) ಇನ್ನೆ ಮೈಲಿ, like Indra. ಇನ್ನೆವರಂ, up to this time. ಮೂರುದಿನ ತನಕ, for three days. ವಾರ್ಧಿಮುಟ್ಟೆ, as far as the sea. ದೆನೆಗಳಿರ, O directions of the compass! ರಾಮಾ, O Rāma! ಪೆವ್ವೊ, grandeur indeed! ಆನೆಯೊ, (is it) an elephant? ಆ ಪ್ರಕಾರವೇ, even that manner. See § 287, 3 regarding numerals.

b) ಆತನೆ, even he. ನೀವೇ, even you! ಆತನಯೆ, even of him. ಅದೇ, that very thing. ಇದೇನೋ, what (could) this (be)? ಜಿನ್ನೆ ಯಾತನೋ, why sorrowful thoughts? *Cf.* §§ 260. 283. 312. About ಅಂ, ಉಂ, ಉ, ಊ see §§ 284. 285.

c) ಕಪ್ಪೊ, (is it) black? ಬಿಳಿದೆ, (it is) even white! ಕಠಿಣವೇ, difficult indeed! ಉಚಿತವೇ, (could it be) proper?

d) ಹಾಗೇ, just so; (or could it be) thus? ಹೀಗೆಯೇ, in this very manner; (or could it be) thus? ಅನ್ನೇ=ಹಾಗೇ. ಕೆಟ್ಟಿನಲ್ಲೊ, am not I ruined? *Cf.* § 299, 1. 2. 3; § 300, 3. 4.

e) ನಮಗೀಯದಿರಾಯಿತೆ, could this poverty have befallen you? ಕೇಳಿರೆ, do you not ask? ಎದಲಿರಿದನೊ, did he behave dishonestly? ಬಿದ್ದನೋ, did he fall? ಹೊಡೆದನೋ, did I beat? ಬನ್ನಿರಾ, have you come (in questioning

politely)? ಹೋಗುತ್ತೀರಾ, do you go? ಮಧನಕಾಲದಲ್ಲಿ ಕಥೆ ಕೇಳುವುದುಣ್ಣೆ, would (one) ask for a tale at the time of churning? ಮೂಢ ಬಲ್ಲನೆ ಜ್ಞಾನದೃಢ ಭಕ್ತಿಯು, does a fool know the firm devotion of wisdom? ದಡ್ಡಿಗೆ ಹೋದೇನೆ? ಆದು ದೂರ ಉರಿಯಿತು, should I go to the fold? that remained far behind.

f) ನೋಡ ಬನ್ನಿರೋ, come to see! ಹೇಳಲೋ, shall I say? ಪಾಲಿನೊ, ಜಗ ದೀಶ, protect, lord of the universe! ಕೇಳೊ, ಕೇಳೊ, ಮನುಜನೇ, hear, hear, O man! ಅಕ್ಕಾ, ತಟಕುಡೇನುತುಪ್ಪಾ ಕೊಡೇ, O elder sister, give me a drop of honey (the ಎ being here used in addressing a female, cf. 283). ತಂಗೀ, ಇಲ್ಲಿ ಬಾರೇ, O younger sister, come here!

g) ಪಾಡೆ (ಪಾಡು+ಎ), when (he, she, it) sings or sang, when (they) sing or sang. ನುಡಿಯೆ, when (he, she, it) speaks or spoke, when (they) speak or spoke. ಉಣಲ್ (ಉಣ್+ಅಲ್), when (he, she, it) eats or ate, when (they) eat or ate. ಆಡಲೇ ಬಾರದು, it is not allowed to speak at all. ಕಿಡಲೊಡಂ, when (it) was destroyed; ನುಡಿಯಲೊಡಂ, when (he) spoke; ಬರಲೊಡನೆ, directly when (he) came (see § 365).

h) ನಮ್ಮಿಸಿಯೆ, having even caused to confide. ಆಗಿಯೇ, having indeed become. ನಿಲ್ಲದೇ, not standing (or waiting) at all. ನೋಡದಲೇ, not seeing at all (about the ಅಲ್ see the end of this paragraph). About ಉಂ and ಊ see §§ 286. 287, 5.

i) ಮುತ್ತಂ ಮೆಲಿಸುಂಗೋದನ್ನಿರೆ, (lit. pearls and pepper corns of the having been threaded thus) as if pearls and pepper corns were threaded (together). ಗೆಲ್ಲ ಬಲಿಕ್ಕ, (lit. of the having won or of the winning after), after having won or after winning. ಅರ್ಚಿಸಿದಿಂ (ಅರ್ಚಿಸಿದ+ಇಂ) ಬಲಿಕ್ಕ, (lit. of the having worshipped-from after), after (he, etc.) had worshipped. ಮನಸಿಗೆ ಬನ್ನ ಹಾಗೆ, (lit. of the having been or of the being fit thus), as was or is fit (about ಹಾಗೆ, cf. §§ 298, 5; 300, 2). ಬನ್ನ ಮೇಲೆ, (lit. of the having come or of the coming after), after coming. ಹೋದ ಮೇಲೆ, after going; ಕಣ್ಣಾಗ, (lit. of the having seen then), when (he, etc.) saw. ಆದನ್ನ, (lit. of the having become or of the coming then), when (he, etc.) became or when (he, etc.) becomes. ಮಾಡಿದ ಮೋಲ್, as if (he, etc.) made or makes. ಪರೆವುದುಂ, when (it, etc.) dispersed (see § 365). ಪುಗುವಿನಂ, when (he, etc.) enters or when (we, you, they) enter (see § 365). ಈವನ್ನೆಗಂ, till (or so that he, etc.) might give (see § 365). ಮುಗಿಯುವಾಗ, when (it) is finished. ಬರ್ಪನ್ನಂ=ಬರುವಾಗ. ಬರುವಾಗ, when (he, etc.) comes or when (we, you, they) come. ಕೆಟ್ಟು ಹೋಗುವ ಹಾಗೆ ಇರುತ್ತಾನೆ, he is likely to be ruined. ಮನಮ್ಪುಗುವನ್ನೆ, so that (it) enters the mind. ಪಡೆವನಕ, till (he, she, it) obtains or till (we, you, they) obtain. ಆಗುವ

ತನಕ, till (he, etc.) becomes or till (we, etc.) become. ಕುಡಿಯುವ ಬಗ್ಗೆ; in order to drink. ಲಾಲಿಸುವ ಮೋಲ್, so that (he, etc.) listens or so that (they) listen. ಸಿಕ್ಕದ ಹಾಗೆ, (lit. of the not having found or of the not finding thus), so that (he, etc.) was not found or so that (we, etc.) were not found. ನೋಯಿಸದನ್ನೆ, so that (it) did not or does not pain. ಅಜ ಹರಿ ಜನಿಸದತ್ತ, at the time that Aja and Hari had not been born. ಬಾರದ ಮುಂಜೆ, as long as (he, etc.) does not come or (we, etc.) do not come or as long as (he, etc., we, etc.) did not come. ಉಳ್ಳೊಡೆ, if (he, etc.) is (or be), if (we, etc.) are (or be). ಅಳದರೆ, if (he, etc.) measures (or measure), if (we, etc.) measure. ಬೇಡಿದ ಹೊರ್ತು, unless (he, etc.) prays (or pray), unless (we, etc.) pray. ಮಾಡದ ಹೊರ್ತು, unless (he, etc.) does or makes (or do or make), unless (we, etc.) do or make. Cf. §§ 363. 364. Regarding the subjunctive see §§ 287, 5; 314.

About the different meanings of the adverbs of question as specified in ancient grammars see Dictionary, and also § 283.

Occasionally a euphonic ಲ್ is used in the mediæval and modern dialect to suffix the ಎ or ಏ of emphasis, e. g. ಬಲಿಕ್ಕಲೆ, ಸಹಿತಲೆ, ಅಕ್ಕತೆಯಿನ್ನಲೆ, ಎನುತಲೆ, ಕೂಡಲೆ, ಕೂಡಲೇ (cf. the ಲ್ before ಊ in § 285. 286). In the negative participle of the modern dialect this ಲ್ appears also as ಅಲ್, e. g. ನೋಡದಲೆ (i. e. ನೋಡದ+ಅಲೆ), ಕೂಡದಲೇ (i. e. ಕೂಡದ+ಅಲೇ). The ಎ of emphasis in combination with euphonic ಅಲ್ may take the form of ಇ in modern poetry, e. g. ಬುದ್ಧಿಯಿನ್ನಲಿ, ಒಡಮ್ಪಡುತಲಿ (cf. § 109, b, c, instr.; § 362, after c).

283. Some peculiar instances of the modern dialect regarding the use of the adverbial suffixes ಎ and ಓ, added to the interrogative pronouns ಏನು, ಯಾವದು, ಯಾವನು, ಯಾವಳು and the interrogative noun of indefinite quantity ಎಷ್ಟು (§ 278, s), are:—ಏನೇ, what? eh? (used in calling to a female or asking a female, e. g. ಏನೇ, ಆವ್ವಾ? ಏನೇ, ತಂಗೀ? cf. § 282, f); what, eh? i. e. whatsoever (e. g. ಮಾವಾ, ಏನೇ ಇರಲಿ);

ಏನೋ, what? (used in asking males contemptuously); O! (used in addressing males, e. g. ಏನೋ, ಗೋವಿನ್ನೆ?); O what? what could it be? (e. g. ಒನ್ನ ದೊಡ್ಡ ಹಲಿವೋ? ಏನೋ? ಅನ್ನವ ಹಾಗೆ ಆ ಆಲದ ಮರವು ಕಾಣಿಸುತ್ತದೆ?); O what? I do not know (e. g. question: ಹೇಲಿದ ಕೆಲಸವಾಯಿತೋ? answer: ಏನೋ? or question: ಕೂಸಿಗೆ ಏನಾಯಿತೋ? answer: ಏನೋ?); O what? one does not know what? i. e. something one does not know (e. g. ಏನೋ ಆಗಿ ಸತ್ತನು; ಆ ಮೂಕಿ ಮನಸ್ಸಿನೊಳಗೆ ಏನೋ ಯೋಚಿಸಿ ಕೊಣ್ಣು; ಏನೋ ಒನ್ನ ಕಾರಾರದ ಸಲುವಾಗಿ);

ಯಾವದೋ, O what? *i. e.* something one does not know, a certain (object, with or without *ಒನ್ದು*, *e. g.* ಯಾವದೋ ಆಟ, a certain play; ಯಾವದೋ ಒನ್ದು ದೇವಾಲಯ); ಯಾವನೋ, ಯಾವಳೋ, O who? *i. e.* a certain man, a certain woman (generally with *ಒಬ್ಬನು*, *ಒಬ್ಬಳು*, *e. g.* ಯಾವನೋ ಒಬ್ಬನು, ಯಾವಳೋ ಒಬ್ಬಳು; see remark under § 292);

ಯಾರೋ, O who? *i. e.* a certain person, somebody (with or without *ಒಬ್ಬರು*, *e. g.* ಆ ಮಾಂಸವನ್ನು ಯಾರೋ ಕದ್ದುಕೊಂಡನು. ಯಾರೋ ಅತ್ತ ಹಾಗೆ. ಯಾರೋ ಒಬ್ಬರು ಅವನಿಗೆ ಒನ್ದು ಸಣ್ಣ ಕೊಡ್ಡಿಯನ್ನು ಕೊಟ್ಟರು);

ಎಷ್ಟೋ, O how many? how very many! very many! (*e. g.* ಕೆಲವು ಮಂಗಳಳು ಮನುಷ್ಯರ ಹಾಗೆ ಎಷ್ಟೋ ಕೆಲಸಗಳನ್ನು ಮಾಡುತ್ತವೆ. ಆ ಹುತ್ತಿನೊಳಗೆ ಎಷ್ಟೋ ಇಲಾವೆಗಳು ಇರುತ್ತಿದ್ದವು. ಗುಡ್ಡದ ಮೇಲೆ ಎಷ್ಟೋ ಜನರು ಅಡ್ಡಾಡುತ್ತಾರೆ); O how much or many! one does not know how much or many (*e. g.* ಆ ವರ್ತಕನಿಗೆ ಎಷ್ಟೋ ದಿವಸ ಮಕ್ಕಳಿದ್ದಿಲ್ಲ. ಕೂಲಿಯ ದೊರೆಯದಾಗ ಕಾಡ ನಾಯಿಗಳು ಹಾಗೆ ಎಷ್ಟೋ ದಿವಸ ಉಪವಾಸವಿರುತ್ತವೆ).

Concerning questions in general in the same dialect it may be stated here that in such questions as ಇದು ನಿನ್ನದೋ, is this thine? ಇದು ನಿನ್ನದೇನು may be used. The suffixed *ಏನು* may also become *ಏನೋ*, *e. g.* ನಾಲ್ಕಾನೇ ಕೊಟ್ಟನೋ, did he give four Annas? ಬೆಳಿಗ್ಗೆ ಎದ್ದಳೇನೋ, did she rise early in the morning? At the same time, in common conversation, the sign of question is sometimes entirely omitted and the question shown by the tone of the voice, *e. g.* ತೋಟಕ್ಕೆ ಹೋಗುತ್ತಾನೆ, does he go to the garden? ಹಣ ಕೊಡುತ್ತಾರೆ, does he give the (promised) money? ನಾಳೆ ಬರುವರು, will they come to-morrow? If there is an interrogative in the question, the question simply is *e. g.* ಹುಚ್ಚಾ, ನಿನ್ನ ಮನಸಿಗೆ ಯಾವ ಆಟ ಬರುತ್ತದೆ, O Huččā, what play do you like? See ಎಲ್ಲಿದ್ದಂ in § 243, remark; regarding ಅವ, ಯಾವ, etc. §§ 265. 271; regarding questions in general § 356, II, 12.

284. Of the conjunctions mentioned in § 212, 5, four, *viz.* ಅಂ, ಉಂ, ಲು, ಊ, are postpositions (§ 212, 6).

First they serve to unite words, which uniting is called *samuččaya*. The way of doing so is called also *umuvidhi* (*i. e.* *um* + *vidhi*, the *u* after *um* being euphonic), 'the copulative method or rule'.

In this respect ಅಂ and ಉಂ are suffixed to case-terminations of words except in the genitive (see § 351, remark). In the nominative and instrumental ಲಂ alone is used; and again ಲಂ alone is suffixed to the accusative, in which case it is inserted before the case-termination. In

the locative ಅಂ is generally preferred to ಉಂ. These rules about ಅಂ and ಉಂ apply to the ancient and mediæval dialect.

ಅಂ and ಉಂ express 'and', the first ಅಂ or ಉಂ being not translated into English.

Instances regarding the nominative are:—ನರನುಂ ನರನನ್ನನನುಂ ಗುರುವುಂ, Arjuna and Abhimanyu and Drôṇa. ಹರಿಯುಂ ಹರನುಂ, Hari and Hara. ಜಿನೇಂದ್ರರುಂ ಗಣೇಂದ್ರರುಂ, Jinêndras and Gaṇêndras. ಕೇವಲಿಗಳುಂ ಶ್ರುತಕೇವಲಿಗಳುಂ, Kêvalis and Śrutakêvalis. ಅದುಮ್ ಇದುಂ, that and this. ಅರಸರುಮ್ ಅರಸಿಯರುಂ ಕೂಡಿ ಇಹ ಬನಂ, a pleasure ground where king and queen are together. ಆಲಿವರಲ್ಲುಳುಮ್ ಇನ್ನಗೋಪಮುಂ ಸೂಸಿದವಭುದಿಂ, hail-stones and fire-flies showered from the sky. ಮೇಲೆಯುಂ ಕೆಳಗೆಯುಂ, above and below. ಅನೆಯ ಮೇಲೆಯುಮ್ ಆಳ ಮೇಲೆಯುಂ ಕುದುರೆಯ ಮೇಲೆಯುಂ ಪರಿದುದೊನ್ನೆ ಗಜಂ ಭುವನ್ನೈಕರಾಮನಾ, on the elephants and on the soldiers and on the horses rushed the one elephant of Bhuvanaikarâma.

Instances regarding the accusative are:—ಒನ್ನೆಡೆಯೊಳ್ ಕಟ್ಟುವುದೆ ಪಿರಿಯ ಪುಲಿಯುಮಂ ಕವಿಲಿಯುಮಂ, must one tie a large tiger and a brown cow in the same place? ಅವನುಮಮ್ ಆಕೆಯುಮಂ, him and her. ಫಲಮುಮಂ ಪುಷ್ಪಮುಮಂ, fruit and flower. ಅವರುಮಮ್ ಆಕಿಗಳುಮಂ, them (the males) and them (the females). Occasionally the first ಅಂ is omitted, as in ಜಲನಿಧಿ ಜಲಜಯಮಂ ರತ್ನಜಯಮುಮಂ ಧರಿಸುವ ಮೊಲ್, like the ocean containing a mass of water and a mass of pearls.

Instances regarding the instrumental are:—ಕಾಲಿನೈಯುಂ ಕೆಯ್ಯಿನೈಯುಂ ಘಟ್ಟಿಸಿದಂ, he struck with his feet and hands. ಫಲದಿನೈಯುಂ ಪುಷ್ಪದಿನೈಯುಂ ಪೂಜಿಸಿದಂ, he worshipped with fruits and flowers.

Instances regarding the dative are:—ದ್ರೋಣಂಗೆಂ ನಿನಗಂ ಬಿಲ್ಲಾಣಿಕೆ ಸಕ್ಕಸಮನೆ, are Drôṇa and you quite equal in the skill of archery? (cf. § 321). ವಂಚಿಸುವುದವಂಗೆಯುಂ ನಿನಗೆಯುಂ ಸಹಜಂ, cheating naturally belongs to him and you. ಆತಂಗಮ್ ಅರಸಿಗಂ ವಿಖ್ಯಾತಿಯಶಂ ಪುಟ್ಟಿದಂ ಕುಲಕಂ ಚಲಕ್ಕಂ ಭೂತಲದೊಳ್ ಆರ್ಗಮ್ ಅಧಿಕಂ, Vikhyâtiyaśa was born to him and the queen, superior to all in the world as to family and firmness of character (cf. § 343, 1, b). ಕನ್ನಡಕ್ಕಂ ಸಂಸ್ಕೃತಕ್ಕಂ ಸಮಾಸಮಿಲ್ಲ, (generally there) is no composition for (i. e. of) Kannaḍa and Saṁskṛita words.

An instance regarding the ablative is:—ಜಾದಿಯತ್ತಣಿನೈಯುಂ ಕೇದಗೆಯತ್ತಣಿನೈಯುಂ ಕಮ್ಮು ಬನ್ನದು, fragrance proceeded from the great-flowered jasmine and the screw-pine.

Instances regarding the locative are:—ಚಲದೊಳಮ್ ಆಚಾರದೊಳಂ ಕಲಿತನ ದೊಳಂ, in firmness of character, and in good behaviour, and in valour. ಎಲ್ಲಂಗಮ್ ಎಲ್ಲ ಧನಮುಮನ್ ಎಲ್ಲೆಡೆಯೊಳಮ್ ಎಲ್ಲ ತೆಪ್ಪಿದೊಳಂ ಕುಡುಗೆಮ, O, in every wise may he give (us) all kinds of riches in all places and every manner. To ಅಲ್ಲಿ (also when case-termination in the locative), ಇಲ್ಲಿ, ಎಲ್ಲಿ ಉಂ uses to be suffixed, as ಅಲ್ಲಿಯುಂ, ಇಲ್ಲಿಯುಂ, ಎಲ್ಲಿಯುಂ. The Śābdānu-śāisana has ಅವನೊಳುಂ and ಅವನೊಳಂ.

ಉಂ is sometimes omitted in the nominative of the ancient dialect (see §§ 348, 8; 354, II, 4 foot-note; 357, 2, *d*) and in its instrumental or ablative (see the verse quoted in § 352, 4, *a* ಮತ್ತೆ ಹಸ್ತಿಗಳ etc.); and (according to Nuḍigaṭṭu, p. 185) likewise ಉ in the locative of the modern dialect, *e. g.* ಎಚ್ಚಲಿದಲ್ಲಿ ಕನಸಿನಲ್ಲಿ ಗಾಢನಿದ್ರೆಯಲ್ಲಿ ನನ್ನನ್ನು ದೇವರು ಕಾಯುತ್ತಾನೆ, (according to the same), at the end of past participles, *e. g.* ಶುದ್ಧವಾಗಿ ನೆಪ್ಪ ವಾಗಿ ಕೇಳಿಸುವನ್ನೆ ಓದು (*cf.* § 286), and in the nominative, when a series of nouns is introduced, which last practice appears also in the other two dialects (see § 354, II, remarks *a. b*).

285. ಅಂ and ಉಂ appear, as stated in § 284, only in the ancient and mediæval dialect.

In addition to them the mediæval dialect uses ಉ and ಊ, *e. g.* ಲಜೆಯುಂ ನಾಚಿಕೆಯು ಮೊಳೆವುತೆರೆ, when embarrassment and shame were arising. ಉಣುಡಲು ತಮಗಿಲ್ಲ, they have nothing to eat and to put on. ಸಾಲವ ಕೊಡುವವನೂ ಸಾಲವ ಕೊಮ್ಮವನೂ, a lender of money and a borrower of money. See the close of this paragraph.

In the modern dialect ಊ alone is generally used. As the two other dialects it does not suffix it to the genitive; to the other cases it immediately (sometimes with the application of euphonic elision, § 215) adds it, except to the instrumental and ablative in which it puts a euphonic ಲ್ between (*cf.* the close of § 282, and ಎನ್ನಲೂ in § 286). Instances are:—ರಾಮನೂ ಕೃಷ್ಣನೂ ಬರುತ್ತಾರೆ, Rāma and Kṛishṇa come. ವಿದ್ಯೆ ಕಲಿಸುವವನೂ ಅನ್ನ ಕೊಡುವವನೂ ಕಷ್ಟದೊಳಗಿನ್ನ ಕಾಯುವವನೂ, he who teaches knowledge, and he who gives food, and he who saves from trouble. ಹೋಗುವದೂ ಬರುವದೂ, going and coming. ಅಡಿನ ಮಲಿಗೆಗೆ ಮನ ಸ್ಸಿಗೆ ಬನ್ನೆ ತಿರಿಗಾಡುವದೂ ಹಾಯಿಾಡುವದೂ ಬೇಕು, to walk and jump about at pleasure is the desire of young goats. ದೊಡ್ಡದೂ ಕನವುಳ್ಳದೂ, that (is) large and powerful. ಹಗಲೂ ಇರುಳೂ, day and night. ಅನ್ನೂ ಇನ್ನೂ ಕುನ್ನೀ ಮಕ್ಕಳಿಗೆ ರಾಜ್ಯವಿಲ್ಲ, in that way and in this way the children of Kuntī do

not get a kingdom. ದನಕ್ಕೆ ಹೊಡೆದದೂ ತಿಳಿಯುತ್ತದೆ, ಪ್ರೀತಿ ಮಾಡಿದ್ದೂ ತಿಳಿಯುತ್ತದೆ, cattle know when they are beaten and know when they are treated kindly. ತಾಯಿ ತಂದೆಗಳ ಮೇಲೆಯೂ ಬಂಧುವಿನ ಮೇಲೆಯೂ ನನ್ನ ಪ್ರೇಮ ಬಹಳ, on (my) parents and relatives my love (is) abundant (*i. e.* I love them abundantly).—ಹೆದಿರ ಮೇಲೆ ಪ್ರೀತಿಯನ್ನೂ ಉಪಕಾರವನ್ನೂ ಮಾಡ ಬೇಕು, (we) must show love and kindness to others. ತೋಳಗಳು ಹಂದಿಗಳನ್ನೂ ನಾಯಿಗಳನ್ನೂ ಒಯ್ಯುವವು, wolves use to carry off pigs and dogs.—ಪ್ರೀತಿಯಿಲ್ಲಲೂ ಭಕ್ತಿಯಿಲ್ಲಲೂ ದೇವರನ್ನು ಸೇವಿಸು, serve God with love and devotion. ಹಳ್ಳಿಗಳಿಲ್ಲಲೂ ಊರುಗಳಿಲ್ಲಲೂ ಜನರು ಬಂದರು, (there) came people from villages and towns.—ಹಿನ್ನಡ್ಡಾಸಕ್ಕೂ ಆ ದ್ವೀಪಕ್ಕೂ ನಡುವೆ, between Hindusthân and that island. ನಿಂಗಪ್ಪನಿಗೂ ಅವನ ಮಕ್ಕಳಿಗೂ ಭೋಜನ ಮಾಡಿಸಿದನು, he gave Niingappa and his children to eat. ಒಡೆಯನ ಮೋಡಿಯ ಕಡೆಗೂ ಮಾತಿನ ಕಡೆಗೂ ನಾಯಿಗಳ ಲಕ್ಷ್ಯವಿರುತ್ತದೆ, the attention of dogs is (directed) towards the face and towards the words of (their) master. ಮನೆಗಳೊಳಗೆ ಬರಲಿಕ್ಕೂ ಹೊರಗೆ ಹೋಗಲಿಕ್ಕೂ ಬಾಗಿಲುಗಳನ್ನು ಹಚ್ಚುವರು, doors are put for coming into a house and for going out.—ಎಚ್ಚರಿದಲ್ಲಿಯೂ ಗಾಢನಿದ್ರೆಯಲ್ಲಿಯೂ ದೇವರು ನಿನ್ನ ಕಾಯುತ್ತಾನೆ, God preserves thee in waking and deep sleep. ದಂತದಲ್ಲೂ (=ದಂತದಲ್ಲಿಯೂ) ಓಸ್ಟದಲ್ಲೂ, in the teeth and lips. ಔಷಧಗಳೊಳಗೂ ಪಕ್ವಾನ್ನಗಳೊಳಗೂ ಬಹುತರವಾಗಿ ಸಕ್ಕರೆ ಹಾಕುತ್ತಾರೆ, they frequently put sugar into medicines and dishes.

Instances of the conjunction ಉ being exceptionally used also in the modern dialect will be drawn attention to in § 295.

286. ಉಂ and ಊ are in a copulative sense suffixed, also to past participles, the first 'and' disappearing in an English translation, *e. g.* ಮೀನಾಗಿರುಮ್ ಎಸಡಿಯಾಗಿರುಮ್ ಏನಾಗಿರುಂ ತಾನೆಲ್ಲಂ, he is a fish and a crab and all (whatever it may be). ತಲುವಾಯಿಂ ಸನ್ನಿಯೆನ್ನುಂ ನಾಮಮ್ ಎನ್ನುಂ ಸಮಾಸಮ್ ಎನ್ನುಂ ತದ್ವಿತ್ಯಮ್ ಎನ್ನುಮ್ ಆಖ್ಯಾತಮ್ ಎನ್ನುಂ ಧಾತುವೆನ್ನುಮ್ ಅಪಭ್ರಂಶಮ್ ಎನ್ನುಮ್ ಅವ್ಯಯಮ್ ಎನ್ನುಮ್ ಈ ಶಬ್ದಮಣಿದರ್ಪಣದೊಳ್ ಪ್ರಕರಣಮ್ ಎಣ್ಣಕ್ಕುಂ, in successive order there are eight topics in the Śābdamanidarpana (*viz.*) sandhi (literally 'and sandhi a having said'), and nāma (lit. 'and nāma a having said'), [and samāsa, and taddhita, and ākhyāta, and dhātu and apabhramśa, and avyaya. ಸಂಸ್ಕೃತದ ವ್ಯಂಜನಾಂತಲಿಂಗಂಗಳ್ ಅತ್ಯಮಂ ಪಡೆದುಂ ದ್ವಿತಂ ಬೆರಸಿದುತ್ವಮಂ ಪಡೆದುಮ್ ಅನ್ವಯೋಪಮಂ ಮೇಣ್ ಬಡೆದುಂ ಲಿಂಗಮ್ ಅಕ್ಕುಂ, Sanskrita nominal themes ending in consonants become declinable bases (in Kannaḍa) when they receive an ಅ, and when they receive an ಉ

with doubling of the final consonant, and, further, when they receive end-dropping (*i. e.* when their final is dropped). ರಥರ ಕಾವಲವನ್ನಿರ ಹೆಸರು ಸವ್ಯೇಷ್ಟ ಎನ್ನೂ ದಕ್ಷಿಣಸ್ಥ ಎಂದೂ ಉಣ್ಣು, the names of the guards of champions are savyēshṭha and dakṣiṇastha. ಅನ್ನುಮ್ ಅಲ್ಲದೆಯೂ, thus and further. ಶುದ್ಧವಾಗಿಯೂ ಸ್ಪಷ್ಟವಾಗಿಯೂ ಕೇಳಿಸುವಂತೆ ಓದು, read so that thou canst be heard in a pure manner and in an intelligible manner. ಆ ಕಾಗದ ದಪ್ಪಾಗಿಯೂ ಹುರುಬರಕಾಗಿಯೂ ಇರುತ್ತದೆ, that paper is thick and rough. ನೀನು ಬಹಳ ಚಿಕ್ಕವನಾಗಿಯೂ ತಿಳಿಗೇಡಿಯಾಗಿಯೂ ಇದ್ದೀ, thou art very little and stupid. ಗಾಳಿಯ ಸಲುವಾಗಿಯೂ ಬೆಳಕಿನ ಸಲುವಾಗಿಯೂ ಮನೆಗೆ ಕಿಡಿಕೆಗಳನ್ನು ಹಚ್ಚುವರು, they use to furnish a house with windows on account of air and on account of light. ಈ ಹಡಗುಗಳಲ್ಲಿ ಗಾಳಿಯಿಲ್ಲ ಸಾಗುವ ಹಡಗು ಎನ್ನಲೂ ಉಗಿಯಿಲ್ಲ ಸಾಗುವ ಹಡಗು ಎನ್ನಲೂ (in the modern dialect ಉ is suffixed to ಎನ್ನ by means of a euphonic ಳ್, *cf.* the ಳ್ of the instrumental and ablative in § 285 and the ಳ್ in § 362 after *c*; about ಎನ್ನ see § 198, remark 1) ಎರಡು ತರಗಳಣ್ಣು, of these vessels there are two kinds (*viz.*) vessels that move forwards by wind and vessels that move forwards by steam. ಕೆಲವರು ಆ ಹುಡುಗನನ್ನು ಊರ ಬಿಡಿಸಿ ಹೊರಗೆ ಹಾಕ ಬೇಕೆನ್ನಲೂ ಕೆಲವರು ಅವನನ್ನು ಸೆರೆಯೊಳಗೆ ಇಟ್ಟರೆ ಒಳ್ಳೆದೆಯೆನ್ನಲೂ ಹೇಳಿದರು, some said “it is necessary to remove the boy from the village and cast (him) out”, and some “it is good, if one puts him into prison”. ಹೆಣ್ಣುಬೆಕ್ಕಿಗೆ ಕಾಮಿ ಎನ್ನೂ ಗಣ್ಣಿಗೆ ಬಾವುಗೆ ಎನ್ನೂ ಅನ್ನುತ್ತಾರೆ, they call a female cat *kāmi* and a male one *bāvuga*.

In the ancient dialect this copulative sense holds good also when ಉಂ is added to the infinitive with final ಎ (§ 187, 4), *e. g.* ಪ್ರಥಮಾರ್ಥಂ ತೋಱಿಯುಂ ದ್ವಿತೀಯಾರ್ಥಂ ತೋಱಿಯುಮ್ ಅಲ್ಲಿ ಷಷ್ಠಿ ದೊರೆ ಕೊಣ್ಣು ಇಕುಂ, when the sense of the nominative appears and when the sense of the accusative appears, the genitive may be used there (instead; see § 352, 1 *a. 1 b*). ಕ್ರಮಗಣನಮ್ ಇರೆಯುಮ್ ಒಲ್ಲನೆ ಇರೆಯುಂ ಯುಗಪದುಕ್ತಿಗೆ ಉತ್ತಮವುರುಷಂ ಪರಂ, when (in a sentence) they (the three pronouns) are enumerated together in their order (as ಆತಂ, ನೀಂ, ಆಂ) and when they are (enumerated together) *ad libitum* (as ನೀಂ, ಆತಂ, ಆಂ), the first person follows (them, see § 355, II, 1).

The same meaning obtains also when ಅಂ is suffixed to the postposition ಒಡೆ, ‘if’, this being at the end of a relative participle, *e. g.* ಪೂರ್ವದೀರ್ಘಮ್ ಆದೊಡಮ್ ಅವ್ಯಯಮ್ ಆದೊಡಮ್ ಅನೇಕಾಕ್ಷರಮ್ ಆದೊಡಂ ದ್ವಿತ್ವಮ್ ಇಲ್ಲ, if there is a preceding long (letter), and if the word is an avyaya, and if it is polysyllabic, there is no doubling (of the final consonant). ಪ್ರತಿ

ಷೇಧದರ್ಥದೊಳೆ ಧಾತುನೆಗೆ ವಿಭಕ್ತಿ ಪರಮ್ ಆದೊಡಂ ಭೂತಕಾಲಕ್ರಿಯೆಯೊಳ್ ಪ್ರತಿ
ಷೇಧಮನ್ ಉಸಿರ್ವ ಅದೆಯೆಮ್ಮುದು ಪರಮ್ ಆದೊಡಂ ನ ಣ ಲ ಯ ಕಂಗಳಿಗೆ ದ್ವಿತ್ವ
ವೃತ್ತಿ ನಿತ್ಯಂ, if in the very sense of the negative a personal termination
follows the verbal theme, and if ಅದೆ which in the past participle expresses
negation, follows, (the letters) ನ ಣ ಲ ಯ ಕ are always doubled. A
similar way of expression we meet with in the modern dialect when ಊ
is suffixed to ಅರೆ (= ಬಡೆ, ಅಡೆ) and this stands at the end of a relative
participle, e. g. ನಾಯಿಯು ಮನುಷ್ಯನಿಗೆ ನಮ್ಮಿಗೆಯ ಸೇವಕನೆನ್ನರೂ ಜೀವದ ಗೆಳೆಯ
ನೆನ್ನರೂ ಸಲ್ಲವದು, dogs are well known as faithful servants and as true
friends of man.

It may be remarked here that if ಅಂ in the last-mentioned connection
occurs but once, it may occasionally be translated 'furthermore', 'and',
e. g. ದೋಷಮ್ ಇದಯೋಳ್ ಏನಾನುಮ್ ಉಳ್ಳೊಡಂ ಪ್ರಿಯದಿಂ ತಿರ್ದುವುದು, further-
more if (there) is any mistake in this (Sābdamanidarpana), correct (it)
with friendly disposition. The same takes place sometimes when in the
modern dialect ಅರೂ (ಅರೆ+ಊ) is added to a relative participle and
occurs but once, the meaning being 'and', 'also', e. g. ಬೇಡುವದೇ ಕಷ್ಟ,
ಬೇಡಿದರೂ ಇಲ್ಲವೆನ್ನುವದು ಅತಿಕಷ್ಟ, begging (is) affliction indeed; and if
(somebody) begs, to say "no (I do or can not give you anything)" is an
excessive affliction. ನನಗಾದರೂ ಅದೇ ಬೇಕು, also I want the very same
thing. ಅರಳಿ ಹಾಲು ಇವಾದರೂ ಬಿಳೀ ಬಣ್ಣದವು, cotton (and) milk also these
(are) of a white colour. ಈ ನಾಡೊಳಗಾದರೂ ಬಲ್ಲನ್ನ ತೋಟಗರು ಮರದ ಬುಡಕ್ಕೆ
ಮಣ್ಣು ಎದ್ದಿಸಿ ಮಸಾಲೇ ಹಾಕುತ್ತಾರೆ, also in this district intelligent gardeners
lift up the soil at the bottom of mango trees and put seasoning drugs.
ಕುದುರೆಗಳನ್ನೆ ಕತ್ತಿಗಳಾದರೂ ತುಸು ನಿದ್ರೆ ಮಾಡುತ್ತವೆ, like horses also donkeys
sleep (but) little. (About the general meaning of ಒಡಂ and ಅರೂ in the
mentioned combination see § 287, 5, b; cf. also § 287, 6. 7. 8).

Also when in such a case ಅಂ is suffixed to ಒಡೆ by the insertion of
ಅಲ್ (ಅಲ್+ಒಡಂ) to the verbal theme, the meaning of 'and' seems to
remain in force, e. g. ಸಾವಸೆ ಕಿಡಲೊಡಂ ನೀರ್ ತಿಳಿವುದು (o. r. ತಿಳಿದುದು), and
if the duck-weed is destroyed (lit. and if the duck-weed a being destroyed),
the water becomes clear, though Kêśava says that ಅಲೊಡಂ is a substitute
of the ಎ of satisaptami and means 'when' (§§ 187, 4; 188; see § 365).

The conjunction ಉದಂ which Kêśava adduces as a suffix with the
meaning of the above ಅಲೊಡಂ, 'at the time that', is in fact the personal
termination of the present-future in the neuter singular and ಉಂ, 'and'.

This third person neuter singular, as we have seen in § 200, 1, is used as a *krillinga* or *bhāvavācāna*. Kēśava's instances are the following (see § 365):—ಬರವೇಲ್ ಎಮ್ಮುದುಮ್ ಅಂಜನಾಚಲದ ಪೊಲ್ ಕಣ್ಣೊಪ್ಪಿ ಬರ್ಪಮ್ಮುಜೋದ ರನಂ, and a saying (*i. e.* and when he said) “tell Vishṇu to come (him) who appears and is coming (there) like the *Añjanācāla*!” ಓಲಗಂ ಪರವೆ ದುಮ್ ಆಲೋಚನಕ್ಕೆ ಪೊಕ್ಕಂ, and the assembly a dispersing (*i. e.* and when the assembly dispersed), he began to consider. ನಿನ್ನಿನಿಯನ ಪರಿಕ್ಕಿಯೊಳ್ ಇರು! ಎನ್ನ ಸವಿ ತೊಲಗುವುದುಂ, and the female companion a going away (*i. e.* and when the female companion went away) having said “remain near thy sweetheart”. Similar instances are frequently met with in ancient narration.

287. If ಅಂ, ಉಂ, ಉ and ಊ do not join two or more words, they have the following meanings:—

1, ‘also’, ‘likewise’, ‘too’, ‘and’, *e. g.* ಅವರುಮನ್ ಅನ್ನಕನ್ ಒರ್ಮೆಯೆ ಸವಿ ನೋಡಲ್, when Yama all at once tasted also them. ಸ್ತ್ರೀಲಿಂಗದೊಳಂ ಪುಲ್ಲಿಂಗದಹಗೆ ಸಪ್ತವಿಭಕ್ತಿಗಳೆಲ್ಲಂ ಪತ್ತುಗುಂ, all the seven case-terminations are joined also in the feminine gender in the same manner as in the masculine gender. ಗಣ್ಯಾದ ನಪುಂಸಕಲಿಂಗದಲ್ಲಿಯುಂ ಸಪ್ತವಿಭಕ್ತಿಗಳೆಲ್ಲಂ ಪುದಿಗುಂ, also in (originally) neuter terms when they are used as masculines, all the seven case-terminations join (in the same manner as in the masculine gender). ರೇಖೆ ರಾಜಿ ಎನ್ನೊಡೆ ವೃಕ್ಷಾದಿಗಳ ಸಾಲಿನ ಮಧ್ಯವೆನ್ನೊ ಎವ್ವರು, *rēkhē* and *rāji* denote likewise the middle of a row of trees and other things. ಅವನೂ ಬನ್ನನು, also he came. ಅದೂ ನನಗೆ ಬೇಕು, I want that too. ನೀನೂ ಹೋಗಿ ತಕ್ಕವನೋ, are you also fit to go? ತನ್ನೆ ತಾಯಿಗಳ ಮಾತು ಮಾತಿ ಬಾರದೆನ್ನಲೂ ಅದಲಿಲ್ಲಿ ಬರೆದದೆ, it is also written therein (in the book) “one must not transgress the words of one's parents”. ಗುರುಗಳೂ ಪಾಪಕ್ಕಂಜಿದ್ದರೆ ತಿಷ್ಯರು ಹ್ಯಾಗೆ ಅಂಜುವರು, if religious teachers too do not fear sin, how shall (their) disciples fear it? ಎರಡನೆಯವರು ನಮಗೆ ಸೇರದಿದ್ದರೆ ನಾವೂ ಎರಡನೆಯವರಿಗೆ ಸೇರು ವದಿಲ್ಲ, if others are not agreeable to us, we too are not agreeable to others. ಎಲ್ಲರೂ ನಕ್ಕರೆ ಹುಚ್ಚ ತಾನೂ ನಕ್ಕ, when all without exception laughed, the fool too laughed. ಜಾತಿಯಲ್ಲದಲ್ಲಿಯುಂ, also where (there) are no collective nouns. ಪ್ರತಿಷೇಧಮಲ್ಲದಲ್ಲಿಯುಂ, also where (there) is no negative sense. ಅನ್ನುಂ, and thus. ಇನ್ನುಮ್ ಅಲ್ಲದೆ, in this manner and further. ಅನ್ನಲ್ಲದೆ ಯುಂ, thus and further. ಮತ್ತೂ, and besides, *e. g.* ಮತ್ತೂ ಯಾರ ಯಾರ ಅಪ್ಪಣೆ ಪಾಲಿಸ ಬೇಕು, and besides whose commands have (we) to obey? ಮತ್ತೂ, also other, *e. g.* ಯಾವದಾದರೊಂದು ಪದಾರ್ಥವು ಬನ್ನ ಇಲಿವಿಗೆ ಬಾರದ

ಹಾಗೆ ಇದ್ದರೆ ಮತ್ತೂ ಕೆಲವು ಇರಲಿವೆಗಳು ಕೂಡಿ ಅದನ್ನು ಎಲಿ ಕೊಣ್ಣು, if anything becomes too much for one ant, also some other ants join, drag it, etc. ಮತ್ತೂ, and still, *e. g.* ಎತ್ತೂ ಮಾರಿ, ಮತ್ತೂ ಗಂಡಿ, he sold even (his) oxen, and still (there was only) rice gruel. ಹಾಗೂ, and likewise. ಇನ್ನೂ, also up to the present time, *e. g.* ಅವರೊಳ್ ಇನ್ನೂ ಕಾದುತ್ತಿರ್ಪಂ, he is fighting with them also up to the present time. ಅವರು ಇನ್ನೂ ಬರಲಿಲ್ಲ, they did not come also up to the present time. ನಾನು ಅವನಿಗೆ ಎರಡು ಪತ್ರಗಳನ್ನು ಕಳುಹಿಸಿದೆನು, ಆದರೆ ಇನ್ನೂ ನನಗೆ ಉತ್ತರವೇ ಬರಲಿಲ್ಲ, I sent him two letters, but up to the present time indeed no answer was received by me. ಇನ್ನೂ, and yet, *e. g.* ಇನ್ನೂ ನೆಟ್ಟಗೆ ಆಗಿದ್ದಿಲ್ಲ, (they had made various endeavours), and yet he had not become better. Occasionally the meaning of 'and' disappears, and ಇನ್ನೂ may be translated 'still', *e. g.* ಅವನು ಹೇಳಿದ್ದಕ್ಕಿಂತ ಅವನಿಗೆ ಇನ್ನೂ ಹೆಚ್ಚಿಗೆ ಗೊತ್ತಿತ್ತು, he knew still more than what he said. ಅವನು ಬರಲಿಕ್ಕೆ ಇನ್ನೂ ಗಲಿಗೆ ಎರಡು ಗಲಿಗೆ ಅವಕಾಶವದೆ, there is still (one) galigē, or two galigēs, of time till he comes. ನೀನು ಇನ್ನೂ ಸಂಸಾರವೆನ್ನು ಮಹಾಸಾಗರದೊಳಗಿನ್ನ ದಾಟಿ ಹೋಗಿ ತಕ್ಕವನು, thou hast still to get over the ocean of mundane affairs. ಯಾವತ್ತು ಪ್ರಮಾಣಗಳು ಇಷ್ಟೇನೋ? ಅಲ್ಲ, ಇನ್ನೂ ಕೆಲವು ಉಣ್ಣು, are these all the arguments? No, there are still some (or some more).

2, 'even', 'indeed', *e. g.* ಮೊದಲೆರಡು ವಿಭಕ್ತಿಯೊಳಂ ಪೊದಬ್ಬಿಮ್ ಅಲ್, even in the two first cases ಅಲ್ is used (ಮೂಡಲ್, etc.). ಈ ಎರಡು ಸಮಾಸ ಪದಕ್ಕುಮ್ ನಿಕ್ಕಲ್ಲಮ್ ಇಲ್ಲ, even regarding these two compound words (*i. e.* ಪಾಣಿಯಬಾರಂ and ಕಣ್ಣಿಯಬಾರಂ, there) is no option (allowed). ಸಂಸ್ಕೃತ ಕರ್ಣಾಟಕಮ್ ಎರಡರೊಳಂ ಸ್ವರಮ್ ಇದಿರೊಳ್ ಇರೆ ವಿಭಕ್ತಿಸ್ವರಕ್ಕಂ ಪ್ರಕೃತಿಸ್ವರಕ್ಕಂ ಲೋಪಮ್ ಅಕ್ಕುಂ, when even in both, Samskrita and Karnāṭaka, a vowel follows, elision takes place regarding the vowels of the case-terminations and regarding the vowels of uninflected words. ಈ ಪೇಱ್ಪಿಣ್ಣುಮ್ ಅಕ್ಕರಮ್ ಉದಯಿಪ ತಾಣಮ್ ಆದುವು, (the throat, the palate, etc., § 33) even these mentioned eight are the places where the letters originate. ಒಮ್ಮತ್ತುಮ್ ಆವರ್ಗಂ, even nine (letters are) not classified. ಅದು ನಾಲ್ಕಂ ಭೇದವನ್ ಆಕ್ಶರ್ಕುಂ, it (the karma or objective noun) is (first) even of four kinds (see § 346). ತೋಳ್ ನಾಲ್ಕಂ ಕರಮ್ ಎಸೆದಿಕ್ಕುಂ ಪದೋದರಂಗೆ, even four arms appear nicely on Viṣṇu. ಅಮ್ ಉಮ್ ಎಮ್ಮಿವೆರಡುಮ್ ಅಮರ್ಗಂ ಸಮುಚ್ಚಯಾರ್ಥದೊಳ್, ಅಂ ಉಂ, even these two are used in the sense of conjunction. ಪಾದ ದೇವ ಭಟ್ಟಾರಕ ಈ ಮೂರಿಯ ಪೆಸರ ಕಡೆಯೊಳು ಪೂಜಾವಚನಂ, pāda, dēva, bhṭṭāraka, even these three, are titles of respect at the end

of names. ಅರಸೂರಿಯಿಗವು (= ಅರಸೂರಿಯೊ, mediæval) ಭಕ್ತಿಯುಮ್ ಇನ್ನೆರಡುಮಂ ಕೂಡಿ ನಡೆಸುವುದೆನ್ನಹುದು, how is it possible to perform together a king's service and devotion (to a deity), thus even two? ಎರಡುಮನ್ ಈಸಿ ಕೊಣ್ಣು, having taken even the two (cadjan leaves). ಪರವನಿತೆಯರನ್ ಒಮ್ಮೆಯು (= ಒಮ್ಮೆಯುಂ, mediæval) ನೀ ನೋಡದಿರು, do not even once look on the wife of another. ಕುತರ್ಕದಿಂ ಮಜ್ಜರಿಪ ಪರವಾದಿಗಳನ್ ಒಮ್ಮೆಯು ಸೋಲಿಸುವ ಭಾಷೆ, the oath of even at once defeating controversialists who show (their) enmity by sophistry. ಎತ್ತು ಮಾಲಿ, ಮತ್ತೂ ಗಂಜಿ, he sold even (his) oxen, and still (there was only) rice gruel. ಚತುರ್ವರ್ಗವೆನ್ನು ಮೋಕ್ಷ ದೊಡಗೂಡಿದ ಧರ್ಮ ಕಾಮ ಅರ್ಥಗಳು ನಾಲ್ಕಕ್ಕೂ ಒನ್ನೇ ಹೆಸರು, çaturvarga is the one name for mōksha, dharma, kâma and artha, even (these) four. ಬಲನಾರಾಯಣರಿವರಂ, Bala (and) Nārāyaṇa, even both. ಪೋಲಿಸುವೊಡಿ ವರಂ ತಕ್ಕರ್, if (one) compares (them), even both (are) good men. ಅವರಿಬ್ಬರೂ, even both of them. ಅವರಿಬ್ಬರಿಗೂ, even to both of them. ನಾವಿಬ್ಬರೂ, even both of us. ನೀವಿಬ್ಬರೂ, even both of you. ಒಮ್ಮೊಮ್ಮೆ ಮನುಷ್ಯರೂ ತೋಳಗಳ ಕೆಯ್ಯೊಕ್ಕಿಗೆ ಸಿಗುವದುಣ್ಣು, sometimes it happens that even men get into the power of wolves. ಕಡೆಗೂ, to the very end. ಕೊಣ್ಣಾಡಿ ಬೇಡಿದರೆ ಕೊಡರೊನ್ನೂ ರುವ್ವಿಯನ್ನು, if (one) praises and solicits (them), they do not give even one ruvi. ದೇವರು ತಿಳಿಯದ್ದು ಒನ್ನೂ ಇಲ್ಲ, (there) is not even one thing that God does not know. ನಾನು ಮನೆಯೊಳಗೆ ಹೊಕ್ಕೆನು, ಆದರೆ ಅಲ್ಲಿ ಒಬ್ಬರೂ ಇದ್ದಿಲ್ಲ, I entered the house, but (there) was not even one person inside. ನಮ್ಮಿಬ್ಬರಲ್ಲಿ ಒಬ್ಬನೂ ಮಾತಾಡಲಿಲ್ಲ, not even one of us two spoke.

3, the meaning of a peculiar emphasis, namely emphasis to express that the whole of a definite number of things which either naturally belong together or are considered to belong together, is understood, *e. g.* ಹಸ್ತಂಗಳೆರಡುಂ, both arms, the two arms (that a person has; if we say ಹಸ್ತಂಗಳೆರಡು, it means 'two arms', 'two of the arms', for instance of Çaturbhujā or Viṣṇu who is considered to have four arms). ಎರಡುಂ ಕಣ್ಣಳ್, both eyes, the two eyes (that a man or animal has; if we say ಎರಡು ಕಣ್ಣಳ್, it means 'two eyes', for instance of Çaturānana or Brahmā who is considered to have eight eyes). ಅಡಿಗಳೆರಡುಮಂ ಕಡಿ ಕಡಿದು, having cut off the two feet (he had). ಹತ್ತನೆಯ ತಲೆಯುಮಂ ನೇದಾರ್ಗಳ್, when (he) cut off the tenth head (of Daśaśira or Rāvaṇa, who is considered to have had ten heads). ಇವಯಿದಾಹರಣೆಗಳಂ ಸೊಲ್ಲಿಸುವೆನ್ ಎರಡು ಮೆಯ್ಯುಂ, I shall utter instances of them (of tadbhavas and their compounds) with regard to the two forms (Samskr̥ita and Kannaḍa). ಮೂರು ವೇದಂಗಳುಂ, the three

vêdas (omitting the atharva veda). ಮೂರೆಯಿಂ ಶೋಕಂಗಳ್, the three worlds (heaven, earth and the lower region). ಆಯಿಂ ರುತುಗಳ್, the six seasons (which Hindus accept). ಎಣ್ಣು ದೆನೆಗಮ್ ಒಡೆಯರು, the guardians for the eight cardinal points of the compass. ಎರಡು ಕೆಯ್ (for ಎರಡೂ ಕೆಯ್, mediæval), the two hands (he had). ಆ ಟೊಂಗಿಯನ್ನು ಎರಡೂ ಕೆಯ್ಲಿ ಗಟ್ಟಿಯಾಗಿ ಹಿಡು ಕೊಣ್ಣು, having firmly seized the branch with both (his) hands. ಎರಡೂ ಎತ್ತು ತಾ, bring the two oxen (which are in the shed, etc.; ಎರಡು ಎತ್ತುಗಳನ್ನು ತಾ would mean 'bring two oxen'). ನಾಲ್ಕು ಕಡೆ, the four directions (north, south, east, west) or the four sides (of a thing). ನಾಲ್ಕು ಕಡೆಗೂ, to or on the four sides (of a country, etc.).

4, 'together', 'without exception', 'in concert', e.g. ಎನಿತುಮಂ ಧರ್ಮಜಂ ಸೂಯಿಗೊಟ್ಟಂ, how much soever, Dharmaja gave (it) altogether away (cf. § 321). ಕೊಪ್ಪರಿಗೆಗಳನ್ ಅನಿತುಮಂ ತರ ಹೇಯಿ, tell to bring all the boilers without exception. ಸಂಸ್ಕೃತದ ಭಾವವಚನಂಗಳನ್ ಆಯ್ದಿನಿತರ್ಕಮ್ ಇಸು ಪ್ರತ್ಯಯಮನೆ ಪತ್ತಿಸಿ, having chosen Sanskrita abstract verbal nouns (e.g. ಭಾವ, ಭಂಗ, ಭಾಗ) and having added even the suffix ಇಸು to all (of them) without exception. ಗೌಳ ತಪಸಿಗಳು ಅನಿತು (for ಅನಿತುಂ, mediæval) ಗುಗ್ಗುಳವಂ ಮಡಗಲೊಡನೆ, when the Gauḷa religious mendicants put away all the frankincense without exception. ಅನಿಬರುಮ್ ಒನ್ನಾಗಿ ತಾಗುಂ ಫಲ್ಲನನೊಳ್, let us altogether in union attack Phalguna! ನೀವನಿಬರುಂ ಹೇಯಿವುದು, all of you without exception tell! ನೆರೆದರಸುಗಳನಿಬರುಮಂ ಕಾದಿ ಗೆಲ್ಲನ್ ಒರ್ಬನೆ ಪಾರ್ಥಂ, Arjuna overcame alone all the gathered kings w.e. in fight. ಆದಂ ಸಾದಂ ಪೋರ್ದಂ . . . ಎನ್ನೊಡಂ ತಾವಿನಿತುಂ ಗುರೂಪಥಿ, furthermore ಆದಂ ಸಾದಂ ಪೋರ್ದಂ . . . all these w.e. have a long penultimate. ಇನಿ ಬರುಂ ನೀವು, all you here w.e. ಅಷ್ಟರ್ಕಯಂ, to all (of the abstract verbal nouns) without exception. ಜೇನುತುಪ್ಪ ಅಷ್ಟು ಸವಿ ಅದೆ, all honey w.e. is sweet. ಅದು ಅಷ್ಟು ಬೇಕು, all that w.e. is wanted. ಅಷ್ಟರೂ ಬನ್ನರು, they came all w.e. ಅರಣ್ಯಮ್ ಎಲ್ಲಮುಂ ನೆಲಸರಿಯಿಪ್ಪಿನಂ, till the whole forest together became level with the ground. ತುಪ್ಪ ಮೊಸರು ಮೊದಲಾದವೆಲ್ಲವೂ, ghee, curds, and all the other things (made of milk) w.e. ಎಲ್ಲಾ ಸೇನೆಯುಂ ತೆರಳುವುದು, a moving forward of the whole army together. ಎಲ್ಲರುಂ ಪೋದರ್, all of them w.e. went. ಎಲ್ಲರುಮ್ ಆ ಕರ್ಣನನ್ನಿರೇಂ ಚಾಗಿಗಳ್, are all w.e. liberal persons like that Karna? ಎಲ್ಲರೂ ಪಾಲಕೀಲಿ ಕೂತರೆ ಹೊಡಿಯೋರು ಯಾರು, if all w.e. sit in a palanquin, who will be the bearers? ನೀವೆಲ್ಲರೂ, all of you w.e. ಪಾಪಕ್ಕೆ ಅಂಜದವರು ಎಲ್ಲರಿಗೂ ಅಂಜುತ್ತಾರೆ, who are not afraid of sin (i.e. to commit sin) are afraid of all persons w.e. ಆರೋ

ಗೃಹೇ ಎಲ್ಲಕ್ಕೂ ಹೆಚ್ಚಿನ ಸೌಖ್ಯವು, health indeed (is) happiness that exceeds all w. e. ಎಲ್ಲ ಕಡೆಗಳಲ್ಲಿಯೂ, on all sides w. e.

5, 'though', 'although' (§ 314), when they are suffixed

a, to past participles, e. g. ಅಪತ್ಯಕಲತ್ರಶಬ್ದಂಗಳ್ ಸ್ತ್ರೀವಾಚಕಮ್ ಆಗಿಯುಂ ಜನಶಬ್ದಲೋಕಶಬ್ದಂಗಳ್ ಪುರುಷವಾಚಕಂಗಳಾಗಿయుಂ ನಪುಂಸಕಂ, though the terms ಅಪತ್ಯ, ಕಲತ್ರ are feminine nouns (and) the terms ಜನ, ಲೋಕ are masculine nouns, (they are used as) neuters. ಪಳಿಕಂ ಪೇಳಿಗೆ . . . ಟಕಾರಕ್ಕೆ ಪುಟ್ಟಿಯುಂ ಕುಳಂಗಳ್ ಆದುವು, though ಪಳಿಕಂ, ಪೇಳಿಗೆ . . . have arisen of the letter ಟ, they are terms with the ಕುಳ (§§ 15, 229). ಕಾದಲರ್ಗಳೆವ್ವು ಪದನಾದಿ ದೀರ್ಘಮ್ ಆಗಿಯುಂ ಶಿಥಿಲಮ್ ಆಯಿತು, though the initial of the term ಕಾದಲರ್ಗಳ್ is long, 'slackness' occurs (§ 240, 1). ಎನಿತುಂ ಕಾಯ್ದುಂ ಬೆನ್ನೀರ್ ಮನೆ ಸುಡದು, though hot water gets however so hot, a house does not take fire (on account of it). ನೃಪಂ ಬೆವ್ವಿಟ್ಟುಂ ದೂದಟ್ಟಿಯುಂ ಬಾರಂ, although the king followed and the female messenger pursued, he did not come. ಕಚ್ಚುವನ್ ಅರಿಸಿಯು (=ಅರಿಸಿಯುಂ, mediæval) ಕಾಣದೆ, not seeing the tuck, though he sought (it). ಶರೀರದಲ್ಲಿ ಆರೋಗ್ಯವಿಲ್ಲದಿದ್ದರೆ ಇತರ ಸೌಖ್ಯಗಳು ಇದ್ದೂ ಇಲ್ಲದ ಹಾಗೆ ಸರಿ, if (there) is no health in the body, though (there) are other comforts, it is in fact so as if they did not exist.

b, to relative past participles in connection with ಒಡೆ, ಅಡೆ and ಅರೆ, e. g. ಅನ್ನೆ ವೋಲ್ ಎವ್ವುರಡುಮನ್ ಒನ್ದು ಮಾಡಿ ಪೇರೊಡ್ಡಂ ಪುಸರುಕ್ತದೋಷಮ್ ಇಲ್ಲ, though the very two (words) ಅನ್ನೆ (and) ವೋಲ್ are uttered together, (there) is not the fault of tautology. ಮಧುವನ್ ಎರಿದೆರಿದೊಡಂ ಬೇವಿನೊಳ ನಾರು ಕಡೆಗೆ ತಾನ್ ಇನಿದಕುದೆ, though (one) repeatedly drops (or drop) honey (thereon), could the fibres in the neem become sweet at last? ಧನವನಿತ್ತಾದೊಡೆಯು (=ಇತ್ತಾದೊಡೆಯೂ, mediæval) ಸಹಭೋಜನವನುಣ್ಣಾದೊಡೆಯು, though (he) gives (or gave) riches and eats (or ate) together (with you). ಕರಗಸದ ನಡು ಬಡವಾದರೆಯು (=ಆದರೆಯೂ, mediæval) ಕೊಯ್ವಕ್ಕದೇ ತರುವ, though the middle of a saw is weak, does it not cut a tree? ಕಾಗಿ ಕೋಗಲಿಯ ಹಾಗಿದ್ದರೂ ರಾಗದಲ್ಲಿ ಭೇದವಿಲ್ಲವೇ, though the crow is like the cuckoo, is there no difference in (their) sound? ನಮ್ಮನ್ನು ಮನುಷ್ಯರು ನೋಡದಿದ್ದರೂ ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ, though men do not see us, God sees us always. ವೇದಾ ತಿಳಿದವನಾದರೂ ವೇದನೆ ಬಿಟ್ಟೇತೇ, though he knows the vēdas, does pain leave him? ಹಾಯುವನ ಮೋರಿಯಾದರೂ ನೀರಿ ನಿನ್ನ ತೊಳೆಯದಿದ್ದರೆ ನಾಯಿದೇ ಇದ್ದೀತೇ, though it is (or be) a Brāhmaṇa's face, does it not stink, if it is not washed with water. ನೀರಾದರೂ ಮಜ್ಜೆಗೆ, ಮರು

ಳಾದರೂ ತಾಯಿ, though diluted, (it is) buttermilk, though stupid, (it is) the mother. ಹೆಣ ಸುಟ್ಟರೂ ರುಣ ಸುಡಲಿಲ್ಲ, though the corpse is burned, debts are not burned.

Regarding the meaning of 'furthermore', 'and', 'also' which ಅಂ, ಉಂ, ಊ may have in the same combination, see § 286.

6, 'at least', 'at any rate' in combination with ಒಡೆ, ಅಡೆ and ಅರೆ added to a relative past participle, *e. g.* ಒನ್ನ ತೆವಿನ ಮಗನಾದೊಡಂ ಬೇಕು, (of the ten kinds of sons) at least a son of one kind is required. ನಮಗಾದರೆಯು (= ಆದರೆಯೂ, mediæval) ಕಣ್ಣದ ನುಡಿಯ ಬೇಕು, at least us (you) must tell what you have seen (*i. e.* the truth). ಇನ್ನಾದಡೆಯು (= ಇನ್ನಾದಡೆಯೂ, mediæval) ಬಿಡು ಚಲವ, hence at any rate give up (your) obstinacy. ಆ ಆ ಬಾರದಿದ್ದರೆ ಅಮರವಾದರೂ ಹೇಳಿವ್ವುನೆ, it is as if (somebody) said to one who does not know a â (the first letters of the alphabet), "repeat at least the Amarakôśa" (as you certainly know still more). ನೀನಾದರೂ ಕೃಪೆಯನಿಡು ಬೇಗ, ಹರಿಯೇ, thou at least be merciful quickly, O Hari!

7, 'even', 'so much as', 'as was not to be expected' in connection with ಒಡೆ, ಅಡೆ, ಅರೆ suffixed to a relative past participle, *e. g.* ಬಸವನೆನ್ನ ಸುರಿದಡೆ ಸಾಲದೆ? ಪಸುನಿಗಾದಡು (= ಆದಡೂ, mediæval) ಭಕ್ತಿ ದೊರಕುಗು, is it not enough? if one utters "Basava"? even a beast will (thereby) obtain devotion. ಭಾವಯೆನಿಸಿದುದು ಪರಿಭಾವಿಸಿ ಕಳೆಯಲ್ವೆ ಸಾಧ್ಯಮ್ ಆಗದು ಜಗದೊಳ್ ದೇವಂಗಾದೊಡಂ, it is impossible in the world to remove by scorn what is called predestination, even for a king (or a god). ಉದ್ಭಿಜ್ಜಗಳ ಹಾಗೆ ಅವಾದರೂ ಹಲವು ರೀತಿಯಿನ್ದ ಪ್ರಾಣಿಗಳ ಉಪಯೋಗಕ್ಕೆ ಬೀಳುತ್ತವೆ, like plants even they (stones, earth, water, etc.) are useful in various ways to living beings. ಆಗಾದರೂ ಈಗಿನನ್ನೆಯೇ ನಾವಿನೊಳಗೆ ಕೂತು ಕೊಣ್ಣು ಹೊಲಿಯನ್ನು ದಾಟಿ ಬೇಕಾಗುತ್ತಿತ್ತು, even at that time, just as nowadays, it was necessary to cross the river in a boat. ಅವನು ನನಗೆ ಒನ್ನ ಕಾಸಾದರೂ ಕೊಡಲಿಲ್ಲ, he did not give me even one farthing (see remark under No. 8).

8, 'whether—or' in combination with ಒಡೆ, ಅಡೆ, ಅರೆ suffixed to a relative past participle, *e. g.* ಆ ಪತ್ತಕ್ಕರಂಗಳೊಳ್ ಎರಡೆರಡಕ್ಕರಂ ತವೊಳ್ ಅನುಲೋಮ ದೊಳ್ ಇದೊಡಂ ವಿಲೋಮದೊಳ್ ಇದೊಡಂ ಸರ್ವಸಂಜ್ಞೆಯಂ ಪಡೆಗುಂ, those ten letters (ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಳ ಳ್ಲ), whether they two by two among themselves are in regular order or out of the usual order, bear the sign of the same class (§ 21). ಇಲ್ಲಪ್ಪ ಊರಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, ದಣ್ಣಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, (it is) the same whether a useless man is in a town or in an army. ಕಬ್ಬು ಕೊನೆಯಿನ್ದ ಮೆದ್ದರೂ ಬುಡದಿನ್ದ ಮೆದ್ದರೂ ಸವಿ ಒನ್ನೇ, whether

(one) eats sugar-cane from the top or eats (it) from the bottom, (its) sweetness is the very same. ಮಾಡುವದಾದರೂ ಸರಿಯೇ, ಬಿಡುವದಾದರೂ ಸರಿಯೇ, (it will) be right whether you do it or let it alone (Hodson). Cf. § 319.

Remark.

It seems to be a grammatical anomaly, if ಆದೊಡಂ, ಅದಡಂ, ಅದಡೆಯು, ಅದಡು, ಅದರೂ, literally 'a having become or a being if and', are combined with the accusative; but there are sentences like the following:— ಕುಡುವುದು ಕೂರ್ವೆಯಲ್ಲಿ ಕಲೆಯಲ್ಲದೆ ಮನ್ನಿಸ ವೆಣ್ಣೇನನ್ ಆದೊಡಂ, (one) has to give whatsoever to a woman whom (one) respects deceitlessly (Śabdamanidarpaṇa Mḡb. Ms.). ಹಾಗವನ್ ಅದಡಂ ಕಳದು ಕೊಳ್ಳದೆ, (he) taking not even a hāga (from the devotees; in a śāsana of about A. D. 1200). ವನನಾದಡೆಯು (= ವನನಾದಡೆಯೂ) ಮುನ್ನ ಕೊಡುವವು, ಬೇಡು, hereafter we shall give (thee) whatsoever; pray! (Basavapurāṇa). ಎನ್ನನ್ ಅಲ್ಲದೆ ಸತತಂ, ಬಯ್ಯ ಕೆನ್ನ ಪದವಿಯನ್ ಆದೊಡಾತಂ ತನ್ನ ಮನದೊಳು ನೆನವುಬಿಲ್ಲ, except always upon me, he does not think even upon (my) high rank (Bp.). ನಾನು ಪುಣೆಯನ್ನಾದರೂ ಸುಟ್ಟು ಬಿಡ ಬೇಕು, I must burn up even Poona (South-Mahratta schoolbook). ನಾನು ವೇದವನ್ನಾದರೂ ಪುರಾಣವನ್ನಾದರೂ ಓದಲಿಲ್ಲ, I have not read either Vēda or Purāṇa (Hodson's Grammar; about either—see § 292. 317). (A similar seeming anomaly is found in the use of ಅಲ್ಲ, § 300, 1, remark b, in that of ಆಗಲಿ, § 317, and in that of ಅಲ್ಲದೆ, § 338 under ಅಲ್ಲದೆ).

In No. 7 of the present paragraph there is, however, the instance ಅವನು ನನಗೆ ಒನ್ನು ಕಾನಾದರೂ ಕೊಡಲಿಲ್ಲ, he did not give me even one farthing, and a similar instance is:— ಒನ್ನು ವೇಳೆ ವನಾದರೂ ತಿನ್ನುವ ಅಪೇಕ್ಷೆ ಯಾದರೂ ದೇವರು ನನಗೆ ಅಡವಿಯ ಮೂಲಕೆಗೆ ಇನ್ನೂ ಫಲಗಳನ್ನೂ ಎಲೆಗಳನ್ನೂ ಸಮೃದ್ಧಿಯಾಗಿ ಕೊಟ್ಟಿದ್ದಾನೆ, though at times the desire arises to eat whatsoever, God has abundantly given me roots and fruits and leaves of the jungle. The first instance no doubt requires the accusative, which may be ಕಾಸು or ಕಾಸ (see § 122, c); the second instance one might translate 'though at times the desire arises to eat — whatsoever it may —, God etc., the 'whatsoever it may be' being not governed by 'to eat', but being an insertion standing by itself. But ವನಾದರೂ may be, and most probably is, ವನು or ವನ (accusative, see § 125, c) + ಅದರೂ.

One is, therefore, constrained to think that when ಆದೊಡಂ, etc. are preceded by an accusative, they have lost their original meaning and become mere adverbs.

288. When in the modern dialect ಆಗ್ಗೆ, then, receives the suffix ಊ and is added to a relative past participle, it gets the meaning of 'though', 'although'; e. g. ಒಬ್ಬೊಬ್ಬರು ತಮ್ಮ ಮೊಣಕಾಲು ಹಚ್ಚಿ ಕಸುವಿನಿಂದ ಯತ್ನ ಮಾಡಿದಾಗ್ಯೂ ಆ ಹೊರಗೆ ಮುದಿಯಿಲ್ಲ, though they one by one put their knee to (the bundle of sticks) and with (all their) strength made effort, that bundle did not break. ಹಾವಿನ ಹೆಡೆಯಲ್ಲಿ ರತ್ನವಿದ್ದಾಗ್ಯೂ ಸಮಾಪಕ್ಕೆ ಯಾರೂ

ಹೋಗರು, though there be a pearl in the hood of the cobra, nobody goes near. ನಾಮವಿದ್ದಾಗ್ಯೂ ನಮ್ಮಿಗೆಯರ ಬೇಕು, though the sectarian (Vaishnava) mark be (put to the forehead), faithfulness is necessary (*i. e.* is not to be put away by the bearer). *Cf.* § 314.

289. If ಅದಾಗ್ಯೂ and ಅದರೂ are used by themselves at the beginning of a sentence, they mean 'however', 'but', 'notwithstanding', 'yet', *e. g.* ಆಕಳ ಹಯ್ಯು ತುಸು, ಅದಾಗ್ಯೂ ಬಹು ಅರೋಗ್ಯವು, the milk of cows is little, but very wholesome. ಮನುಷ್ಯನು ತರತರದ ಪದಾರ್ಥಗಳನ್ನೂ ಚಿತ್ರಗಳನ್ನೂ ಮಾಡ ಬಲ್ಲನು, ಅದರೂ ಅವುಗಳಿಗೆ ಜೀವಕಳೆಯನ್ನು ಹಾಕ ತಕ್ಕದ್ದ ಶಕ್ತಿಯು ಅವನಿಗಿಲ್ಲ, man can make various things and (draw various) pictures, but he has not the power of giving them life. ಅವನು ನನಗಿಂತ ಮೂರು ನಾಲ್ಕು ವರ್ಷಕ್ಕೆ ಚಿಕ್ಕವನು ಇದ್ದಾನೆ, ಅದರೂ ಅವನು ಬಹಳ ಒಳ್ಳೆಯವನು, he is three or four years younger than I, notwithstanding he is very good. ಆ ಹುಡುಗನು ಈ ಎರಡು ವರುಷದಿಂದ ಇಂಗ್ಲಿಷ ಕಲಿಯುತ್ತಾ ಇದ್ದಾನೆ, ಅದರೂ ಅವನಿಗೆ ಇನ್ನೂ *v* ಮತ್ತು *w* ಇವುಗಳನ್ನು ಚನ್ನಾಗಿ ಉಚ್ಚರಿಸಲಕ್ಕೆ ಬರುವದಿಲ್ಲ, that boy is learning English these two years, yet he cannot pronounce *v* and *w* well. *Cf.* §§ 296. 314.

290. ಅಂ, ಉಂ, ಊ and ಉ, when suffixed to the interrogatives 'who', 'what', 'where', 'whither', 'when', 'how', express 'soever', and are used so to say to form also indefinite pronouns (see § 102, *s, b*, remark).

The translation into English of such pronouns, etc. in the instances of this paragraph and the next four paragraphs is quite literal, but the student will be able to turn it into proper English for himself. The instances of this paragraph are:—

ಬಡವಾದಿರ್, ಅರಸ? ಕಾಲೊಳ್ ನಡೆದಪಿರ್, ಒಡನಾರುಮ್ ಇಲ್ಲ, have you become poor, O king? you walk on foot, whosoever is not with you (*i. e.* none is with you). ಆರುಮಂ ಪುಗಲ್ ಈಯದೆ ರಾಣಿವಾಸಮ್ ಇಹುದಕ್ಕೆ ಯೋಗ್ಯ ಮಾಡೊಡೆ ವನವೆ ಪ್ರಮದವನಮ್ ಎನಿಸುಗು, if it does not allow whomsoever to enter and is fit to be the gynecæum, that garden is called pramadavana. ಭೂತಲದೊಳ್ ಆರ್ಗಮ್ ಅಧಿಕಂ, (he is) superior to whomsoever in the world. ಯಾರೂ ಇಲ್ಲದ ಊರಿಗೆ ಅಗಸರ ಮಾಳೆಯೇ ಮುತ್ತಯ್ಯೆ, for a village in which whosoever is not (*i. e.* nobody is), the washermen's Mālē is the respectable woman. ಇದನ್ನು ಯಾರೂ ಅರಿಯರು, whosoever does not know this. ಕೋಣೆಯೊಳಗೆ ಯಾರು ಇದ್ದಾರೆ? ಯಾರೂ ಇಲ್ಲ, who is in the room? (there) is not whosoever (*i. e.* none at all). ನಾನು ಯಾರನ್ನೂ ನೋಡಲಿಲ್ಲ, I have not seen whomsoever (*i. e.* I have seen nobody). ಯಾರಿಗೂ ಕೇಡು ಬಯಸ

ಬೇಡಿರಿ, do not entertain malice against whomsoever. ಭೂಸತೀಶ್ವರ, ನಿಮ್ಮರಸಿ
ಯರು ದೋಸವೇನುಮನ್ ಇಲ್ಲಿ ಮಾಡಿದುದಿಲ್ಲ, O king, your queen has committed
here no fault whatsoever. ಏನೂ ಅಜ್ಞಾನವನ್ನು, one who does not know
whatsoever. ಅವನಿಗೆ ಅದರಿ ವಿಷಯಕ್ಕೆ ಏನೂ ಗೊತ್ತಿಲ್ಲ, he has no knowledge
whatsoever regarding that. ಈ ಕೇಡೆಯು ಏನೂ ಕೆಲಸದಲ್ಲ, this umbrella is
of no use whatsoever. ಅವನಿಗೆ ಈ ಹೊತ್ತು ಏನೂ ಗುಣವಿಲ್ಲ, in his health
there is to-day no improvement whatever. ಕೂಸು ಈ ಹೊತ್ತು ಏನೂ ತಿನ್ನ
ಲೊಲ್ಲದು, the child will not eat whatsoever to-day. ಊಟಕ್ಕಿಲ್ಲದ ಉಪ್ಪಿನ
ಕಾಯಿ ಯಾತಕ್ಕೂ ಬೇಡ, pickles absent at dinner are not good for whatso-
ever. ಹಣ್ಣಿನ ಗಿಡಗಳೊಳಗೆ ಇಷ್ಟು ಬೇಗ ಫಲ ಬರುವವು ಮತ್ತು ಯಾವವೂ ಇಲ್ಲ,
among fruit-trees there are none whatsoever which bear fruits so quickly
(as plantain trees). ಏನೂ ಇಲ್ಲದವ ಯವದಕ್ಕೂ ಹೇಸ, he who has nothing
whatsoever, does not feel aversion to whatsoever.

ಎನಿತುಂ ಕಾಯ್ದುಂ ಬೆನ್ನೀರ್ ಮನೆ ಸುಡದು, though hot water gets hot how
much soever, a house does not take fire (on account of it). ಕವಿಗೆ ಕೇಡಿ
ಲ್ಲೆನ್ನುಂ, there is no disaster in what manner soever to a poet. ಎನ್ನುಂ
ಕಾಣೆವೀ ಜೋಡ್ಯವಂ, we have not seen whensoever such a wonderful thing.
ಎನ್ನೂ ಗೆಯ್ಯದ ಭೂಮಿ, a piece of land that is not cultivated at what time
soever. ಎನ್ನೂ ಎಂದಿರ ರಾವುತ ಕುದುರೇ ಹಿನ್ನ ಮುನ್ನಾಗಿ ಎಂದಿರ, a horseman
who did not mount (a horse) at what time soever, mounted the horse in
a reversed way. ಎನ್ನಿಗೂ ತನ್ನೆ ತಾಯಿಗಳ ಮಾತು ವಿರಾಡಿ ಬಾರದು, one must not
transgress the word of (one's) parents at what time soever. ಅವನಂ ಗೆಯ್ಯ
ಯಿಲ್ಲದ ಇಳೆ, a piece of land that is not cultivated at what time soever.
ಅವಾಗಳುಂ, whensoever. ವಿದ್ಯೆ ಕಲಿತ ಹೆಂಗಸು ತನ್ನ ಗಣನನ್ನೂ ಮಕ್ಕಳನ್ನೂ ಯಾವಾ
ಗಲೂ ಸನ್ನೋಷ ಪಡಿಸುವಳು, a female who has learned science, will at what
time soever make her husband and children happy. ಬೇನನ ಮನಸ್ಸು ಯಾವಾ
ಗಲೂ ಹೀನವೇ, a miser's mind is whensoever base. ಹ್ಯಾಗೂ ಹಬ್ಬದೊಳಗೆ ಅಯ್ಯ
ದಿವಸ ಸಾಲಿ ಇರುವದಿಲ್ಲ, howsoever on the feast there will be no school for five
days. ಅವಳೊವಳು (i. e. ಅವಳು+ಲು mediæval+ಒರ್ವಳು) ಒಪ್ಪಚ್ಚಿ ಮುದುಕಿ
ಯಾಗಿ ಕಾವಿಯ ಸೀರೆಯನ್ ಉಟ್ಟವಳು ಕಾತ್ಯಾಯನಿ ಎನಿಸುಗು, whatsoever a
female is somewhat old and has put on a cloth dyed with red ochre, is
called kâtyâyani. ಅಲ್ಲಿಯುಮ್ ಇಲ್ಲಿಯುಮ್ ಎಲ್ಲಿಯುಂ ನರಂ, there and here
(and) wheresoever (is) Arjuna. ಅದೆಲ್ಲಿಯು (=ಎಲ್ಲಿಯೂ, mediæval) ನಿಲ್ಲದು,
it does not stand wheresoever. ನಿನ್ನ ಸಮಾನ ಸುಂದರವಾದ ಪಕ್ಷಿಯನ್ನು ನಾನು
ಇನ್ನಿನ ವರೆಗೂ ಎಲ್ಲಿಯೂ ಕಾಣಲಿಲ್ಲ, wheresoever I have not seen such a
beautiful bird as thee up to this very time. ಎತ್ತಿದ ಕೆಯ್ಯೊಳ್ ಮುತ್ತಿದನ್,

ಅತ್ತಿತ್ತು ತತ್ತಂ ಸಾರ್ವಂ ಇನ್ಯಹಿತರ್ಕಃ, with lifted hands he attacked, there (and) here (and) in the intermediate places wheresoever the enemies not waiting approached.

291. 'Soever' is likewise expressed by suffixing ಅಂ and ಊ to the past relative participle ಅದ (of ಆಗು) combined with ಒಡೆ and ಆರೆ, and adding the thus obtained forms ಆದೊಡಂ and ಅದರೂ to interrogatives, e. g. ಆರಾದೊಡಂ, whosoever. ಎನ್ನಾದೊಡಂ, in what manner soever. ಹ್ಯಾಗೆ ಯಾದೊಡಂ, howsoever. ಆರಿಗಾದರೂ ಪೂರ್ವಕರ್ಮ ಬಿಡದು, actions done in a former state of existence do not leave whomsoever (Dāsapada). ಯಾರಾದರೂ, whosoever. ಯಾರಿಗಾದರೂ, to whomsoever. ಯಾವನಾದರೂ, whosoever, whichsoever. ಯಾವದಾದರೂ, whatsoever, whichsoever. ಎನ್ನಾದರೂ, whatsoever. ಎಷ್ಟಾದರೂ, however so much. ಎನ್ನಾದರೂ, whensoever. ಎನ್ನಿಗಾದರೂ, up to what time soever, at what time soever. ಯಾವಾಗಲಾದರೂ, whensoever. ಹ್ಯಾಗಾದರೂ, howsoever. ಎಲ್ಲಿಯಾದರೂ, ಎಲ್ಲಾದರೂ, wheresoever. ಎಲ್ಲಿಗಾದರೂ, whithersoever. ಎಲ್ಲಿನ್ನಾದರೂ, whencesoever. ಎಷ್ಟು ಮಾತ್ರವಾದರೂ, whatsoever, or to whatsoever, extent. ಯಾವ ರೀತಿಯನ್ನಾದರೂ, in whatsoever manner.

The same meaning is obtained also by adding any past relative participle combined with ಆರೆ and ಊ (i. e. ಆರೂ), ಒಡೆ and ಅಂ (i. e. ಒಡಂ), ಆಡೆ and ಅಂ (i. e. ಆಡಂ), ಅಡೆ and ಊ or ಉ (i. e. ಅಡೂ or ಅಡು), to interrogatives, e. g. ಕಾಡ ನಾಯಿಗಳು ಬಹು ತೀವ್ರವಾಗಿ ಓಡುವವು, ಎನು ಮಾಡಿದರೂ ಕೆನ್ನೆ ಸಿಗುವದಿಲ್ಲ, jungle dogs run very fast; whatsoever one does, they cannot be caught. ಎಷ್ಟು ಮಾಡಿದರೂ ನಷ್ಟವಾಗದೇ ಬಿಡದು, how much soever (he) does, loss will never fail. ಎಲ್ಲಿ ನೋಡಿದರೂ ಕಾಡು, wheresoever one sees, (is) a wilderness. ಎತ್ತ ಹೋದರೂ ಮೃತ್ಯು ಬಿಡದು, whithersoever (he) goes, death does not leave (him). ಎನು ಮಾಡಿದರೂ ಮಗ ಹರಿಯೆಮ್ಮುವದನ್ನ ಬಿಡ, whatsoever (they) may do, (their) son does not leave to say 'Hari'. ಎನ್ ಎನ್ನಡು (mediaeval) ಎಷ್ಟಾದದಂ ಬಿಡ ತನ್ನನ್ನವ ನೀಚ ತಾಂ, whatsoever one says (and) however so much, a vile man does not give up his ways. ಎನ್ನೋದಿದೊಡಂ, howsoever one reads.¹⁾

¹⁾ Instances in which the conjunction ಅಂ is not suffixed in such a case, occur in the following verse of the Jaimini Bhārata (16, 43):—

ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಗಂಗಾಪ್ರವಾಹದ ಸಲಿಮ್,
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಪುಷ್ಪಾತ್ರ ಮಹಾಬೀರಂಗಳ್,
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ನಿಬಿಡದ್ವುಮಚ್ಚಯಗಳ್ ಕುಸುಮಫಲಮಾಲಂಗಳು, |
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಶುಕನಿಕಮಯೂರಧ್ವನಿಗಳ್,
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಸಾತ್ವಿಕಮ್ ಅದ ಮೃಗನಿಕರಮ್,
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಸಂಚರಿಸ ತಾಪಸವಟುಗಳ್ ಎಸದವರ್ಜನನ ಕಣ್ಣೆ. ||

Also if ಉಂ is suffixed to the infinitive with ಎ and this form is added to an interrogative, the meaning of 'soever' is produced, *e. g.* ಇದಿದೊಳ್ ಸ್ವರಂಗಳ್ ಆವುವು ನಿಲೆಯುಂ, when whatsoever vowels stand in front.

292. Another way of expressing 'soever' is to suffix ಅನುಂ or ಅನು to interrogatives. This suffix is composed of ಆನ (see § 176) and ಉಂ, ಉ (=ಉಂ), and literally means 'having become though', 'though having become'. *E. g.* ಆರಾನುಂ, whosoever. ಏನಾನುಂ, whatsoever. ಏನಾನುಮೊನ್ನು ಭಾವಂ, whatsoever a state. ಏನಾನು (=ಏನಾನುಂ, mediæval), whatsoever. ಎತ್ತಾನುಂ, in what place soever, occasionally. ಎನ್ನಾನುಂ, howsoever. ಎನ್ನಾನುಂ, whensoever. ಎಲ್ಲಿಯಾನುಂ, wheresoever. ಆವುದಾನು, whatsoever, *e. g.* ಆವುದಾನೊನ್ನಡಿಯಿಂ ತೊಲಗುವುದು, the removal from whatsoever a thing; ಆವುದಾನೊನ್ನು ಮರದ ಮೇಲೆ, on whatsoever a (piece of) wood. ಆವನಾನು, whosoever, *e. g.* ಆವನಾನೊಬ್ಬನು, whosoever a man.

When ಆನುಂ, ಅನು are not suffixed to interrogatives, they signify 'a little', 'moderate', *e. g.* ಇನಿಸಾನುಂ ಬೇಗದೊಳ್, in this much little or moderate haste;—or 'a certain', *e. g.* ಒಬ್ಬಾನು, a certain one, in ಒಬ್ಬಾನೊಬ್ಬನು, a certain one man (*i. e.* some one man, some man); ಒಬ್ಬಾನೊಬ್ಬಳು, a certain woman; ಒಬ್ಬಾನೊಬ್ಬ ಒಕ್ಕಲಿಗನು, a certain husbandman; ಅನ್ನಾನು, a certain one (neuter), in ಅನ್ನಾನೊನ್ನು ವೇಳೆಯಲ್ಲಿ, at a certain one time (*i. e.* at some time or other);—in repetition 'either—or' (*cf.* § 317), *e. g.* ಮೂಡಲಾನುಂ ಬಡಗಲಾನುಂ, either east or north; ಅಲ್ಲಿಯಾನುಮ್ ಇಲ್ಲಿಯಾನುಂ, either there or here; ಅನ್ನಾನುಮ್ ಇನ್ನಾನುಂ, either then or now; ಒನ್ನಾನುಮ್ ಎರಡಾನುಂ, either one or two; ಪತ್ತಾನುಂ ನೂರಾನುಂ, either ten or hundred;—'about' in ಎಣ್ಣಾನೊನ್ನು (ಎಣ್ಣಾನು+ಎನ್ನು), about eight.

Remark.

In the modern dialect 'a certain' is expressed also by the interrogative suffix ಓ (see § 283), *e. g.* ಆಕೆ ಯಾವನೋ ಒಬ್ಬ ಅಮ್ಮಿಗನ ಹೆಣ್ಣತಿ, she (is) the wife of a certain boatman. *Cf.* also § 310, 2 at the end.

293. The ಆನುಂ of § 292 appears also as ಅಣಂ, *i. e.* ಅಣ (for ಆನ)+ಅಂ and this ಅಣಂ again appears with a short ಅ (see § 176) as ಅಣಂ, *i. e.* ಅಣ (for ಆನ)+ಅಂ. ಅಣಂ, ಅಣಂ mean 'soever', 'whatsoever', elliptically for ಏನಾಣಂ, ಏನಣಂ, *e. g.* ಗುಣಮ್ ಅಣಮ್ ಇಲ್ಲ, (there) is no merit whatsoever. ಕಾರ್ಯಮ್ ಅಣಮ್ ಇಲ್ಲ, (there) is no business whatsoever. ಸಂದೆಯಮ್ ಅಣಂ ತಾನಿಲ್ಲ, (there) is no doubt whatsoever.

294. If the interrogatives ಆವ, ಯಾವ, ಎಷ್ಟು, etc. are connected with a following noun, ಉಂ, ಊ are suffixed to this noun in order to express 'soever', *e. g.* ಆವ ದೆಸೆಯಲ್ಲಿಯುಂ, in whatsoever direction. ಮೇಜಿನ ಮೇಲೆ ಯಾವ ಪುಸ್ತಕವೂ ಇಲ್ಲ, (there) is not whatsoever book (*i. e.* there is no book at all) on the table. ನೀನು ಯಾವ ಅಡಚಣೆಯನ್ನೂ ಸಹಿಸ ಬೇಕಾಗಲಿಕ್ಕಿಲ್ಲ, you will not have to suffer whatsoever distress. ತಿಳಿಗೇಡಿಹುಡುಗರು ಯಾವ ಕೆಲಸಕ್ಕೂ ಬರುವದಿಲ್ಲ, foolish boys are not good for whatsoever business. ಯಾವ ಪ್ರಕಾರದಿನ್ನೂ ಅಲ್ಲ, not in whatsoever manner (*i. e.* in no way). ಎಷ್ಟು ಮಾತ್ರಕ್ಕೂ, to whatsoever extent. Also if the genitive ಯಾರ (ಆರ) stands before a noun, ಊ (ಉಂ) is suffixed to this noun in the same sense, *e. g.* ನಿಮ್ಮ ಮೇಲೆ ಯಾರ ಕಾಟವೂ ಸಾಗದು, annoyance of whomsoever will not come upon you. ಇದನ್ನು ಮಾಡುವದು ಯಾರ ಮನಸಿಗೂ ಬರಲಿಕ್ಕಿಲ್ಲ, to do this will not suit the mind of whomsoever. (About ಇಲ್ಲ see § 298, about ಅಲ್ಲ § 300).

If ಏನು is used instead of ಯಾವ, the ಊ is commonly suffixed to ಏನು, *e. g.* ಈ ಕೊಡೆಯು ಏನೂ ಕೆಲಸದ್ದಲ್ಲ, this umbrella is of no use whatsoever. ಅವನ ಹತ್ತರ ಏನೂ ಹಣವಿದ್ದಿಲ್ಲ, (there) was no money whatsoever about him. ನನಗೆ ಏನೂ ಉಪದ್ರವ ಮಾಡಲಿಲ್ಲ. ತಾನು ಏನೂ ತಪ್ಪು ಮಾಡಲಿಲ್ಲ. ನೀನೇನೂ ಅಪರಾಧ ಮಾಡಿಲ್ಲ. ಏನೇನೂ ಸಂಶಯ ಉತ್ತಿಯಿಲ್ಲ. ಆ ನಡತೆಗಳಲ್ಲಿ ಏನೇನೂ ದೋಷವಿಲ್ಲ. But on the other hand there is *e. g.* ನಿಮ್ಮರಸಿಯರು ದೋಷವೇನುಮನ್ ಇಲ್ಲಿ ಮಾಡಿದುದಿಲ್ಲ, your queen has committed here no fault whatsoever. ಇದಕ್ಕೆ ಸಂಶಯವೇನೂ ಇಲ್ಲ, about this there is no doubt whatsoever.

295. In § 285 it has been stated that besides in the mediaeval dialect also in the modern one ಉ is used instead of ಊ. Thus we find *e. g.* ಏನಾದರು (for ಏನಾದರೂ), ಯಾರಾದರು (for ಯಾರಾದರೂ), ಎನ್ನಾದರು (for ಎನ್ನಾದರೂ), ಯಾರಿಗಾದರು (for ಯಾರಿಗಾದರೂ), ಯಾವದಾದರು (for ಯಾವದಾದರೂ), ಎಷ್ಟಾದರು (for ಎಷ್ಟಾದರೂ), ಎಲ್ಲಿಯಾದರು (for ಎಲ್ಲಿಯಾದರೂ), ಯಾವಾಗಲೂ (for ಯಾವಾಗಲೂ), ಯಾವದಾದರೊನ್ನು (for ಯಾವದಾದರೂ ಒನ್ನು), ಏನಿಲ್ಲ (for ಏನೂ ಇಲ್ಲ).

296. In § 289 ಅದರೂ (*i. e.* ಅದ+ಅರೆ+ಊ) appears in the meaning of 'but'. It may get also that of 'also', *e. g.* ಸ್ವಲ್ಪ ವಿಚಾರ ಮಾಡಿ ನೋಡಿದರೆ ನಿನಗಾದರೂ ಹಾಗೆಯೇ ತೋರೋತು, if (thou) reflectest a little, it is likely to appear also to thee in that very manner. ನಾನಾದರೂ ಇನ್ನಿನ ವರೆಗೆ ಅವನು ಮಾಡಿದ ತಪ್ಪುಗಳನ್ನು ಕ್ಷಮಿಸಿದೆನು, till now also I put up with the faults committed by him.

A remark is here to be made regarding ಅದರೆ (*i. e.* ಆದ+ಅರೆ), which literally means 'if becomes or is', 'if become or are', *e. g.* ಸತಿಯು ಆದರೆ ಚಿನ್ನೆ, ಸತಿಯು ಇಲ್ಲದಿರೆ ಚಿನ್ನೆ, if (there is) a wife, (there is) sorrowful thought; when (there is) no wife, (there is) sorrowful thought. ಬೆಳ್ಳಿಯು ಆದರೆ ಕಳ್ಳಗೆ ಆಗದೇ, if it is silver, is it not agreeable to the thief? ಮಕ್ಕಳಾದರೆ ಕಷ್ಟ, ಮಕ್ಕಳಿಲ್ಲದಿರೆ ಕಷ್ಟ, if (there) are children, (it is) trouble; when (there) are no children, (it is) trouble. ಆಕಳು ಕಪ್ಪಾದರೆ ಹಾಲು ಕಪ್ಪೇ, if the cow is black, (is its) milk black? ಹಾಗಾದರೆ, if (it) is so. ಬೇಕಾದರೆ, if (it) is required.

ಆದರೆ, however, is often used somewhat like ಆದರೂ, 'but', if it stands at the head of a sentence, *e. g.* ನೀವೆಲ್ಲರೂ ಪಡಸಾಲೆಯೊಳಗೆ ಹೋಗಿರಿ, ಆದರೆ ಅಲ್ಲಿ ಏನೂ ಗದ್ದಲ ಮಾಡ ಬೇಡಿರಿ, go all of you into the veranda, but you must not make any noise there. ಕೆಲವು ಗಿಡಗಳು ಕೆಂಪು ಚಾಚಿದ ಕೂಡಲೆ ಮುಚ್ಚಿ ಕೊಳ್ಳುತ್ತವೆ, ಆದರೆ ಅವುಗಳಿಗೆ ಪ್ರಾಣಿಗಳನ್ನೆ ಆನಂದ ದುಃಖಗಳು ಆಗುವದಿಲ್ಲ, some plants, as soon as they are touched, close, but do not experience joy and sorrow like living beings. ಈ ದೇಶದಲ್ಲಿ ಕೆಲವು ಸ್ಥಳಗಳಲ್ಲಿ ಜಾಚಿಕಾಯಿ ಗಿಡಗಳು ಣ್ಣು, ಆದರೆ ಅಲ್ಲಿಯ ಹಾಗೆ ಕಾಯಿ ಆಗುವದಿಲ್ಲ, in this country there are in some places nutmeg trees, but (their) nuts do not become like (those) of that place. Cf. § 314 and see the use of ಆದರೆ in § 334.

297. The conjunctions ಬಲ್ಲೆ, ಬಲಿ, (ಬಲಿಂಕಂ, etc. § 212, 3), ಮತ್ತಂ, ಮತ್ತೆ, ಮೇರ್, again, further, and, are used in adducing something additional, *e. g.* ಮತ್ತೆ (ಏನ್ ಎಮ್ಮುದು) ಕೃತಿಪದ್ಧತಿಯೊಳ್ ಪೀನಂ ಬಹುವಚನಾರ್ಥಮನ್ ಆನಲ್ ಸಾಲ್ಪತ್ತು. ಮತ್ತೆ ಕೆಲವರೊಳ್ ಅರುವಿನ (*i. e.* ಅರಾಗಮದ) ಮೇಲೆ ಕಳಾಗಮಮಕ್ಕುಂ. ಕಸೀ ಮಾಡಿದ ಮರವು ಚಿಗಿತು, ಮತ್ತೆ ಬೆಳೆದು, ದೊಡ್ಡ ಮರವಾಗುವದಿಲ್ಲವೋ? — ಮತ್ತಂ is composed of ಮತ್ತೆ+ಅಂ, so that it originally means 'and further' like ಮತ್ತೆಯುಂ.

ಇವು ಜಮ್ಬುಫಲಮಂಜರಿ
ಯವು ಫಲನೀಫಲಗುಲುಚ್ಚಮ್, ಇವು ಚೂತಫಲ |
ಸ್ತವಕಂಗಳೆನ್ನು, ತೋಪಾದನ್
ಅವನೀಪಾಲಂಗೆ ಲೀಲೆಯಿಂ ವನಪಾಲಂ ||

ಮತ್ತಂ

ಇವು ಕಂಕೇಲಿದಲಪ್ರಸೂನಮ್, ಇವು ಮಲ್ಲಿಸೈರಪುಷ್ಪಂ, etc.

ತರಿಸಿ ಕೋಳಿಡಿದ ಹಯಮಂ, ಸುವರ್ಗನ ವಶದೊ
ಳರಿಸಿ, ಭದ್ರಾವತಿಗೆ ಬರಲಾ ನೃಪಂ ಪೊಬಲ ಸಿಂಗರಿಸಿ, ಮೇರ್ ಅವರನೊ |
ಅರಸಿಯರ ಗಡಣದೊಳದಿಗೊಣ್ಣು, ಮನೆಯೊಳಾ
ದರಿಸಿ, etc.

An instance in which ಮೇಣ್ means 'or' is the following:— ಎರಡಕ್ಕರಂ ಮೇಣ್ ಪಲವಕ್ಕರಂ ತಮೋಳ್ ಅನೋನ್ಯಮಾಗಿ ಕೂಡುವುದು ಸನ್ನಿಯೆನಿಸುಗುಂ.

In the modern dialect ಮತ್ತು (which we met with already in multipliative and additional numbers at the close of § 280) is used like ಮತ್ತುಂ, ಮತ್ತು (cf. § 310), e. g. ನಮ್ಮ ಹಿನ್ನಸ್ಥಾನದಲ್ಲಿ ಹತ್ತಿ ಹುಟ್ಟುತ್ತದೆ; ಆದರೆ ನಮ್ಮ ಹತ್ತರ ತಕ್ಕ ಯನ್ನಗಳು ಇಲ್ಲ, ಮತ್ತು ನಾವು ಒಳ್ಳೇ ಜಾಣರೂ ಅಲ್ಲ. ನಮ್ಮ ದೇಶದ ಒಕ್ಕಲಿಗರು ಯುರೋಪದ ಸುಧಾರಿಸಿದ ರೀತಿಯನ್ನೆ ಹತ್ತಿ ಬೆಳೆ ಕೊಳ್ಳಲಿಕ್ಕೆ ಆದಿಯರು, ಮತ್ತು ಉತ್ತಮ ಜಾತಿಯ ಹತ್ತಿಯೊಳಗೆ ಕೀಯಿಹತ್ತಿಯನ್ನು ಬೆರಿಸುತ್ತಾರೆ. See an instance in § 289 (v ಮತ್ತು w).

In the same dialect ಹಾಗೂ (ಹಾಂಗೂ), so also, likewise also, has been used in the sense of 'and', e. g. ಇದು (ಕೇಸರವು) ಬಹಳ ಬೆಳೆಯುವದಿಲ್ಲ, ಹಾಗೂ ಬಹಳ ಸ್ಥಳಗಳಲ್ಲಿ ಬೆಳೆಯುವದಿಲ್ಲ.

298. The Śabdamanidarpana states that ಇಲ್ಲ (of ಇಲ್ = ಇರ್) is a kriyātmakāvya, i. e. a particle (avyaya) that partakes of the nature of a verb. Its formation has been shown in § 209, note 1 (see also § 210). ಇಲ್ಲ appears also with a final euphonic sōnnē as ಇಲ್ಲಂ, e. g. ದೇವದತ್ತ, ನಿನಗೇನುಮ್ ಇಲ್ಲಂ, and in the modern dialect with a euphonic ವು (i. e. o + ಉ) as ಇಲ್ಲವು (§ 209, note 1; § 212, 7).

When followed by a vowel, the final letter of ಇಲ್ಲ either disappears, e. g. ಇಲ್ಲಾಗು, ಇಲ್ಲೆನ್ (cf. § 215, 1), or a euphonic ವ್ is inserted, e. g. ಇಲ್ಲವಾಗು, ಇಲ್ಲವೆನ್ (cf. § 215, 3).

ಇಲ್ಲ is used either by itself, or in combination with nouns, pronouns, etc. In combination with bhāvavačanas, i. e. verbal nouns ending e. g. in ಉದು and ಅದು (§ 200, 1. 3, once also in ತು, see § 194, remark 1) or in ಅಲು (§§ 187, 1; 188. 209, 3), it forms so to say a third person in the conjugation of the negative.

In the modern dialect bhāvavačanas with ಅಲು (the nominative) and ಇಲ್ಲ conventionally convey the meaning of the past (§ 209, 3). If ಅಲು is changed into the dative (ಅಲಿಕ್ಕೆ, ಅಲಿಕ್ಕೆ) and ಇಲ್ಲ is suffixed, the meaning of the past disappears.

In the same dialect ಇಲ್ಲ is joined also to past participles.

1, ಇಲ್ಲ by itself.

ನೀಲಗ್ರೀವರುಮ್ ಆರ್ತರ್? ಇಲ್ಲ, and is (king) Nilagriva able (to gain the victory)? (No), he is not. ನೀನು ಎನ್ನಾದರೂ ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ನೋಡಿದ್ದಿಯಾ? ಇಲ್ಲ, ever having seen a ripe water-melon art thou? I am not

(*i. e.* hast thou ever seen a ripe water-melon? No, I have not). ಅವೆಲ್ಲ ತಮ್ಮಿನ್ನ ತಾವೇ ಆಗಿವೆಯೋ? ಇಲ್ಲ, having become (*i. e.* have become and) are all those (things in the house) of themselves? (No), they are not. ಅವನಿಗೆ ನೀನು ಏನಾದರೂ ಕೆಟ್ಟ ಮಾತು ಆಡಿದ್ದೀ? ಇಲ್ಲ, ಸ್ವಾಮಿ, having spoken whatever bad words to him wast thou? I was not, sir (*i. e.* hadst thou abused him in any way? No, I had not, sir). ಜೇನುನೋಣಗಳು ಮೆಯ್ಯೆ ಎಲ್ಲಾ ದರೂ ಕಡಿದವೇನು? ಇಲ್ಲ, did the bees sting (you) anywhere on the body? They were not (*i. e.* no, they did not). ತೆಂಗಿನ ಮರದ ಮೇಲೆ ಹುಲ್ಲು ಇರುತ್ತದೇನೋ? ಎನ್ನು, ತೋಟಗನು ಕೇಳಿದನು. ಇಲ್ಲವೆನ್ನಲೇ ಇಲಿಿದು ಬರುತ್ತೇನೆನ್ನನು, “is (there) grass upon the cocoa-nut tree?” asked the gardener. “(There) is not, (thus) saying indeed (to myself), I come down”, replied he (*i. e.* no, there is not; and for that very reason I come down, replied he).

2, ಇಲ್ಲ in combination with nouns and pronouns (*cf.* § 316, 1).

ಕನ್ನಡಕ್ಕು ಸಂಸ್ಕೃತಕ್ಕು ಸಮಾನಮಿಲ್ಲ, (generally there) is not a composition (*i. e.* generally there is no composition) of Kannada and Samskrita words. ಸಂಸ್ಕೃತಪದಂ ಪರಕ್ಕೊದವಲೊಡಂ ದೋಷಮಿಲ್ಲ, also if a Samskrita word follows (the terms ಎಲ್ಲ and ಮಾ), a fault it is not (*i. e.* it is no fault). ಅ, ಸಂದ್ಧಯಮಿಲ್ಲ, O, doubt (there) is not (*i. e.* O, there is no doubt). ಗುರುವಿಲ್ಲ ಕರ್ಣನಿಲ್ಲ ಗುರುವಿನ ಮಗನಿಲ್ಲ, Drōṇa is not (present), Kārṇa is not (present), the son of Drōṇa is not (present). ಒಡನಾರುಮಿಲ್ಲ, (there) is not whosoever with (you, *i. e.* nobody is with you). ಘಟಮಿಲ್ಲ, (there) is not a pot (*i. e.* there is no pot). ಉಣ್ಣುಡಲು ತಮಗಿಲ್ಲ, an eating and a putting on (there) is not for them (*i. e.* they have nothing to eat and to put on). ಎನಗೆ ಪಿರಿ ದಾಯಸಮ್ ಇನ್ನಿಲ್ಲ, for me great trouble still (there) is not (*i. e.* there is no longer great trouble for me). ಮದನನ ಮೇಲೆ ತಪ್ಪಿಲ್ಲ, (there) is not a fault on Madana (*i. e.* there is no fault on Madana). ಅನ್ತಕನ ದೂತರಿಗೆ ಕಿಂಚಿತ್ತು ದಯವಿಲ್ಲ, in Yama's messengers whatever mercy (there) is not (*i. e.* Yama's messengers have no mercy at all). ಕಟ್ಟಿ ತುವ್ವಿದ ಮೇಲೆ ಚಣ ಮಾತ್ರ ಇರವಿಲ್ಲ, after the period (of life) has expired, for a moment a stay (there) is not (*i. e.* —there is no stay for a moment). ನನ್ನ ಹತ್ತರ ಯಾವ ಪುಸ್ತಕವೂ ಇಲ್ಲ, near me whatsoever book (there) is not (*i. e.* I have no book at all with me). ಈ ಹೊತ್ತು ಆದಿತ್ಯವಾರ, ಸಾಠೆ ಇಲ್ಲ, to-day (is) Sunday, school (there) is not (*i. e.* — there is no school). ಮತಿ ಇಲ್ಲದವರಿಗೆ ಗತಿ ಇಲ್ಲ, for those who have no understanding, fortune (there) is not (*i. e.* — there is no fortune). ನನಗೆ ದಣುವೇ ಇಲ್ಲ, for me (the sun, there) is not fatigue

indeed (*i. e.* I never suffer fatigue). ಅದು ನನಗೆ ಗೊತ್ತು ಇಲ್ಲ, that to me knowledge is not (*i. e.* I do not know that). ನೀನು ಏನೂ ಹೇಳುವ ಕೆಲಸವಿಲ್ಲ, thou whatever saying a business (there) is not (*i. e.* thou doest not want to say anything). ತಾಯಿಗಿಂತ ಹಿತವರಿಲ್ಲ, ಸಕ್ಕರೆಗಿಂತ ಸವಿಯಿಲ್ಲ, greater than a mother benefactors (there) are not, greater than sugar sweetness (there) is not (*i. e.* there are no greater benefactors than a mother, there is no greater sweetness than that of sugar). ಪುತ್ರಿಗಿಂತ ಮೇಲು ಬಂಗಾರವಿಲ್ಲ, ಮಕ್ಕಳಿಗಿಂತ ಮೇಲು ತೊದಲಿಲ್ಲ, better than pure gold (there) is not, better than children lispings (there) is not (*i. e.* there is no gold better than pure gold, there is no lispings better than that of children). ಇನ್ನಿಲ್ಲ, ನಾಳೆ ಯಾದರೂ ಆ ಕೆಲಸವು ಕೆಯ್ಯೂಡಿ ಬರುವದು, to-day it is not, but to-morrow that work will be accomplished (*i. e.* to-day it is not likely to be accomplished, but to-morrow that work will be accomplished). ನಿನಗೆ ತನ್ನ ತಾಯಿಗಳನ್ನೋ? ಯಾರೂ ಇಲ್ಲ, to thee father and mother are (there)? Whosoever (there) are not (*i. e.* hast thou still thy parents? No, I have nobody). ನಿನಗೆ ಈ ಚೂರಿಯನ್ನು ಯಾರು ಕೊಟ್ಟರು? ಯಾರೂ ಇಲ್ಲ; ನಾನು ಇದನ್ನು ನಾರಾಯಣನ ಗಣ್ಣು ಬಿಚ್ಚಿ ತೆಕ್ಕೊಣ್ಣೆನು, who gave thee this knife? Whosoever not (*i. e.* nobody); having opened the bundle of Nārāyaṇa I took it to myself. ನಿಮ್ಮ ಹತ್ತರ ತುಪ್ಪವದೆ? ಏನೂ ಇಲ್ಲ, is (there) ghee near you (*i. e.* have you some ghee)? (there) is not any (*i. e.* I have none).

3, ಇಲ್ಲ in combination with verbal nouns (*cf.* § 316, 2. 12) and past participles (which are finally also verbal nouns, see § 169).

ಇನ್ನೆವರಂ ಗುಪ್ತಿಯಾದುದಿಲ್ಲ ಕಾಮಕರವಿಮುಕ್ತಬಾಣಹತಿಗೆ, till now (he) is not a having become an object of aim to a stroke of an arrow discharged by the hand of Kāma (*i. e.* till now he has not become an object etc.).

ಕೋಗಿಲೆವರೊ ಮಾಮರದೊಳ್

ಕಾಗೆಯ ಕೊತ್ತರಿಯೊಳ್ ಎರ್ದು ಪೋಗಲುಮ್ ಇರುಳುಂ |

ಕೂಗಲುಮ್ ಎಮೆದೆಯಿಕ್ಕಲುಮ್

ಎಗಿಯ್ಯಲುಮ್ ಆರ್ತದಿಲ್ಲ ಬಸದೊಳ್ ಪೆಳೆಯಂ || the young cuckoo in a mango tree among a flock of crows in the wood a having been able not (*i. e.* was not able) to rise and go away, and also at night to cry, and to open and shut (its) eyelids, (in short) to do anything on account of fear.

ಮುಸುರಿದ ಕುಳಿಯೊಳ್ ದೆಸೆಯಾ

ಗಸಮ್ ಇಳೆ ಬಿಟ್ಟವೆಯೆವ್ವಿವತ್ತಾನುಂ ಕಾ |

ಣಿಸಲಾತುಂದಿಲ್ಲಮೆನೆ ಮಾ

ಮನಗಿದುರ್ದು ಮಾಗೆ ಮಾಗೆ ಸೆಕ್ಕಿವೆಸರಳೆಯೊಳ್ || the month Māghe

grandly made its appearance so that in the covering cold the points of the compass, the sky, the earth, mountains (and) forests, howsoever, a having been able not to be seen (*i. e.* could not be seen) on the earth which is known for (its) misty heat when fruits are growing fully ripe.

ಆರಸಿಯರು ದೋಸವೇನುವನ್ ಇಲ್ಲಿ ಮಾಡಿದುದಿಲ್ಲ, the queen a having made not any fault here (*i. e.* the queen has not committed any fault here).— ಕೆಲವು ಮಂಗಳಿಗೆ ಬಾಲವು ಇರುವದಿಲ್ಲ, to some monkeys a tail a being (there) is not (*i. e.* some monkeys have no tail). ಜ್ಞಾನವಿಲ್ಲದಿದ್ದರೆ ಮಾನ ಬರುವದಿಲ್ಲ, if (there) is no knowledge, honour a coming (there) is not (*i. e.*—honour is not obtained). ತಿಳಿಗೇಡಿಕೊಡುಗರು ಯಾವ ಕೆಲಸಕ್ಕೂ ಬರುವದಿಲ್ಲ, stupid boys a coming (there) is not for whatsoever work (*i. e.* stupid boys are good for nothing). ಎಲ್ಲಿ ಇದ್ದಾಳೋ? ಕಾಣುವದಿಲ್ಲ, where is she? (she) an appearing is not (*i. e.* she does not appear). ಇನ್ನಾ ಹಣ್ಣು ಹವ್ವುಲ ಗಳನ್ನು ಒಬ್ಬನೇ ಕೂತು ತಿನ್ನುವ ಹಾಗೆ ನನಗೆ ಆಗುವದಿಲ್ಲ, so that (I) having sat down eat such (good) ripe fruits alone is not a being pleasant to me (*i. e.* to sit down and eat such good ripe fruits alone is not pleasant to me).—ಕಪಟ ಕಲ್ಮಷ ಕಳೆಯಲಿಲ್ಲ, ಕಾಮಿತಾರ್ಥ ಪಡೆಯಲಿಲ್ಲ, (he) a having abandoned not deceit (and other) sin, (and) a having obtained not the desired object (*i. e.* he has not abandoned deceit and other sin, and has not obtained the desired object). ಆತನ ತಾಯಿ ಬೇಕಾದಷ್ಟು ತಿಳಿಸಿ ಹೇಳಿದರೂ ಕೇಳಲಿಲ್ಲ, though his mother having made clear (and) told (him) so much as was necessary, (he) a hearing was not (*i. e.* though his mother clearly told him all that was necessary, he did not hear). ಕಲ್ಲು ಮುಳ್ಳುಗಳನ್ನು ತುಲಿದು ಬೇಸತ್ತನು, ಆದರೂ ದಾರಿ ಸಿಗಲಿಲ್ಲ, he having trodden on stones (and) thorns grew fatigued, but the way a being found was not (*i. e.* he trod on stones and thorns and grew fatigued, but the way was not found).—ಅವನು ಹೋಗಲಿಕ್ಕಿಲ್ಲ, he to a going is not (*i. e.* he does not intend to go or probably will not go). ಹೀಗೆ ಮಾಡಿದರೆ ಅವನ ಸಿಟ್ಟು ಇಳಿಯುವದು, ನಿನಗೂ ಲತ್ತೆ ಬೀಳಲಿಕ್ಕಿಲ್ಲ, if (you) do so, his anger will be assuaged, and blows to a falling on thee are not (*i. e.*—and blows will not fall on thee). ನಿನ್ನನ್ನು ಯಾರೂ ಹತ್ತರ ಬರಗೊಡಲಿಕ್ಕಿಲ್ಲ, whosoever are not to an allowing thee to come near (*i. e.* nobody will allow thee to come near).—ಇನ್ನೂ ನಿನ್ನ ಹಲಿಗೇ ಮೇಲಿನ ಬರಹ ತೀರಿಲ್ಲವೋ, yet writing on thy board a having been finished (see §§ 168. 169) is not?

(*i. e.* has writing on thy board not yet been finished?). ಸೂರ್ಯನನ್ನು ಮನುಷ್ಯರು ಮಾಡಿಲ್ಲ, men a having made the sun are not (*i. e.* man has not made the sun). ದೇವರನ್ನು ಯಾರೂ ನೋಡಿಲ್ಲ, whosoever a having seen God is not (*i. e.* nobody has seen God). ಈ ದ್ರಾಕ್ಷೆಯ ಹಣ್ಣುಗಳು ಹುಳಿ ಅವೆ, ಅದ ಲಿ೦ನ್ನ ಇವು ನನಗೆ ಬೇಕಾಗಿಲ್ಲ, these grapes are sour, therefore these a requiring for me having become are not (*i. e.*—therefore these are not required for me, that is to say: I do not want these). ಆಗ ಗುರುಪಾದಗೆ ಬಡತ ಬಿದ್ದವು. ಅದು ಯಾಕೆ? ಅವನ ದವತಿಯೊಳಗೆ ಮಸಿ ಇದ್ದಿಲ್ಲ, ಗಣ್ಣಿನೊಳಗೆ ಲೆಕ್ಕಣಿಕೆಯೂ ಕಾಗದವೂ ಇದ್ದಿಲ್ಲ, then Gurupâda was beaten (by his schoolmaster). Why? In his inkstand ink a having been was not (*i. e.*—there was no ink—), (and) in his bundle a pen and paper a having been were not (*i. e.*—there was not a pen or paper).

4, about ಇಲ್ಲವು.

ಮುನ್ನಾಗೊ ಗತಿಗೆ ಸಾಧನವಿಲ್ಲವು, a means (there) is not for (obtaining) future happiness (*i. e.* there is no means for obtaining future happiness). ಎಷ್ಟು ಬಿಗಿದಾಗ್ಯೂ ಬಾಯಿಗೆ ನಿಲುಕಲಿಕ್ಕಿಲ್ಲವು, however so much (the fox) jumped (the bunches of grapes) a coming in reach for (his) mouth were not (*i. e.*—could not be reached with his mouth). See also Dâsapadas 23, 1; 48, 2; 148, 7.

5, about the combination of ಇಲ್ಲ with ಹಾಗೆ.

ಅವ್ವಾ ಅವ್ವಾ, ಒನ್ನ ಬಟ್ಟಲ ಬೇಕು; ಲಗು ಕೊಡು! ಇಷ್ಟು ಅವಸರವು ಯಾಕೋ, ರಾಮ? ಮುಂಚೆ ಬಟ್ಟಲಾ ಕೊಡು! ಮಾತಾಡುತ್ತ ನಿಲ್ಲುವ ಹಾಗಿಲ್ಲ, mother, mother, a basin is required; give (it) quickly! Why so much hurry, Râma? (Mother) give (me) first a basin! a staying thus (quite literally: of the staying in this wise, see § 186) talking (there) is not (*i. e.* there is no time for me to stay and talk now). ಕಣಿಕೆ ನನ್ನ ಕೆಯ್ಗೆ ನಿಲುಕುವ ಹಾಗಿಲ್ಲ, the millet-stalks a reaching thus for my hands (there) is not (*i. e.* the millet-stalks cannot be reached with my hands). ನನ್ನ ವಯಸ್ಸಾದರೂ ಮಿ೦ನಿ ಹೋಯಿತೆನ್ನುವ ಹಾಗೆ ಇಲ್ಲ, “also my prime of life has passed” a saying thus (there) is not (*i. e.* you cannot say that also my prime of life has passed).

299. About the combination of ಎ, ಏ, ಒ, ಓ with ಇಲ್ಲ.

1, ಇಲ್ಲವೆ or ಇಲ್ಲವೇ.

In these two forms ಇಲ್ಲ is combined with ಎ and ಏ, two particles of interrogation (§ 212, 6), suffixed by means of a euphonic ವ್. The meaning of ಇಲ್ಲವೆ and ಇಲ್ಲವೇ is first “is (there) not?” “are (there) not?”,

e. g. ಎಳ್ಳಿನೊಳಗೆಣ್ಣೆಯಿಲ್ಲವೇ, is there no oil in the gingely-oil seed? (answer: yes, there is). ಪುಷ್ಪವೊನ್ನು ಬಬಿಲಲ್ ಭೃಂಗಕ್ಕೆ ಪೂವಿಲ್ಲವೆ, if one flower fades, are there no flowers for the black humble bee? (answer: yes, there are).

This meaning, however, often changes into 'or', literally "is it not (this)?"', *i. e.* if this is not the case, then it may be also this, *e. g.* ನಿನಗೆ ಏನಾದರೂ ನೋವು ಆದಾಗ ಇಲ್ಲವೆ ಬೇನೆ ಬನ್ನಾಗ ತಾಯಿ ತಂದೆಗಳು ಕ್ಲೇಶ ಪಡುವರು, when thou getst any pain, is it not (this? is it not pain? then also *i. e.* or) when sickness happens (to thee), thy parents will grieve. ಮನುಷ್ಯನ ಮನಸ್ಸು ಅವನ ನುಡಿಯಿನ್ದ ಇಲ್ಲವೆ ನಡೆಯಿನ್ದ ತಿಳಿಯುತ್ತದೆ, man's mind is known by his words, is it not (this? is it not by his words? then also *i. e.* or) by (his) conduct. ಗಾಯದೊಳಗಿನ ನೆತ್ತರಾ ತೆಗೆದರೆ ವಿಷವು ಏರುವದಿಲ್ಲ, ಇಲ್ಲವೇ ಆ ಗಾಯವನ್ನು ಕೊಳ್ಳಿಯಿನ್ದ ಸುಟ್ಟರೆ ವಿಷವು ಏರುವದಿಲ್ಲ, if (one) removes the blood out of the wound (made by the teeth of a snake), the poison will take no effect, is it not (this? is it not the removal of the blood? then also *i. e.* or) if that wound is cauterised, the poison will take no effect.

2, ಇಲ್ಲವೋ or ಇಲ್ಲವೋ.

When the interrogative particles ಒ and ಓ (§ 212, 6) are suffixed to ಇಲ್ಲ by means of a euphonic ವ್, it conveys first the meaning of a question, occasionally one of more or less displeasure, *e. g.* ನಿನಗೆ ಮಜ್ಜಿಗೆ ಸೇರುವದಿಲ್ಲವೋ, does buttermilk not agree with thee? ಅವನ ಬಲಿಯಲ್ಲಿ ಚೀಲವಿಲ್ಲವೋ, is there no sack near him? ಆ ಹಾಲು ಆಯಿಲ್ಲವೋ, has that milk not got cool? ಅವನು ಬರಲಿಕ್ಕಿಲ್ಲವೋ, will he not come? ಇನ್ನೂ ನಿನ್ನ ಹಲಿಗೆ ಮೇಲಿನ ಬರಹ ತೀರಿಲ್ಲವೋ, has writing on thy board not been finished yet (*i. e.* doest thou still write on thy board)? ಅವನು ಇನ್ನೂ ಹೋಗಲಿಲ್ಲವೋ, has he not yet gone? ನೀನು ಬರುವದಿಲ್ಲವೋ, wilt thou not come?

But then ಇಲ್ಲವೋ, ಇಲ್ಲವೋ frequently mean 'is it not?', 'will it not be?', 'was it not?', *i. e.* 'or not?', *e. g.* ಶಿವನ ಅಗ್ನಿವಣಿಯು ಶೋಧಿಸಿದುದಿಲ್ಲವೋ, a having strained the water of Siva, or not? (*i. e.* Siva's water was strained, or not?). ಕಸೀ ಮಾಡಿದ ಮರವು ಚಿಗಿತು, ಮತ್ತೆ ಬೆಳೆದು, ದೊಡ್ಡ ಮರ ವಾಗುವದಿಲ್ಲವೋ? ಅವನಾಯಲ್ಲಿ ಕಳೆಗುನ್ನಿದ ಚಿನ್ನ ನು ಹುಣ್ಣಿವೆಗೆ ಪೂರ್ಣವಾಗುವದಿಲ್ಲವೋ, a pruned tree will sprout and grow, (and) become a large tree, or not? The moon that lost its splendour on the day of new moon, will become full on the day of full moon, or not? ತನ್ನ ಹೊಸ ಕೊಡ್ಡಿಯು ಹದನವದೆಯೋ? ಇಲ್ಲವೋ? ನೋಡ ಬೇಕೆನ್ನು, ಕಣ್ಣ ಕಣ್ಣದನೆಲ್ಲ ಕಡಿಯ ಹತ್ತಿದನು, he (the boy) said,

“is my (literally: his) new axe sharp? or not? let (me) see”, and began to cut down all he saw.

To ಇಲ್ಲ the ಓ may also be added without a euphonic ಓ, and then its form is ಇಲ್ಲೋ.

3, ಇಲ್ಲವೇ ಇಲ್ಲ or ಇಲ್ಲೇ ಇಲ್ಲ.

In ಇಲ್ಲವೇ ಇಲ್ಲ an ಎ of emphasis has been suffixed to ಇಲ್ಲ by means of a euphonic ವ್, and ಇಲ್ಲ has been repeated; its literal meaning is ‘certainly it is not, it is not’ (or ‘certainly it will not be, it will not be’, or ‘certainly it was not, it was not’), by which ‘not at all’ is expressed.

In ಇಲ್ಲೇ ಇಲ್ಲ the ಎ of emphasis has been joined to the first ಇಲ್ಲ without a euphonic ವ್, *e. g.* ದಣಿದು ಇದ್ದಿಯಾ? ಇಲ್ಲೇ ಇಲ್ಲ, art thou tired? Not at all. ಸೃಷ್ಟಿಯಲ್ಲಿ ಅಯೋಗ್ಯವಾದವುಗಳು ಇಲ್ಲೇ ಇಲ್ಲ, in the universe there are unsuitable things not at all (*i. e.* in the universe there are no unsuitable things, none at all).

300. In § 212, 7 ಅಲ್ಲ is introduced as an avyaya. In § 209, note 1 and in § 210 we have seen that it is a form of the negative of the verbal theme ಅೞ, meaning ‘fits not’, ‘is not fit’, ‘are not fit’, ‘was not fit’, etc., ‘is not corresponding to’, ‘is not becoming’, ‘does not answer to’, ‘is not equivalent’, ‘is not according to facts’, ‘is opposite to’, etc. It takes also the form of ಅಲ್ಲಂ (*cf.* ಇಲ್ಲಂ in § 298), *e. g.* ಬನ್ನ ನೀಗ್ ಪೆದಿನಲ್ಲಂ ದುರ್ಜಯಂ ಕೌರವಕುಳನಳಿನೀಕುಂಜರಂ ಭೀಮಸೇನಂ, now came Bhīmasēna, a stranger he did not answer to (*i. e.* he was no stranger), invincible, pre-eminent in the lotus-pond of the Kaurava race. (ಇದು) ನೀತಿಯಲ್ಲಂ, (this) does not correspond to justice (*i. e.* this is no justice). (ಇದು) ಪಟಿಮ್ ಅಲ್ಲಂ, (this) does not answer to silk (*i. e.* this is no silk).

For the existence of ಅಲ್ಲವು in the modern dialect (*cf.* ಇಲ್ಲವು in § 298, 4) the author is unable to cite an instance.

When followed immediately by a vowel, the final of ಅಲ್ಲ either disappears, *e. g.* ಅಲ್ಲೆನ್, or a euphonic ವ್ is put after it, *e. g.* ಅಲ್ಲವಾಗು.

Instances are:

1, regarding ಅಲ್ಲ.

ನರನೆಮ್ಮಾತಂ ಪೆದಿನಲ್ಲಿತನಾಗಲ್ಲೇಯ್ಕುಂ, Arjuna a stranger does not answer to (*i. e.* Arjuna is no stranger), he to become is required (*i. e.* he must become . . .). (ಇದು) ಘಟಿಮಲ್ಲ, (this) does not correspond to a pot (*i. e.* this is no pot). (ಇದು) ಊರಲ್ಲ, ಅಡವಿಯಹುದು, (this) does not correspond to a town (*i. e.* is no town), it is a wild. ಧರ್ಮವಲ್ಲವಿದು, this is opposite

to virtue (*i. e.* this is no virtue). ಓಜನೊಕ್ಕಲಲ್ಲ, ಹೂಬಿ ಭಾಣ್ಡದೊಳಗಲ್ಲ, ಗಾಜೊನ್ನು ಲೋಹದೊಳಗಲ್ಲ, ಅಮ್ಮಲಿ ಭೋಜನವೆ ಅಲ್ಲ, a teacher is not corresponding to a farmer (*i. e.* is no farmer), a goglet is not fit (to be ranked) in the class of pots (*i. e.* is no pot), glass is not fit amongst metals (*i. e.* is no metal), indeed porridge is not fit (for) a dinner (*i. e.* certainly is no proper dinner). ಒಕ್ಕಲಿಗನೊದಲ್ಲ, ಬಿಕ್ಕು ಹೆಬ್ಬಲಿಯಲ್ಲ, ಎಕ್ಕೆಯ ಗಿಡವು ಬನವಲ್ಲ; ಇವು ಮೂಲಿ ಲೆಕ್ಕದೊಳಗಲ್ಲ, a peasant's reading is not proper, a cat is not corresponding to a royal tiger (*i. e.* is no royal tiger), a swallow-wort shrub is not corresponding to a garden (*i. e.* is no garden); these three are not fit in account (*i. e.* are unworthy of much notice). ಹಕ್ಕಿ ಯಿಲ್ಲದ್ದು ತೋಟವಲ್ಲ; ಮಕ್ಕಳಿಲ್ಲದ್ದು ಮನೆಯಲ್ಲ, wherein there are no birds, is not answering to a garden; wherein there are no children, is not answering to a house (*i. e.* a garden wherein there are no birds, is no garden; a house wherein there are no children, is no house). ಗುರುವಿಲ್ಲದ ಮಠವಲ್ಲ, ಪಿರಿಯಿಲ್ಲದ ಮನೆಯಲ್ಲ, wherein there is no guru, is not answering to a maṭha; wherein there are no elders, is not answering to a house (*i. e.* a maṭha without a guru is no maṭha, a house without elders is no house). ಸನ್ನೆಯೊಳಗೆಲ್ಲೆಟ್ಟು ಮಾಲುವದಲ್ಲ . . . ವಿಠಲನ ನಾಮವು, Viṭhala's name . . . in a fair wheresover a putting and selling is not equal to (*i. e.* Viṭhala's name is not such a thing as is put and sold somewhere in a fair). ತನು ತನ್ನದಲ್ಲ, (man's) body his is not according to facts (*i. e.* man's body is not his own). ಇವನಲ್ಲ, ಅವನು ಬೇಕು, this man is not fit (*i. e.* not this man, but) that man is wanted. ಹಳದೀ ಬಣ್ಣದ್ದು ಹೊಳೆಯುವದೆಲ್ಲ ಬಂಗಾರವಲ್ಲ, all that shines (with) yellow colour gold does not answer to (*i. e.* is not gold). ಇದನ್ನೇನು ತುಡುಗು ಮಾಡಿದಿಯೋ? ತುಡುಗು? ಅಲ್ಲಾ, hast thou perhaps stolen this? Stolen property? certainly it is not answering to (*i. e.* certainly it is not). ಎಮ್ಮೆಯ ಹಾಲು ಆಕಳ ಹಾಲಿನಷ್ಟು ಆರೋಗ್ಯವಲ್ಲ, buffalo's milk so much wholesome as cow's milk is not fit (*i. e.* buffalo's milk is not so wholesome as cow's milk). ರಾಜಾಪುರ ಪಟ್ಟಣ ಮುನ್ನಾದ ಸ್ಥಳಗಳಲ್ಲಿ ಸಕ್ಕರೆ ಯನ್ನು ಮಾಡುತ್ತಾರೆ, ಆದರೆ ಅದು ಬಹಳ ಚೆಲೋದಲ್ಲ, they manufacture sugar (also) at Rājāpura, Paṭṭaṇa and other places, but its great goodness is not according to facts (*i. e.* but it is not very good). ಆಫುವಿನ ವ್ಯಸನವು ಬಹಳ ಕೆಟ್ಟದು; ಅದರಿ ಸಲುವಾಗಿ ಸವ್ವತ್ತಿಗಿಷ್ಟೇ ಅಲ್ಲ, ಪ್ರಾಣಕ್ಕೆ ಸಹ ಎರವಾಗುತ್ತಾರೆ, addiction to opium is a very bad thing; on account of it they do harm to (their) property, this much is not corresponding (*i. e.* not only this, but) also to (their) life. ಇಷ್ಟೇ ಅಲ್ಲ, this much is not corresponding to

facts (*i. e.* this is not all). ಯಾವತ್ತು ಪ್ರಮಾಣಗಳು ಇಷ್ಟೇಯೋ? ಅಲ್ಲ, ಇನ್ನು ಕೆಲವು ಉಣ್ಣು, are these all the arguments? (this much) is not fit (*i. e.* no, it is not so), there are still some others. ಇದು ಧರ್ಮಶಾಲೆಯಲ್ಲ, ಅರಮನೆಯು, this a poor-asylum is not corresponding to facts (*i. e.* this is not a poor-asylum, but) a palace. ಈ ಗುಡ್ಡದಲ್ಲಿ ಒಂದಲ್ಲ, ಎರಡಲ್ಲ, ಮುನ್ನೂರಾರು ಕಣಿಗಳನ್ನು ಅಗಿದಿರುತ್ತಾರೆ, one is not fit, two are not fit (*i. e.* not only one, not only two, but) three hundred mines they have dug in this hill. ನೀನು ಹೀಗೆ ಮಾಡುವುದು ತಕ್ಕದಲ್ಲ, thou in this way a making a proper thing it is not corresponding to (*i. e.* it is not right for thee to do so; cf. § 316, 9). ಈ ಕೊಡೆಯು ಏನೂ ಕೆಲಸದ್ದಲ್ಲ, (is) this umbrella of any use (see remark b)? it is not fit (*i. e.* this umbrella is good for nothing). ಯಾವ ಪ್ರಕಾರದ್ದೆಲ್ಲಾ ಅಲ್ಲ, in whatever manner it is not fit (*i. e.* in no way). Other instances are:— ಇದು ಮಂಜಲ್ಲ, ಬೆಳದಿಂಗಳು. ಇವನು ಮನುಷ್ಯನಲ್ಲ, ರಕ್ತಸನು. ಇವಳು ಹೆಣ್ಣು ತಿಯಲ್ಲ, ಮಾರಿಯು. ಇವರು ಆಪ್ತರಲ್ಲ, ವೈರಿಗಳು.

Remarks.

a) Regarding the practical difference in the use of ಇಲ್ಲ (§ 298) and ಅಲ್ಲ it may be said that ಇಲ್ಲ expresses positive non-existence and positive denial, and ಅಲ್ಲ relative negation and negation of quality, nature or character.

b) It is not impossible that ಅಲ್ಲ when following a noun, etc., originally formed an answer to a question. Let us take a few of the above-mentioned instances to show this. ನರಸಮ್ಮಾತಂ ಪೆಜನಲ್ಲ might be translated '(is) Arjuna a stranger? No (he is not)'. Likewise (ಇದು) ಘಟಮಲ್ಲ '(is this) a pot? No (it is not)'. (ಇದು) ಊರಲ್ಲ, ಅದವಯಹುದು '(is this) a town? No, it is a wilderness'.

To give this meaning to ಅಲ್ಲ would recommend itself, when ಅಲ್ಲ is sometimes put after an accusative, *e. g.* ನನ್ನನ್ನು ಅಲ್ಲ, ನಮ್ಮ ತಮ್ಮನನ್ನು ಹೊಡೆದನು (Bombay school-book 3, 6), 'me (*i. e.* did I beat me)? No, I beat my younger brother'. ಇವನನ್ನಲ್ಲ, ಅವನನ್ನು ಕರೆ (Rev. F. Ziegler in his Practical Key, page 27), '(shall I call) this man? No, call that man'. Cf. the accusative after ಅಲ್ಲದೆ in § 338, and see § 287, remark.

Sūtra 47 of the Śābdamapīḍarpana teaches that ಅಲ್ಲದೆ, when it denotes emphasis (nirbhāṇārtha, and is composed of ಅಲ್ಲದು, = ಅಲ್ಲ, + ಎ, or is the so-called negative participle, see § 171 and ಅಲ್ಲದೆ in § 338), occasionally drops its ದೆ, and gives the instance ಗೊರವನಲ್ಲ ಘೋರಂ which stands for ಗೊರವನಲ್ಲದೆ ಘೋರಂ. A translation would be 'Gōrava a being not fit indeed (or a being not meant indeed) I do not praise (*i. e.* I do not praise anybody but Gōrava)'. Thus the instance appears in Līṅgāyta manuscripts; a Jaina manuscript of Mūḍābhidaru has ದೇವರಲ್ಲ ಘೋರಂ which stands for ದೇವರನಲ್ಲದೆ ಘೋರಂ, putting the accusative ದೇವರಂ before ಅಲ್ಲದೆ, but ದೇವರ್, the nominative, before ಅಲ್ಲ. The Mūḍābhidaru

MS.'s writing in this case may be wrong, or may be not, so far as the accusative is concerned.

2, regarding ಅಲ್ಲ in combination with ಹಾಗೆ (or ಅನ್ನೆ).

ಹಾಗಲ್ಲ, thus (as you think) it is not fit (*i. e.* thus it is not). ಆಕಳ ಕೊಳಗು ಕುದುರೆಯ ಕೊಳಗಿನ ಹಾಗಲ್ಲ, ಸೀಳಿರುತ್ತದೆ, the hoof of cows so as the hoof of horses is not corresponding to facts (*i. e.* the hoof of cows is unlike the hoof of horses), it is split. ಪಶುಗಳೊಳಗೆ ಕುದುರೆಯ ಹಾಗೆ ಚೆನ್ನ ವೂ ಗಟ್ಟಿಯೂ ಅಲ್ಲ, amongst beasts like the horse beautiful and strong (any) are not fit (*i. e.* amongst beasts there are none so beautiful and strong as the horse). ಮೀನುಗಳು ನೀರ ಬಿಟ್ಟು ಹಾಗೆ ಬದುಕಲಾರವೋ, ಹಾಗೇನು ಇವು (ಕಪ್ಪೆಗಳು) ಅಲ್ಲ, as fishes cannot leave water and live, so anyhow these (frogs) are not according to facts (*i. e.* — so these frogs are in no way).

3, regarding ಅಲ್ಲವೆ, ಅಲ್ಲವೇ or ಅಲ್ಲೇ.

These forms bear the suffixes of question ಎ and ಏ, expecting an answer in the affirmative; the first two insert a euphonic ವ್, the last one adds ಏ immediately to ಅಲ್ಲ. *E. g.* ವಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಗೆ ಗಳಾಗಮಂ ಎಕ್ಕಲ್ಲದಿನ್ನೆ ಆಗುವುದು, ಅಲ್ಲವೆ, instead of the augments ದಿರ್ and ವಿರ್ the augment ಗಳ್ is used ad libitum, is it not fit? (*i. e.*—is it not so? or not?). ಸ್ಥಿರಮಿದಲ್ಲವೆನ್ನು ಜೀವಿ ಜ್ಞಾನಿಯಲ್ಲವೆ? ಸರಕಭಯವ ಮಲಿನ ಜಡನಜ್ಞಾನಿ ಯಲ್ಲವೆ? a living being that says “this (life) is unstable”, (is) a wise person, or not? an apathetic man that forgets the fear of hell, (is) an unwise person, or not? ಇನ್ನಿಗೆ ಆಯಿ ದಿವಸ ದೀನಳಿಗೇ ಹಬ್ಬ, ಅಲ್ಲವೇ? to-day six days (or six days hence is) the illumination-festival, or not? ನಿನ್ನದೂ ಅದೇ ಹಾದಿ, ಅಲ್ಲವೇ? and thine (is) the same road, or not? ಅದು ಗುಬ್ಬಿ, ಅಲ್ಲೇ, that (is) a sparrow, or not?

4, regarding ಅಲ್ಲವೊ, ಅಲ್ಲವೋ, or ಅಲ್ಲೋ.

In these three forms the suffixes of question ಒ, ಓ appear, the answer being in the affirmative; in ಅಲ್ಲೋ the ಓ is joined immediately to ಅಲ್ಲ. *E. g.* ವ್ಯೋಮ ಚಾರುಚರಿತ್ರನಲ್ಲವೊ? Vyōma (is) a well-behaved man, is it not fit? (*i. e.*—is it not so? or not?). ನಾವು ಮರಣಾಧೀನರಲ್ಲವೋ? we are mortals, or not? ವ್ಯೋಮ ಸಜ್ಜನಮಿತ್ರನಲ್ಲೋ?—ಅಯ್ಯೋ, ನನ್ನ ಮಗನೇ, ಮರದ ಮೇಲಿನ್ನೆ ಬಿದ್ದಿದ್ದರೆ ಸತ್ತು ಹೋಗುತ್ತಿದೆ, ಅಲ್ಲೋ?

301. ಅಲ್ಲ, ಅಲ್ಲೆ, ಅಲ್ಲದೆ, ಇಲ್ಲದೆ and ಬೇಡ which are classed under the avyayas by the Śābdānuṣāṣana (§ 212, 7), will be treated of in another place (§§ 338. 316, 5).

In the Śābdānuśāsana's ಎಲ್ಲಂ (§ 212, 7) the nominative of ಎಲ್ಲ (§ 266) has been used adverbially (see the verse quoted under No. 17 in § 348); in its ಎನ್ the same has happened regarding this interrogative pronoun (§ 255). Its ಎಗುವೆಂ and ಎವೆಂ are compounds of ಎ, what? (the accusative, see § 125) and curtailed ಗೆಯ್ಯೆಂ, I shall do.

302. Here follow some peculiarities (chiefly) of the modern dialect regarding the way of expressing certain English adverbs:—

1, Since (with regard to time).

This is expressed by means of the instrumental (*i. e.* ablative, § 352, 4*a*), *e. g.* ಈ ಶಿವನ್ ಎಸು ದಿನದಿನ್ದಣ್ಣದಿದರ್ಹನೋ, since how many days has this Śiva not dined? ಒನ್ಪು ನರಿಯ ಮನಸಿನೊಳಗೆ ಹುಲಿಗೆ ಸರಿಯಾಗ ಬೇಕೆವ್ವು ಹೆಮ್ಮೆ ಬಹು ದಿವಸದಿನ್ದ ಇತ್ತು, since many days there existed in the mind of a fox the haughty desire to become like a tiger. ಅಯಿವತ್ತು ವರ್ಷದಿನ್ದ, since sixty years. ಸೋಮವಾರದಿನ್ದ ನಾನು ನನ್ನ ತಮ್ಮನನ್ನು ನೋಡಿಲ್ಲ, I have not seen my brother since Monday. ಅನ್ನಿನಿನ್ದ ಅವರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡ ಹತ್ತಿದರು, since (or from) that time they began to love each other. ಚಿಕ್ಕನ್ನಿ ನಿನ್ನ, since (my or thy or his or her or its or their) youth (or from my, etc. youth).

But there is another way of expressing 'since' (in the modern dialect), namely by means of the verb ಆಗು in combination with a so-called past participle, *e. g.* ಈ ಊರಿಗೆ ದೊರೆಗಳು ಬನ್ದ ಎಷ್ಟು ದಿವಸ ಆಯಿತು, literally: to this town the gentleman a having come (§ 169) how many days have passed, *i. e.* how many days is it since the gentleman came to this town? ಇವನು ಸತ್ತು ಇಪ್ಪತ್ತು ವರುಷವಾಯಿತು, it is twenty years since he died (or he died twenty years ago). ನೀನು ಸಾಲಿಗೆ ಹೋಗಲಿಕ್ಕೆ ಹತ್ತಿ ಎಷ್ಟು ತಿಂಗಳಾಯಿತು, how many months is it since you began to go to school? ಪುಸ್ತಕಗಳನ್ನು ಅಚ್ಚು ಹಾಕುವ ಯುಕ್ತಿ ಗೊತ್ತಾಗಿ ಈಗ ಸುಮಾರು ನಾಲ್ಕುಮಾನ ವರುಷಗಳಾದವು, it is now about 400 years since the art of printing became known. ಅವನು ಎದ್ದು ಬಹಳ ಹೊತ್ತಾಯಿತು, much time has passed since he got up (or he got up long ago).

Also the past participle of ಮೊದಲುಗೊಳ್ಳು may be used in a similar manner, *e. g.* ಅನ್ನಿನ ದಿವಸ ಮೊದಲುಗೊಂಡು, since that day.

The Samskrita ಅರಭ್ಯ is used so too, *e. g.* ಅನ್ನಿನ ಅರಭ್ಯ, since that time.

2, Hence (with regard to time).

This may be rendered in the following manner: ಇನ್ನಿಗೆ ಆಯಿ ದಿವಸ ದೀವಳಿಗೇ ಹಬ್ಬ, to-day six days (will be) the illumination festival, or six days

hence (will be) the illumination festival. ಈ ತಿಂಗಳಿಗೆ ಆರು ತಿಂಗಳು, six months this month. Cf. § 348, 29.

3, Before (previous to).

In § 282, as will be seen, some instances in which this adverb is expressed by ಮುಂಚೆ, have been given. It is to be remarked here that it is rendered also by ಮೊದಲು, *e. g.* ತಮಗಿನ್ನ ಮೊದಲು ಇಲ್ಲಿ ಯಾರು ಇರುತ್ತಿದ್ದರು, before you who were living here? ಅದಕ್ಕಿನ್ನ ಮೊದಲು, prior to that. ಮನೆ ಕಟ್ಟುವದಕ್ಕಿನ್ನ ಮೊದಲು ಚನ್ನಾಗಿ ತಳಾ ಸೋಸ ಬೇಕಾಗುತ್ತದೆ, before building a house it is necessary to clear the foundation properly.

Thus also: ಮಾತಿಗೆ ಮೊದಲು ಗಾದೆ, ಊಟಕ್ಕೆ ಮೊದಲು ಉಪ್ಪಿನಕಾಯಿ, previous to words a proverb (is fit), previous to dinner pickles (are fit).

In connection with ಮುನ್ನಂ, ಮುನ್ನ, before, previous to, the negative participle is also used, *e. g.* ಕಿಳಿವ ಗೋಲಿಯ ದನಿ ಕಿವಿಗೊಗದ ಮುನ್ನಂ, before the neighing sound of the mares entered the ear; ನಿನ್ನ ಕೊರಳಿಗೆ ಕಪ್ಪು ಬಾರದ ಮುನ್ನ, before the black colour came to thy throat. The same is done in connection with ಮುಂಚೆ, *e. g.* ಅವರು ಬಾರದ ಮುಂಚೆ, before they came (cf. ಅವನು ಬಾರದಕ್ಕಿನ್ನ ಮುಂಚೆ, etc. in § 282).

4, As.

‘As usual’, ‘as on previous occasions’ may be expressed by ದಿನದನ್ನೆ or ದಿನದ ಹಾಗೆ, *e. g.* ಶಾಮನು ದಿನದನ್ನೆ ನಿನ್ನದೇನಾದರೂ ಕುಚೇಷ್ಟೆ ಮಾಡಿರ ಬಹುದು, as usual ಸಾಮಾ may have annoyed thee somehow. ದಿನದ ಹಾಗೆ ಊಟದ ಹೊತ್ತು ಆಗಲು ಚಾಕರನು ಬಂದನು, as usual the servant came at dinner-time. Also: ಮೊದಲಿನನ್ನೆ, as before; and in the mediæval dialect: ಎನ್ನಿನನ್ನೆ, ಎನ್ನಿನ ಪೊಲ್, ಎನ್ನಿನಹಗೆ, ಎನ್ನಿನ ಹಾಗೆ.

‘As to’, ‘as for’ may be rendered by means of ಆದರೆ, if becomes, if become, *e. g.* ನಾವಾದರೆ ಮಾಡ ಕೂಡದು (Hodson’s grammar), as for us we cannot do (so). ಅವನಾದರೆ ಹೋಗುತ್ತಾನೆ (Ziegler’s Practical Key), as to him he will go;—or, as in the South-Mahratta country, by means of ಅನ್ನೂ (ಅನ್ನು), *e. g.* ಆಟದ ಒಡವೆಗಳು ಅನ್ನೂ ನನಗೆ ಬೇಡ, as for toys they are not required for me;—or by means of Samskr̥ita ವಿಷಯ, regard, concern, *e. g.* ತುಪ್ಪದ ವಿಷಯಕ್ಕೆ ಧಾರಣೆ ಇನ್ನೂ ಎಷ್ಟು ಏರಿತೆಮ್ಮವದು ಹೇಳಿ ಕೂಡದು, as to ghee it is impossible to say how much it will still rise in price. ಮೋಕ್ಷದ ವಿಷಯಕ್ಕೆ ಚಿಂತಿಸುತ್ತಾನೆ, he is anxious concerning (his) mōksha. ಅವನ ವಿಷಯದಲ್ಲಿ, as to him. ಅದರಿ ವಿಷಯವಾಗಿ, as for that. (Cf. § 348, 17).

‘As if’ is rendered by means of the relative past participle with ಹಾಗೆ (or ಅನ್ನೆ), *e. g.* ಸಾಲೆಗೆ ಹೋಗದೆ, ಅಡುವದಕ್ಕೆ ನಿನ್ನು, ಮರುದಿನ ಗುರುಗಳು ಕೇಳಿದಾಗ, ನಿನ್ನೆ ಜ್ವರ ಬಂದಿದ್ದವೆನ್ನು ಹೇರಿದರೆ ಸುಳ್ಳು ಹೇರಿದ ಹಾಗಾಯಿತು; ಹೆವಿವರ ಪುಸ್ತಕ ಮುನ್ನಾದವುಗಳನ್ನು ಕದ್ದು ಕೊಣ್ಣರೆ ಅಸತ್ಯದಿಂದ ನಡೆದ ಹಾಗಾಯಿತು, if (we) do not go to school, stay (at home) to play, and when on the next day the teacher asks (the reason), say that a fever had befallen (us), it is as if (we) had told a lie; if (we) steal the books etc. of others, it is (the same) as if (we) acted feloniously.

‘As long as’ is expressed in the ancient dialect as follows: ಎನ್ನೆವರಂ ಸಿರಿ ತಮಗುಣ್ಣನ್ನೆವರಂ ಸೇವ್ಯರಲ್ಲಿ ಬಳರುಂ, as long as they possess riches, will not also scoundrels be honourable persons?

‘As soon as’ is rendered by means of the relative participle combined with an adverb of time to which the ಎ or ಏ of emphasis is joined, *e. g.* ಅವನು ಬಂದನೆ or ಅವನು ಬನ್ನಾಗಲೇ ಅವನ ತನ್ನೆ ಹೊರಟನು, as soon as he had come, his father started. ಗುರುಗಳು ಒಳಗೆ ಬರುವನ್ನೆ or ಬರುವಾಗಲೇ ಎಲ್ಲರೂ ಇದಿರಿದ್ದರು, as soon as the guru came inside, all rose. See also the close of § 349.

5, At least (with regard to a sum),

This is expressed by ಎನ್ನಿಲ್ಲೆನ್ನರೂ, if (one) says it is nothing, *e. g.* ಅವೆಲ್ಲಾ ಕಣಿಗಳೊಳಗಿನ್ನ ಪ್ರತಿವಾರಕ್ಕೆ ಎನ್ನಿಲ್ಲೆನ್ನರೂ ಒನ್ನು ಲಕ್ಷ ರೂಪಾಯಿಗಳ ಬೆಳ್ಳಿ ಹೊರಡುತ್ತದೆ, out of all those mines silver is put at least to the amount of one lac of rupees a week. ನಾನು ಈ ಪೆಟ್ಟಿಗೆಗೆ ಎನ್ನಿಲ್ಲೆನ್ನರೂ ಐದು ರೂಪಾಯಿ ತಕ್ಕೊಳ್ಳುವೆನು, I shall get at least five rupees for this box.

6, Just, precisely, exactly (as to a standard or fact).

These terms may occasionally be rendered by ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ (*i. e.* ಇದ್ದದಕ್ಕೆ ಇದ್ದ ಹಾಗೆ), to (*i. e.* corresponding to) its being being thus, *e. g.* ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ ಆತನ ವರ್ಣನೆ ಮಾಡಿದಿರಿ, you have described him exactly.

7, For.

If a person wants to adduce the reason (or cause) of something he writes or speaks about, ‘for’, ‘because’ are expressed by ಯಾಕನ್ನರೆ, if I say (or if one says) why? *e. g.* ನಾವು ಈ ಗಿಡದ ಕೆಲವು ಮಾವಿನ ಹಣ್ಣುಗಳನ್ನು ಕೊಯ್ಯೋಣೇನು? ಬೇಡ! ಯಾಕನ್ನರೆ ಅವು ನಮ್ಮವಲ್ಲ, shall we cut some (of the) ripe mangoes of this tree? It is not fit, for they are not ours. ಮೋಸ ಗಾಂವಿರಿಗೆ ಯಾವದೊನ್ನು ಕೆಲಸದಲ್ಲಿ ಬಹಳ ಬುದ್ಧಿ ಬೇಕಾಗುತ್ತದೆ, ಯಾಕನ್ನರೆ ಪ್ರಾಣಿಗಳೆಲ್ಲ ತಮಗೆ ಮೋಸವಾಗಿ ಬಾರದೆನ್ನು ಬಹಳ ಎಚ್ಚರದಿಂದ ಇರುತ್ತಾರೆ, deceitful men must use much shrewdness in any affair, for all beings are watchful, lest they

be deceived. ನಾವು ಕಳವು ಮಾಡ ಬಾರದು, ಯಾಕೆಂದರೆ ಒಬ್ಬ ವೇಳೆ ನಮ್ಮನ್ನು ಮನುಷ್ಯರು ನೋಡದಿದ್ದರೂ ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ, we must not (or should not) steal, for though men do perhaps not see us, God sees us always. Cf. § 322, and see further *e. g.* Bombay school-books, 2, 1. 10. 48; 3, 38. 105; 4, 10. 16. 20. 52. 98. 111. 141.

‘For’, ‘on account’, ‘because of’. In § 282 we have ಓಸುಗ, ಓಸುಗರ, ಓಸ್ಸರ with the genitive to express these adverbs; similarly are used also ಸಲವಾಗಿ, lit. the reason a becoming or a having become, *e. g.* ಅದಲಿ ಸಲವಾಗಿ, on that account; ತುಸುಕ, (reason?), *e. g.* ಅದಲಿ ತುಸುಕ, on that account; and ದಿಸೆಯಿನ್ದ, lit. from the side, *e. g.* ಅವನ ದಿಸೆಯಿನ್ದ, on account of him.

The same is expressed also simply by the dative, *e. g.* ಅದಕ್ಕೆ, on that account; ಕೆಲಸಕ್ಕೆ, on account of (a) work or (a) business; ಹಬ್ಬಕ್ಕೆ, because of the feast; ಬೇಡುವದಕ್ಕೆ, for requesting or begging; ಓದುವದಕ್ಕೆ, for reading; ಕೊಳ್ಳಲಿಕ್ಕೆ, for buying;—or by adding ಆಗಿ, a having become, to the dative, *e. g.* ನಿನಗಾಗಿ, lit. for thee a having become, *i. e.* on thy account; ಬೇಟೆಯ ಶೋಧಕ್ಕಾಗಿ, for search (or in search) of game; ತಂದೆಯ ಮಾತಿಗಾಗಿ, on account of the father’s word; ಆ ಕೆಲಸಕ್ಕಾಗಿ, for that business; ಕೊಳ್ಳುವದಕ್ಕಾಗಿ, in order to buy. (Regarding the use of the dative see § 348.)

‘For’, ‘therefore’, ‘on account’ are frequently to be rendered by the instrumental (*i. e.* ablative § 352, 4 a) of ಅದು, *e. g.* ಮಂಗಳಕು ನಮ್ಮ ಹಾಗೆ ಎರಡೇ ಕಾಲಿನಿಂದ ನಡಿಯುತ್ತವೆ; ಅದರಿಂದ ಅವು ತೀರ ಮನುಷ್ಯನ ಹಾಗೆ ಕಾಣುತ್ತವೆ, monkeys walk like us even on two feet; therefore they appear quite like man. ನೀನು ನಿನ್ನ ತಾಯಿ ತಂದೆಗಳಿಗೆ ಸನ್ಮಾನ ಮಾಡು; ಅದರಿಂದ ನಿನಗೆ ಅವರ ಆಶೀರ್ವಾದ ಉಣ್ಣಾಗುವದು, honour thy mother and father; for it (on its account) their blessing will come upon you. ‘Therefore’ is often rendered also by ಅದರಿಂದ (ಅದ+ಅದರಿಂದ), and sometimes also by Samskrita ಉದ್ಧಿತ್ಯ (with the genitive), ನಿಮಿತ್ತ (with the genitive), ಕಾರಣ, ಅದು ಕಾರಣ, ಅದು (or ಆ) ಕಾರಣದಿಂದ, ಅದ ಕಾರಣ. (Cf. § 322.)

‘For’, ‘in order’, ‘for the purpose’. Above it has been stated that these adverbs are partly expressed by the dative or by the dative with ಆಗು; but there is still another way to express them, namely first by adding ಎನ್ನು, a having said, to the dative (see § 332), *e. g.* ಕಾಳೆಗಕ್ಕೆನ್ನು ಸನ್ನದ್ಧಮಹ ಚತುರಂಗಬಲವನ್ನು ತಕ್ಕಡೆಯಲ್ಲಿ ಇರಿಸುವವು, to place the army that is ready for battle, in the proper place; ಯಾಗಕ್ಕೆನ್ನು ಮಾಡಿದ ಜಗಲಿ, an altar prepared for sacrifice; ವಧಿಸಲ್ಪನ್ನು ಕುಡಿಯುಂ ಬಿಲಿತು ಕೊಣ್ಣು, having bought a sheep

for the purpose of killing; ದೇವತೆಗೆನ್ನು ನೀಂ ಬಿಲಿತು ತನ್ನ ಕುದುರೆ, the sheep which you have bought and brought for the deity; ಅವನಲ್ಲಿ ಓದಲಿಕ್ಕೆನ್ನು ಒಬ್ಬ ಶಿಷ್ಯನಿದ್ದನು, there was a pupil with him for reading;—and secondly by adding ಎನ್ನು to the infinitive ending in ಅಲ್ (§§ 187. 188), *e. g.* ಅರಸಿಯಂ ಸನ್ನಯಿಸಲೆನ್ನಿನ್ನೆಂದಂ, in order to comfort the queen he spoke in this manner (Cpr. 3, after 63); ಸತ್ತವನ ಸುಡಲೆನ್ನು ಒಟ್ಟಿದ ಕಟ್ಟಿಗೆ, wood piled up in order to burn a dead man; ಪಶುವ ಕಟ್ಟಲೆನ್ನು ಕಳದಲ್ಲಿ ನಟ್ಟ ಗುಣ್ಣುವು, a post fixed in a threshing-floor for the purpose of binding cattle to; ನೀರೊಳಗೆ ಮುಯಿಂಕಿ, ಸರ್ವಪಾಪಕ್ಷಯಮಾಗಲೆನ್ನು, ಮಾಡುವ ಜಪವು, a prayer muttered for the removal of all sins when one has immersed himself into water.

‘For’ (with regard to exchange or price), *e. g.* ಹತ್ತು ರೂಪಾಯಿಗೆ ಇದನ್ನು ಕೊಣ್ಣೆನು, I bought this for ten rupees (see § 348, 19).

‘For’, ‘instead of’. These adverbs used to be rendered, in the ancient dialect, by the dative, *e. g.* ದಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಗೆ ಗಳಾಗಮಂ ವಿಕ್ಲವದಿನ್ನೆ ಆಗುವುದು, instead of the augments ದಿರ್ and ವಿರ್ the augment ಗಳ್ is used ad libitum. (See § 348, 15.)

In the modern dialect the Hindusthāni ಬದಲ್ (ಬದಲು), change, with ಆಗಿ is very frequently used, *e. g.* ಅವನ ಹೆಜ್ಜೆ ಪುಸ್ತಕದ ಬದಲಾಗಿ ನಾನು ಅವನಿಗೆ ಒಂದು ಹೊಸ ಪುಸ್ತಕವನ್ನು ಕೊಟ್ಟೆನು, instead of his old book I gave him a new book; ಅದಕ್ಕೆ ಬದಲಾಗಿ, instead of that (in its stead); ಬರೆಯುವದಕ್ಕೆ ಬದಲಾಗಿ, instead of writing. The Samskr̥ita ಪ್ರತಿ (Tadbhava ಪಡಿ, ಪಠಿ), in the place of, in combination with ಆಗಿ is used in the same manner.

‘For’, expressing time, *e. g.* ಎರಡು ವರ್ಷಕ್ಕೆ, for two years. Cf. § 348, 29.

‘For’, when it denotes privilege, duty or assigning, may be rendered as follows:—ಮೇಲುಪಂಕ್ತಿಯಲ್ಲಿ ಕುಳ್ಳಿರ್ಪುದು ಕವಿಯದು (or ಕವಿಗೆ ತಕ್ಕದು), it is for the poet to sit in the principal row. ಅವನು ಆ ಕೆಲಸ ಮಾಡ ಬೇಕು, it is for him to do that work. ಈ ಮಾವಿನ ಹಣ್ಣು ರಾಮನದು, this mango (is) for Rāma.

‘For’, denoting that in view of which anything is done, *e. g.* ಭೂಮಿಯನ್ ಉಮ್ಮಯಿಾಗಿ ಕೊಟ್ಟಂ, he gave a plot of ground for a rent-free grant. ಇನಾಮಾಗಿ ಕೊಟ್ಟನು, he gave for (or as) a present.

‘For’ when it expresses that in the character of which anything is regarded, *e. g.* ಅವನು ರಾಮನೆನ್ನು ತಿಳಿದೆನು, I took him for Rāma.

8, Enough, *e. g.*

ಈ ಮನೆಯು ಬೇಕಾದಷ್ಟು (*i. e.* ಬೇಕು ಆದ ಅಷ್ಟು) ದೊಡ್ಡದದೆ, this house is large enough. ನಮಗೆ ಬೇಕಾದಷ್ಟು ರೊಟ್ಟಿ ಅದೆ, we have bread enough. ನನ್ನಲ್ಲಿ

ಬೇಕಾದಷ್ಟು ಹಣ ಅದೆ, I have money enough. See Dictionary under ಸಾಕು 3 and ಬೇಕು.

XVII. On the repetition of nouns, pronouns, adjectives, numerals, adverbs, interjections, and imitative sounds

(cf. § 253, 3).

303. In §§ 152 and 211 it has been stated that repetition of verbs is used in Kannada (see § 339); such a repetition (vīpsā) obtains in the three dialects also

1, regarding common nouns when it is intended

a) to express simple regular succession (vīpsā, ānupūrvya), 'one after the other', that occasionally signifies totality, 'all', 'every', e. g. ಕೇರಿ ಕೇರಿ ಯೊಳ್ ಮೆಲೊದಂ, he appeared with pomp in street after street (or in every street); ಮನೆ ಮನೆಗಳ್ ಒಪ್ಪಿದುವು, house after house shone; ಊರೂ ರೊಳ್ ಅತಿಶುಭಕರಮೆನಲು, so that one could say (there was) auspiciousness in town after town; ಕರಿಕಾಲಚೋಳನು ಮನೆ ಮನೆಗೂರೂರಿಗೆ ಎಲ್ಲಾ ಜನಕೆ ಬಿಟ್ಟಿ ಯನ್ ಒರೆವ ಕೆಲಸಕೆ ಪೋಪ ಸಮಯದಲಿ, when Karikālaçōḷa went from house to house, from village to village for the purpose of ordering all people to perform press-service; ಹೊನ್ನನ್ ಈಗಲೆ ಬಿತ್ತಿಸುವೆನ್ ಈ ಬೀದಿ ಬೀದಿಯಲಿ, I will just now sow gold coins in all these streets; ದೆಸೆ ದೆಸೆಗೆ ಪದ್ಧಂಗಳ್ ಅರಳಿದವು, in direction after direction (i. e. in all directions) lotuses began to flower; ದೆಸೆ ದೆಸೆಗಳನ್ ಈಕ್ಷಿಸುತ, looking at one point of the compass after the other (i. e. at all points of the compass); ಅವನ ಕೀರ್ತಿ ದೆಸೆ ದೆಸೆಗಳಂ ಮುಸುಕೆ, when his renown covered region after region; ಕಾಲಮೇಘಂ . . . ಕೆರಳ್ತು, ಕಿಡಿ ಕಿಡಿವೋಗೆ ನೋಡಿ, Kālamēgha . . . began to rage, and whilst spark after spark (of anger) was emitted (from his eyes), looked.

ತಪ್ಪ ತಪ್ಪಲೊಳ್ ಅಲ್ಲಿಗಲ್ಲಿ ಮಂಜುಗಳೆನೆವ

ಕಪ್ಪ ಕಪ್ಪನೆಯ ಗಿರಿಗಳ ಪರ್ಬುಗೆಗಳನ್ನೆ

ಬಪ್ಪ ಬಪ್ಪೆಳೆನಾಯ್ಕಳಂ ಹಾಸೊಳಾನ್ತು ಬನ್ನದು ಶಬರಸೇನೆ; ಬಲಿಕ್ |

ಸೊಪ್ಪು ಸೊಪ್ಪುಗಳ ಮೆಳೆ ಮೆಳೆಗಳಂ ಸೋವುತ್ತ

ತಪ್ಪ ತಪ್ಪದೆ ಶರ ಶರಂಗಳಂ ತೆಗೆದೆಚ್ಚು

ತೊಪ್ಪ ತೊಪ್ಪನೆ ಮೃಗ ಮೃಗಂಗಳಂ ಕೆದಹಿದರ್ ಕಾನನದೊಳ್. ಎವೇಲ್ವೆನು? || ,
on table-land after table-land (as to the Kannada form see § 253, 3)
there and there (i. e. everywhere) the host of Śabarasa came like a

spreading out of very black hills on which fog appeared, holding the accompanying and accompanying (*i. e.* the many accompanying) dogs by the collars; then beating bush after bush of abundant foliage they discharged, never failing to hit, arrow after arrow, and with the repeated sound of falling blows felled all sorts of game in the wood. What shall I say? ಕಲ್ ಕಲೆಲಿಗಿದಂ, he made obeisance to stone after stone (*i. e.* to every stone); ತುತ್ತು ತುತ್ತಿಗೆ ಸವಿದು, having eaten mouthful after mouthful; ಪೊಲಿ ಪೊಲಿಗಳ ಜೆಲ್ಲು, the beauty of river after river (*i. e.* of all rivers or of every river); ಅಜ್ಜಜ್ಜರಂ (ಅಜ್ಜ ಅಜ್ಜರಂ) ವನ್ನಿಸು, greet elder after elder (*i. e.* every elder)! ಕಿಲಿಯ ಕಿಲಿಯರಂ ಬೆಸಗೊಳ್, ask young man after young man (*i. e.* all young men or every young man)! ಅಲ್ಲಿಗಲ್ಲಿ, there and there (here and there or everywhere, also ಅಲ್ಲಲ್ಲಿ); ಅಡಿಗಡಿಗೆ, step after step (*i. e.* repeatedly or again and again); ನುಡಿ ನುಡಿಗೊರ್ವೊರ್ಮೆ ತೆಗೆದು ಮುಣ್ಣಾಡುತ್ತುಂ, once and once (*i. e.* once) at every word taking (his son to his breast) and caressing (him); ಮೊದ ಮೊದಲೊಳ್ (as to form see § 253, 3) ದೊಡ್ಡಿತ್ತು, ತುದಿ ತುದಿಯೊಳ್ ಸಣ್ಣಂ, in every one of (its) roots (the tree is) stout, in every one of (its) tops (it is) small; ದಿಣ್ಣೆನ ಸುತ್ತಲೆ ಮಾರು ಮಾರುದ್ದ ಎಲೆಗಳು ಜೋತಾಡುತ್ತಿರುತ್ತವೆ, all around the stem (of the plantain tree there) wave leaves every one of which (is) a fathom long; ದಿನಾಲು ಹೊತ್ತು ಹೊತ್ತಿಗೆ (ಸಾಲೆಗೆ) ಹೋಗುತ್ತಿರ ಬೇಕು, (you) must go (to school) daily time after time (*i. e.* at all the definite points of time); ಅಕಳು ಬಹು ಸಭ್ಯವಾಗಿ ಹೊತ್ತು ಹೊತ್ತಿಗೆ ಹಾಲು ಕೊಡುತ್ತಿತ್ತು, the cow was very mild in disposition, and used to give milk at the proper times; ತೆಂಗಿನ ಮರಗಳಿಗೆ ತಿಂಗ ತಿಂಗಳಿಗೆ (as to form see § 253, 3) ಹೊಸ ಹೂವು ಬಿಡುತ್ತವೆ, cocoa-nut trees get new flowers month after month (*i. e.* every month, monthly); ತಿಂಗ ತಿಂಗಳಿಗೆ ಹೊದಿಡುವ ಸಮಾಚಾರವುಕ್ಕ, a magazine that is published every month (*i. e.* a monthly magazine); ತಾಸು ತಾಸಿಗೆ, hour after hour, hourly; ದಿನ ದಿನ or ದಿನ ದಿನಕ್ಕೆ, ದಿವಸ ದಿವಸ or ದಿವಸ ದಿವಸಕ್ಕೆ, day by day, every day, daily; ವರುಷ ವರುಷ or ವರುಷ ವರುಷಕ್ಕೆ, year by year, every year, yearly; ಬಾರಿ ಬಾರಿ or ಬಾರಿ ಬಾರಿಗೆ, repeatedly; ಆಗಾಗ, that time-that time, *e. g.* repeatedly¹⁾; (also with regard to the interrogative ಎನ್ನ, as ಎನ್ನೆನ್ನೂ, what time-what time-soever, *i. e.* at all times, ever, continually);

Remark.

¹⁾ As to the repetition of nouns of time it is to be observed that the intended meaning is somehow also obtained in the following way:—ಅವನಿಗೆ ತಿಂಗಳಿಗೆ ಸವ್ವಳವೇನು, what is his monthly pay? ಹಣ್ಣಿಕೆಯ ಕೂದಲನ್ ಅದು ತಿಂಗಳಿಗೊಮ್ಮೆ ಕತ್ತರಿಸಿದಂ, he cut the hair of the tuft once in six months. ಕೆಲವು ಗಡಿಯಾರಗಳಿಗೆ ದಿನಕ್ಕೊಮ್ಮೆ, ಕೆಲವುಗಳಿಗೆ ವಾರಕ್ಕೊಮ್ಮೆ, ಕೆಲವುಗಳಿಗೆ ತಿಂಗಳಿಗೊಮ್ಮೆ

b) to express a distributive sense (pratyékārtha), e. g. ಈ ಜಾಳಿಗೆಯೊಳ್ ಇವರ್ಗೆ ಪೊನ್ನಂ ಪೊನ್ನಂ ಕುಡು, ಈ ಗಣ್ವಿನೊಳ್ ಇವರ್ಗೆ ಪೊನ್ನಂ ಪೊನ್ನಂ ಕುಡು, give each of these persons a gold coin out of this purse! give each of these persons a gold coin out of this bag!;

which takes place with regard to ಕೆಳಗು and ಮೇಗು also in close proximity (sāmīpya, pratyāsatti; as to form cf. § 253, 3), e. g. ಕೆಳ ಕೆಳಗೆ ನರಕಬಿಲಂಗಳ್, the pits of hell (are) lower and lower, i. e. each at a small distance below the other; ಮೇ ಮೇಗೆ ಸ್ವರ್ಗಪಟಲಂಗಳ್, the (various) regions of heaven (are) higher and higher, i. e. each at a small distance above the other; ಕೆಳ ಕೆಳಗೆ ದುರ್ಭಿಕ್ಷಂ, times of famine (were) preceding and preceding, i. e. preceded each other at small intervals; ಮೇ ಮೇಗೆ ಸುಭಿಕ್ಷಂ, times of plenty (were) following and following, i. e. followed each other at small intervals;

c) to express previousness (anyatōtisāya), e. g. ಬನಸ್ತದೊಳ್ ಅಸುಗೆ ಮೊದ ಮೊದಲೊಳ್ (as to form cf. § 253, 3) ಪೂತುದು, the Aśoka tree flowered first of all; ಧುರದೊಳ್ ಇವರ್ ಮೊದ ಮೊದಲೊಳ್ ಎಚ್ಚರ್, these shot first of all in the battle;

d) to express high degree, excellence, intensity or emphasis (atisāya, viśēsha, ādhikeya, prakarsha), e. g. ತುಲಿಲ್ ತುಲಿಲ್, great valour; ಲೇಸು ಲೇಸು, excessive pleasantness, etc.; ಒಳ್ಳಿದಳ್ ಒಳ್ಳಿದಳ್, a very good woman; (ಮಗನಂ) ತನ್ನೊಳಗೊಳಗು ಮಾಡಿ ಕೊಳುತ, taking (his son) completely inside into himself (from love); ಒಳಗೊಳಗೆ ನೆಲನ್ ಉರಿವುತಿರೆ, when the soil burnt deeply inside; ಅದನ್ನು ನೋಡಲಿಕ್ಕೆ ಜನರು ಹಿಣ್ಣಿಗೆ ಹಿಣ್ಣು ನೆರೆದರು, in order to see that people assembled in large crowds; ಮಜ್ಜಿಗೆಯ ರುಚಿ ಹ್ಯಾಗೆ? ಅವು ಹುಳಿ ಹುಳಿ ಇರುತ್ತವೆ, what is the taste of buttermilk? it (the buttermilk) is very sour; ಸೀಗೆ ಮುಳ್ಳು ಮುಳ್ಳಾಗಿದೆ, the sigē is full of thorns; (ಕಪ್ಪುರದ) ಸತ್ತವು ಬೆಳ್ಳಗೆ ಕಾಲು ಕಾಲುಾಗಿರುವದು, the elementary substance (of camphor) is white and consists of many small grains; ಸುತ್ತಿಗೆಯಿನ್ನ ಹೊಡೆದರೆ ಕಲ್ಲುಗಳು ಒಡೆದು ಜಾರು ಜಾರಾಗುತ್ತವೆ, if (one) beats (them) with a hammer, stones break and become bits and pieces; ಮೊದಲು ಮೊದಲು ಪತ್ರ ಮುಟ್ಟ ತಕ್ಕ ಅನ್ನ ರದ ಮಾನದಿನ್ನ ಹಾಸಿಲು ಕೊಡ ಬೇಕಾಗುತ್ತಿತ್ತು, at the very first it used to be

ಕೀಲಿ ತಿರುವ ಬೇಕಾಗುತ್ತದೆ, some clocks are to be wound up every day, some once a week, some once a month. ತಾಸಿಗೊನ್ನು ಕೂಸು ಹೆತ್ತರೆ ಅಸೀಸು ಮುತ್ತ, if she bears a child every hour, (there is) the same amount of kisses. ದಿನವೊನ್ನಕ್ಕೆ ಹತ್ತತ್ತು (instead of ಹತ್ತು ಹತ್ತು) ಇಪ್ಪಿಪತ್ತು ಸಾವಿರ ಕಾಗದಗಳನ್ನು ಮುದ್ರಿಸುತ್ತಾರೆ, every day they print from ten to twenty thousand papers.

ದಿನ ದಿನಕ್ಕೆ is expressed also by ದಿನಾಲು, a contraction of ದಿನವಾಗಲು, 'when a day becomes', i. e. every day.

necessary to pay postage according to the measured distance of the place to which letters had to go; ನಡು ನಡುವೆ, in the very middle; ತುಣ್ಣು ತುಣ್ಣಾಗಿ ಕತ್ತರಿಸಿ, having cut (the sugar-cane) into very small bits; ಹೆಚ್ಚು ಹೆಚ್ಚಿಗೆ, more and more, excessively;—

ಕೆಳ ಕೆಳಗೆ (as to form see § 253, 3) ಪೋದಂ, he went down and down; ಸೆರ ಸೆರಗು, great calamity or sin; ಬೆಳ ಬೆಳಗು, excessive lustre; ತಳ ತಳಕು, great shine; ಮೇ ಮೇಗು, (as to form see § 251 and § 253, 3), up and up; ಮೂ ಮೂಗು, great dumbness; ಹೀಗೆ ಮಾಡುವದರೊಂದೆ ಮೊದ ಮೊದಲು ಕೆಲವು ದಿವಸ ಹಲಕೀ ಜನರ ಕೂಡ ವಿರೋಧವುಣ್ಣಾಗ ಬಹುದು, by doing so at the very first, for a while, quarrels with old people may arise;—

ಕಟ್ಟ ಕಡೆ (as to form see § 253, 3) ಪೆರ್ಬಟ್ಟ ಕರಂಗೊಣ್ಣು, even at last having taken the high-road; ಒನ್ನ ಶಬ್ದದ ಕಟ್ಟಕಡೆಯ ಅಕ್ಷರವು, the very last letter of a word; ಕಟ್ಟ ಕಡೆಗೆ, at the very end, at last; ಮಹಿಮೆಗಳ ನಟ್ಟ ನಡು ಗಳು, the very centre of energies; ನಟ್ಟ ನಡುವೆ, in the very middle; ನೆಗೆ ದಯೆ ಲೋಕದ ನೀಳ್ ತುತ್ತ ತುದಿಯಂ, thou roset to the world's far-stretched very point; ಆ ಸೀತಾನದಿಯ ದಕ್ಷಿಣತೀರಾಸ್ತದಂಗಳಪ್ಪೆಣ್ಣು ಜನಪದಂಗಳೆ ತಾನೆ ಮೊದ ಲೆಮ್ಮನೆ ಮೊತ್ತ ಮೊದಲ್ ಆವಗಮೊಪ್ಪುಗುಂ. . . ಲೀಲಾವತಿ, there always shone Līlāvatī at the very first, as the chief (town) for the inhabited countries that were situated on the south bank of the Sitā river¹⁾;

e) to express variety, e.g. ತರ ತರದ ಬಣ್ಣದ ಬೆಕ್ಕುಗಳು ಇರುತ್ತವೆ, there are cats of various colour; ಎಲೆಗಳು ತರ ತರದ ಆಕಾರದವು ಇರುವವು, leaves are of various form; ಕೆಟ್ಟ ಕೆಲಸಗಳೆನ್ನ ಬಗೆ ಬಗೆಯ ಕೇಡುಗಳು ಒದಗುತ್ತವೆ, by bad deeds various evils are produced; ತೋಟದೊಳಗೆ ಬಗೆ ಬಗೆಯ ಬಳ್ಳಿಗಳನ್ನು ನೋಡಿದರು, they saw various creepers in the garden; ಮೃಗ ಮೃಗಂಗಳಂ ಕೆದಹಿದರೆ, they felled all sorts of game; ದೇಶ ದೇಶದ ಹಲವು ತರದ ಒಡವೆಗಳು, many kinds of things of various countries; ತುಣ್ಣು ತುಣ್ಣು ದೊರೆಗಳು ಕೂಡಿ ಹಿಣ್ಣು ಹಿಣ್ಣು ಸೈನ್ಯ ಕೂಡಿಸಿದರು, the various petty chieftains came together and assembled an army that formed a miscellaneous mass; ಹೊಲ ಕಾಯುವವರು

¹⁾ A curious way of expressing No. d is found in the following instances of the modern dialect in which the action of the verb is intensified by the repetition of nouns, viz. ಎಮ್ಮ ಸತ್ತದಪ್ಪಾನ್ ಆ ಗವಳಿಗನು ಎದೆ ಎದೆ ಬಡ ಕೊಣ್ಣನು, because the buffalo died, the cowherd repeatedly (or vehemently) beat (his) breast; ಅವನ ತಾಯಿ, ಮಗ ಸಾಯುತ್ತಾನೆನ್ನು, ಎದೆ ಎದೆ ಬಡ ಕೊಳ್ಳ ಹತ್ತಿದಳು, his mother saying "my son dies", began repeatedly (or vehemently) to beat (her) breast; ತಾಯಿ, ಸರ್ವಳ ತನ್ನ ಕೊಟ್ಟಾಗಲೇ ನೀನು ನನ್ನ ಮೋಘ ಮೋಘ ಬಡಿದಿದ್ದರೆ ಈ ಗತಿಗೆ ನಾನು ಯಾಕೆ ಬರುತ್ತಿದ್ದೆನು, O mother, if thou hadst repeatedly (or soundly) beat my head at the very time when I brought and gave (thee) the chain (that had been stolen by me), why should I have got into this (miserable) lot?

... ಈ ಅವನ್ನು ಹಿಡಿದು, ಬಡಿ ಬಡಿಗೆಯಿನ್ನ ಬಡಿದರು, they who watched the corn-land ... seized this cow, and beat (it) with various clubs; ಸವಿ ಸವಿ ಪದಾರ್ಥಗಳು, things of various sweetness (*i. e.* various sweet things).

In addressing a person repetition of nouns may convey the following meanings:—

1. envy (asūyā), *e. g.* ದೇವದತ್ತ, ದೇವದತ್ತ, ನಿವಗೇನುಮ್ ಇಲ್ಲ ;
2. approval (sammati), *e. g.* ಮಗನೆ, ಮಗನೆ, ನೀನ್ ಒಳ್ಳಿತು ಗೆಯ್ಯಯ್ !
3. anger (kōpa), *e. g.* ಬಾಣಸಿಗ, ಬಾಣಸಿಗ, ನೀನ್ ಇರ್ದಪಯೋ? ಸತ್ತಯೋ?
4. reproach (kutsana, nindā), *e. g.* ಸತಿಯೆ, ಸತಿಯೆ, ನಿನ್ನ ಪೆಣ್ಣಿನಮುಂ ಸುಡುಗೆ !
5. menace (bhartsana), *e. g.* ದುರುಳ, ದುರುಳ, ನಿನ್ನ ಕೊನ್ನಪೆಂ! ಕಡಿವಪೆಂ!

Instead of repeating the same noun for the sake of intensity, variety, and comprehensiveness also duplication and reiteration are used more or less in the three dialects.

1. Duplication denotes the use of a couple of nouns that are not the same as to form and often also as to meaning, *e. g.* ಅಕ್ಕಳ ಚಕ್ಕಳ, excessive tickling; ಅಲಿವಿ ಅಂಚಡಿ, all sorts of cloth; ಆಸಲಿ ಬೇಸಲಿ, great weariness; ಒಗುಮಿಗೆ, abundance; ಕಾಕ ಪೋಕ, a very profligate fellow ಕಾಯಿ ಪಲ್ಯ, pod and leaf vegetable; ಗಿಡಗಣ್ಣಿ (-ಕಣ್ಣಿ), all kinds of small trees and thorny shrubs; ದನ ಕಲಿ, cattle and calves; ನುಚ್ಚು ನುಲಿ, fragments and bits; ಬನ್ನ ಬಳಗ, all sorts of kinsmen; ಮಕ್ಕಳು ಮಲಿಗಳು, children and grandchildren; ಮಾತು ಕಥೆ, words and speech; ಸನ್ನಿ ಗೊನ್ನಿ, narrow ways and nooks; ಸುತ್ತ ಮುತ್ತ, the state of being all around (roundabout).

2. Reiteration denotes the use of a couple of nouns

a) the first of which is meaningless by itself, forming a sort of alliteration, *e. g.* ಅಕ್ಕಡಿ ತಕ್ಕಡಿ, fraud in weighing; ಅನ್ನಾ ದುನ್ನಿ, prodigality; ಅಲಿ ದಾಲಿ, great tumult; ಏರು ಪೇರು, considerable unevenness in scales; ತಟವಟ (-ಮಟ), great fraud;

b) the second of which is meaningless by itself, being a mere alliterative formation, *e. g.* ಅಡ್ಡಿ ಸಡ್ಡಿ, opposition; ಒಕ್ಕಲು ದಕ್ಕಲು, tenants; ಕೆಲಸ ಬೊಗಸಿ, all sorts of work; ಡೊಂಕು ಡೊಸಕು, great crookedness; ದೇವರು ದಿಣ್ಣರು, all kinds of deities (or idols); ದೊದ್ದೆ ಬಿದ್ಡಿ, inarticulate, stammering speech; ಬೇವಾರ ಸಾವಾರ, trade of different kinds; ವೆಚ್ಚ ಸಚ್ಚ, various expense; ಹಣ್ಣು ಹವ್ವಲು, all sorts of fruits.—In this second kind of reiteration the syllables ಗಿ and ಪ are often used, being put instead of the

first syllable of the first noun, *e. g.* ಅಳು ಗೀಳು, ರವಿ ಗಿವಿ, ಶಿಖಿ ಗಿಖಿ; ಒಕ್ಕಲು ಪಕ್ಕಲು, ತೊಳ್ಳಿ ಪಳ್ಳಿ, ಲೆಕ್ಕ ಪಕ್ಕ, ಜೂರು ಪಾರು.

2, regarding nouns of indefinite quantity (§ 278, 3) when it is intended

a) to express intensity or abundance, *e. g.* ಎನ್ನಿತ್ತೆನ್ನಿತ್ತಮ್ಮಜನೇತ್ರೆಯಾ ಘನ ಸ್ತನಂಗಳ್ ಬಳಿಗುಂ ಕಿರಾತೆಯಾ, ಅನ್ನಿತ್ತನ್ನಿತ್ತಂ ವನದೊಳ್ ವನೇಚರಂ ತನತ್ತು ಬಿಲ್ಲಾನ್ ಅದನ್ ಅನ್ನೆ ಕೀಸುಗುಂ, how much, how much (*i. e.* the more) the plump breasts of the lotus-eyed Kirāta woman increased, so much, so much (*i. e.* the more) the forester in the wood thus scraped that his bow; ಇನ್ನಿತ್ತಿತಾಗಲಿಕ್ಕುವ ಕಡಿದಡೆ ಅಗ್ಗದ ಮಧುರವಾಗದೆ, if (one) cuts sugar-cane be it (ever) so much, so much, is it not very sweet? ಈಸೀಸು ಅಗಲ ದೋಸೆ, ಎಸೀಸು ಮೆದ್ದೀ, so large, so large (are) the cakes; how many, how many canst thou eat?

b) to express a not specially mentioned amount, *e. g.* ಇನ್ನ ಇನ್ನ ಹೊತ್ತಿಗೆ ಇಷ್ಟಿಷ್ಟು ಕೆಲಸಗಳನ್ನು ಮಾಡ ಬೇಕೆಮ್ಮದಾಗಿ ಗೊತ್ತು ಮಾಡಿದ ಮೇರೆಗೆ ಆ ಕೆಲಸಗಳನ್ನು ಕಡೆಗಾಣಿಸುವದಕ್ಕೆ ಗಡಿಯಾರವು ಬಹಳ ಉಪಯೋಗವಾದದ್ದು, when it has been fixed that in such and such a time so and so many (various) works are to be done, a watch is of great use to finish those (various) works within that limit.—This ಇಷ್ಟಿಷ್ಟು is similarly rendered by ಇನ್ನಿಷ್ಟು, *e. g.* ತೋಳಗಳನ್ನು ಕೊಲ್ಲಿಸ ಬೇಕೆನ್ನು, ಅಲ್ಲಿಯ ಒಬ್ಬ ಅರಸನು, ಇನ್ನಿಷ್ಟು ತೋಳಗಳ ತಲೆಗಳನ್ನು ತನ್ನ ಕೊಟ್ಟವರು ಇನ್ನಿಷ್ಟು ಭೂಮಿಯನ್ನು ಸಾಗು ಮಾಡಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನಲೂ, ಇನ್ನ ಇನ್ನ ತಪ್ಪು ಮಾಡಿದವರು ಇನ್ನಿಷ್ಟು ತೋಳಗಳ ತಲೆಗಳನ್ನು ತನ್ನ ಕೊಟ್ಟರೆ ಬಿಡುಗಡೆಯಾಗುವರೆನ್ನಲೂ, ಕಟ್ಟಳೆ ಮಾಡಿದನು.

3, regarding appellative nouns of number (§ 278, 4) when it is intended to express a distributive sense as to persons: 'each', 'every', 'each severally', 'one by one', etc., *e. g.* ಓರೊರ್ವರಿಗೆ ಕಾಮ್ಯಾರ್ಥತತಿಯನ್ ಅಪೂರ್ವಭಕ್ತಿಯೊಳ್ ಬಸವಂ ಕೊಡುತಿರಲು, when Basava with unparalleled affection granted every one numbers of things desired; ಒಬ್ಬೊಬ್ಬ ಹುಡುಗನು ಒನ್ನೊನ್ನ ಶಬ್ದವನ್ನು ಓದಿ ಅದರಿ ಅರ್ಥವನ್ನು ಹೇರುತ್ತಾ ಹೋಗ ಬೇಕು, each boy must read every term and tell its meaning; ಶಿಕ್ಷಕನು ಒಬ್ಬೊಬ್ಬ ಹುಡುಗನಿಗೆ ಈ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳ ಬೇಕು, the teacher must put these questions to each boy; ಒಬ್ಬೊಬ್ಬ ದೊರೆಸಾನಿಯ ಹತ್ತರ ಒಬ್ಬೊಬ್ಬ ದಾಸಿ, near each lady (there is) a servant-maid; ಬೇಡರು ಗಡಬಡಿಸುತೊಬ್ಬೊಬ್ಬರೆದ್ದವಗಡಿಸಿ ನುಡಿಯಲು, when each (or every one) of the Bēḍas rose with commotion and spoke arrogantly; ಧಾರುಣೀತಳಕೆ ಪೊಡೆಗೆಡೆ ದರ್ . . . ಒಬ್ಬೊಬ್ಬರೊನ್ನ ಕಡೆಗೆ, they (two) fell headlong on the ground . . . each one to a side; ಒಬ್ಬೊಬ್ಬನು ತನ್ನ ತನ್ನಷ್ಟಕ್ಕೆ ತಾನೇ ಇರುತ್ತಾನೆ, each one

remains for himself; ಒಬ್ಬೊಬ್ಬರಿಗೆ ಎರಡೆರಡು ರೂಪಾಯಿ ಕೊಡುತ್ತೇನೆ, I shall give them two Rupees each;—ಒಬ್ಬೊಬ್ಬರು, one by one, by ones; ಇಬ್ಬಿಬ್ಬರು, two and two, two by two, by twos; ಮೂವ್ವ ಮೂವ್ವರು, three and three, three by three, by threes; ಅವನು ಅವರನ್ನು ಇಬ್ಬಿಬ್ಬರಾಗಿ ಕಳುಹಿಸಿ ಬಿಟ್ಟನು, he sent them away two by two; ನಾವು ಅವನ ಬಳಿಗೆ ಒಬ್ಬೊಬ್ಬರು ಇಬ್ಬಿಬ್ಬರು ಮೂವ್ವ ಮೂವ್ವರು ಈ ಪ್ರಕಾರ ಹೋಗಿ ತಕ್ಕದು, we are to go to him by ones, by twos, (and) by threes, in this manner;—ಕೆಲ ಕೆಲಬರು means 'some here and there'.

Remarks on No. 3.

a) Samskrita ಪ್ರತಿ is also used to express distributiveness, *e. g.* ಪ್ರತಿ ಒಬ್ಬ ಹುಡುಗನು ತನ್ನ ಸ್ವಸ್ತ ಪುಸ್ತಕವನ್ನು ತರ ಬೇಕು, each boy must bring his own book; ಪ್ರತಿ ಒಬ್ಬ ಮನುಷ್ಯನಲ್ಲಿ ಏನಾದರೂ ಕೊಂಕು ಇರುತ್ತದೆ, every man has his failings.

b) 'One another', 'each other' in a reciprocal relation is rendered by the declension of ಓರೊರ್ವ, ಒರ್ವ, ಒರ್ವ, or ಒಬ್ಬ in the plural, *e. g.* (ಅಬಲೆಯರ್) ತಮ ತಮಗೆ ಕೂಡು ಕೊಣ್ಣು ವಿವಿಧಗನ್ನಜಲಂಗಳಿನ್ ಓರೊರ್ವರ್ ಓರೊರ್ವರ್ ಮೇಲೆ ಸಿಮ್ಮಿಸುವಾಗಳ್, when (the females) went to some distance from one another, and besprinkled one another with various kinds of scented water; ಒರ್ವ ಒರ್ವಗೆ ಮುಂಚುವುದು, (to try) to surpass one another; ಅವರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡುತ್ತಾರೆ, they love one another (or each other); ಅವರು ಒಬ್ಬರಿಗೊಬ್ಬರು ಸೇರುವದಿಲ್ಲ, they are not in peace with one another; ಒಬ್ಬರನ್ನೊಬ್ಬರು ಅಗಲಿದರು, they left one another; ಒಬ್ಬರ ಕೂಡ ಒಬ್ಬರು ಪ್ರೀತಿಯಿಲ್ಲ ಇರ ಬೇಕು, (they) must be on friendly terms with one another.

The nominative plural ಒರ್ವರೊರ್ವರು, ಒಬ್ಬರೊಬ್ಬರು expresses 'these and the others', *i. e.* all, *e. g.* ನೆರೆದ ಜಂಗಮರ್ ಒರ್ವರೊರ್ವರು ಕೈಯೊಯ್ದು ನಗಲು, when the assembled Jaṅgamas all clapped (their) hands and laughed; ಒಬ್ಬರೊಬ್ಬರು ಬನ್ನ ಕುಳಿರಿ ನೀವು, come you all and sit down!

c) ಒಬ್ಬ in connection with ಇಬ್ಬರು, *i. e.* ಒಬ್ಬಿಬ್ಬರು, denotes 'one or two', *e. g.* ಒಬ್ಬಿಬ್ಬರು ಹೆಂಗಸರು, one or two women; ಇನ್ನೂ ಒಬ್ಬಿಬ್ಬರಿಗೆ ಹೇಬ ಬೇಕು, one or two are still to be invited. Cf. § 278, 1 (ಎರಡೊಬ್ಬರು, etc.).

d) ಒಬ್ಬಾನೊಬ್ಬನು, ಒಬ್ಬಾನೊಬ್ಬಳು, as we have seen in § 292, mean 'a certain man', 'a certain woman'. About another way to express the indeterminate 'certain' see § 283.

304. Repetition of pronouns is used in the three dialects

a) to express 'respective', 'several', *e. g.* ಜನರು ತಮ್ಮ ತಮ್ಮ ಗುಡಾರಗಳಲ್ಲಿ ಮಲಗಿ ಕೊಣ್ಣಿದ್ದರು, the people were sleeping in their several tents; ಅವರಿಬ್ಬರೂ ಎದ್ದು, ತಮ್ಮ ತಮ್ಮ ಕೊಣ್ಣೆಗಳೊಳಗೆ ಹೋದರು, even they two rose, and went into their respective rooms; ಅಯ್ಯಿದರ್ ತಮ ತಮ್ಮ ಮನೆಗಳಿಗೆ, they went to their several houses; ತಮ್ ತಮ್ಮ (a dvandva compound, § 250) ರಾಜ್ಯಂ, their respective kingdom; ತಮ್ ತಮ್ಮ ಮನೆಯ ಹಾದೀ ಹಿಡಿಯುತ್ತಾರೆ, they take the

way to their several houses; ಆವಾ (or ಆಯಾ) ಇನ್ನಿಯದ ವಿಷಯಮಂ ಶ್ರೋತ್ರ ದೊಳ್ ಶಬ್ದದಿನ್ ಉದ್ಭಾವಿಸ ಶ್ರೀವಾಗ್ಧೇವಿ, the excellent goddess Speech who originates the respective objects of sense in the ear by words; ಆಯಾ ಸಮಯಕ್ಕೆ ಆಯಾ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತ ಹೋಗ ಬೇಕು, (one) must do every work at (its) respective time; ಒಟ್ಟಿದ ನಿರ್ಜರಬಲದೊಳ್ ಕಟ್ಟಿದಿರಾಗಿದುರ್ ನಿನ್ನರಾರಾರ್, in the assembled mass of deities who are those each severally by themselves that stand just opposite? ಯಾರ ಯಾರ ಅಪ್ಪಣೆ ಪಾಲಿಸ ಬೇಕು, of whom when severally mentioned have (I) to obey the command? ತವ ತವಗೆ (§ 225) ಜಯ ಜಯನೆನಿಸ ರವನಿವಹವಾಗೂರ್ಮಿಸಲ್, when they respectively raised the loud cry 'the victory (is) theirs (i. e. ours), the victory (is) theirs (i. e. ours)'; ಎಲ್ಲರಿಗೂ ತಮ್ಮ ತಮ್ಮ ನಡತೆ ಚಲೋದು ಕಾಣುತ್ತದೆ, even to all their respective behaviour appears to be nice;

b) to express reciprocity, e. g. ತಮ ತಮಗೆ ಕಲಿದು ಕೊಣ್ಣ, having gone to some distance from one another; ತಾವು ತಮ ತಮಗೆಲ್ಲರುಂ ಮನವೋವಿ, all of them having taken pleasure in one another; ಪುರಜನವೆಲ್ಲರುಂ ತಮ ತಮಗೆ ಬಿಡಿಗಾಗಿ, all the towns-people looking astonished at one another; ದಿನಾಲು ತಮ್ಮ ತಮ್ಮೊಳಗೆ ಜಗಳಾಡುತ್ತಿದ್ದರು, daily they used to fight with each other; ಅವರು ತಮ್ಮ ತಮ್ಮೊಳಗೆ ಪ್ರೀತಿಯಿನ್ದ ಇದ್ದಾರೆ, they love one another;

c) to express emphasis, e. g. ಆರ್ತಸ್ವರಮ್ ಇದೇನೇನ್, what does this cry of pain mean? ಏನೇನೋ, ಓದಿನ ಪರಿ ಲೇಸು ಲೇಸು, O what! the way of reciting is very excellent! ಏನೇನೂ ಉದ್ಯೋಗ ಮಾಡುವದಿಲ್ಲ, (they) do not perform the least work; ನನದು ಏನೇನೂ ಅಡ್ಡಿ ಇಲ್ಲ, as for me there is not the least hinderance (or objection).

305. Repetition of so-called adjectives (§ 273) takes place in the three dialects

a) to express excess, intensity or emphasis (ādhikya), e. g. ತೋರ ತೋರ ಮುತ್ತುಗಳ್, very large pearls; ಬಟ್ಟ ಬಟ್ಟ (see § 247, d, e) ಮೊಲೆಗಳ್, very round female breasts; ಬಿಳಿಯ ಬಿಳಿಯಂಚೆಗಳ್, very white swans; ದೊಡ್ಡ ದೊಡ್ಡ ಆನೆಗಳ್, very big elephants (these four instances according to sūtra 391 of the Śābdānuṣāsana); ತೋರ ತೋರದ ತುತ್ತುಗಳ್, very large morsels (in which ತೋರ appears as a noun); ಪಿರಿ ಪಿರಿದು, that is very large; ದೊಡ್ಡ ದೊಡ್ಡ ಬಯಲುಗಳು, very extensive plains; ದೊಡ್ಡ ದೊಡ್ಡ ಪಟ್ಟಣಗಳು, very large towns; ಚಿಕ್ಕ ಚಿಕ್ಕ ಹಡಗು, a very small vessel (a boat); ಅರಿದರಿದು, that is very wonderful (also thrice repeated: ಅರಿದರಿದರಿದು); ದೊರೆ ದೊರೆಗಳು ನಿಡು ನಿಡು

ಸರಳ ನಾಣ್ಣಿ ಮೂರ್ಛವಡದಿವುರ್ದಂ . . . ನೋಡಿ, seeing that chiefs after chiefs had fainted pierced by many long arrows; ದೂರ ದೂರ, very far; ಚಲೋ ಚಲೋ, very fine; ಬಡ ಬಡ, very poor or feeble; ಸಣ್ಣ ಸಣ್ಣ, very small;

b) to express variety, *e. g.* ಅದನ್ನು (ಸಕ್ಕರೆನ್ನು) ಮಾಲಿಖದ ಸಲವಾಗಿ ದೂರ ದೂರ ದೇಶಕ್ಕೆ ಕಳಿಸುತ್ತಾರೆ, they send that (sugar) to various distant countries in order to sell (it); ದೂರ ದೂರ ಸ್ಥಳಗಳಿಗೆ ಪತ್ರ ಕಳುಹಿಸ ಬೇಕಾದರೆ ಅರ್ಧ ರೂಪಾಯಿ, ಮುಕ್ಕಾಲು ರೂಪಾಯಿ, ಒಂದು ರೂಪಾಯಿ ತನಕ ಬೀಳುವದು, if (in by-gone times one) had to send letters to various distant places, the postage was half a rupee, three-fourth of a rupee, up to one rupee; ಮೊದಲು ಜನರು ಸಣ್ಣ ಸಣ್ಣ ತಪ್ಪುಗಳನ್ನು ಮಾಡುತ್ತಾರೆ, at first (before they commit great crimes) people use to commit various small faults; ಅವನಿಗೆ ಆರು ಮಂದಿ ಸಣ್ಣ ಸಣ್ಣ ಮಕ್ಕಳು, he has six little children of various size; ಸಮುದ್ರದಲ್ಲಿ ಎಷ್ಟೋ ಸಣ್ಣ ಸಣ್ಣ ನಡುಗಡ್ಡೆಗಳೂ ಉಸುಬಿನ ದಿನ್ನಿಗಳೂ ಅವೆ, how many small islands and sandbanks of various size there are in the sea! (but also *e. g.* ಖಡ್ಗ ದೊಳಗೆ ಅನೇಕ ಸಣ್ಣ ದೊಡ್ಡ ದೇಶಗಳು ಸೇರಿರುತ್ತವೆ, to a division of the terrestrial globe belong many small and large countries); ದಣ್ಣಿನ ಮುಖ್ಯ ಮುಖ್ಯ ಸರ ದಾರರು, the various chief officers of the army; ಅಮೃತರಾವ, ಗೋವಿಂದರಾವಕಾಳಿ ಮುಂತಾದವರನ್ನು ದೊಡ್ಡ ದೊಡ್ಡ ಉದ್ಯೋಗಸ್ಥರನ್ನು ಮಾಡಿ, having made Amritarāva, Gōvindarāvākālī and others various eminent officials. (All the instances under letter *b* are from South-Mahratta school-books.)

c) to express separateness, otherness, *e. g.* ಬೇರೀ ಬೇರೀ, separate, different, several; ಹುಲಿಯ ಕಿವಿಗಳು ಕಿವಿಗಾಗಿ ದೂರ ದೂರ ಇರುವವು, the tiger's ears are small and far from one another; ಹೊತ್ತು ಬಂದ ಹಾಗೆ ಹೊಸ ಹೊಸ ಯು ಪ್ರಿಯದ ನಾನು ಜಾತಿ ಕೊಣ್ಣು ಹೋಗುತ್ತೇನೆನ್ನು, ನರಿ ಹೇಳಿತು, "according to each occasion I steal away by another trick", said the fox; ನಾವು ದಿನಾಲು ಹೊಸ ಹೊಸ ಸೋಪಿಗಳನ್ನು ನೋಡುತ್ತೇವೆ, daily we see new strange things.

Remarks.

1, The meaning of 'very' (ādhikya) may likewise be expressed by ಬಹಳ, etc., as shown in § 275.

2, Also reiteration (§ 303, 1, after *e*, 2, *b*) of so-called adjectives takes place, *e. g.* ಬಡ ಬಗ್ಗ, (a) very poor (male person).

306. Repetition of numerals takes place in the three dialects

a) in a distributive sense, 'each', 'every', 'each severally' (*cf.* § 278, 1), *e. g.* ಶಾಕಂಗಳೊಳಗಲಿಸುತ್ತೊನ್ನೊನ್ನಂ ವಿವರಿಸುತ್ತ, searching the vegetables (and) separating each one; ಬಸದಿಯೊನ್ನೊನ್ನಕ್ಕೆ ಒನ್ನೊನ್ನ ಮೇಲೆನಿವ ಲಿಂಗಂಗಳಂ

ತನ್ನಂ, he brought one excellent lūga to every basti; ಬೇಲಿ ಬೇಲಿವರವರ್ಗ ಪ್ರತ್ಯೇವ್ ಒನ್ನೊನ್ನ ಬಳ್ಳ ಮುಕ್ತಾಫಲವಂ ಕೊಟ್ಟಂ, he gave one balla of pearls to each of the different persons separately; ಹತ್ತು ಮನ್ನಿ ಪ್ರಸಿದ್ಧಪ್ರಧಾನಿಗಳ್ ಆಗ ಹತ್ತು ಹತ್ತಮ್ಬುಗಳನ್ ಬರ್ವರೊವರ್ ಎಜ್ಜರ್, then the ten renowned chief officers discharged each ten arrows; ದಿನವೊನ್ನಕ್ಕೆ ಹತ್ತುತ್ತು (i. e. ಹತ್ತು ಹತ್ತು) ಇನ್ನಿಪ್ಪತ್ತು (i. e. ಇಪ್ಪತ್ತು ಇಪ್ಪತ್ತು) ಸಾವಿರ ಕಾಗದಗಳನ್ನು ಮುದ್ರಿಸುತ್ತಾರೆ, every day they print from ten to twenty thousand papers; ತೊಗಲಬಾವುಲಿಗಳ ಒನ್ನೊನ್ನ ಲಿಕ್ಕೆಗಳು ನಾಲ್ಕು ಗೇಣು ಉದ್ದ ಇರುತ್ತವೆ, each wing of the flying fox is four spans long; ಆ ಹೊಲಿಯ ಬಿಟ್ಟಿ ನಿ ಅದಲೊಳಗಿನ ಒನ್ನೊನ್ನ ಕಟ್ಟಿಗೆಯನ್ನು ಬೇಲಿ ಬೇಲಿ ಮಾಡಿ ಮುಲಿಯ ಹೇಲಿದನು, he made (them) untie that bundle, and told (them) to make each (piece of) wood separate and break (it); ಬಾಲಿಯ ಒನ್ನೊನ್ನ ಗೊನೆಯೊಳಗೆ ಹತ್ತು ಹದಿನಯ್ದು ಹಣಿಗೆಗಳು ಇರುವವು, ಒನ್ನೊನ್ನ ಹಣಿಗೆಗೆ ಹತ್ತು ಹನ್ನೆರಡು ಕಾಯಿಗಳು ಇರುತ್ತವೆ, on each bunch of the plantain there are from ten to fifteen clusters, each cluster has from ten to twelve fruits; ಹಲಿಗೆಯ ಮೇಲೆ ಒನ್ನೊನ್ನ ಅಕ್ಷರವನ್ನೂ ಬರೆ, write even each letter on (thy) board; ಅವನವನಿಗೆ ಒನ್ನೊನ್ನ ರೂಪಾಯಿ ಕೊಡು, give a rupee to each; ಅಯ್ಯಯ್ಯ ವರ್ಣಂಗಳ್ ಒನ್ನೊನ್ನ ವರ್ಗಮಾಗೆ ವರ್ಗಮ್ ಅಯ್ದಕ್ಕುಂ, as five letters each form a class, there are five classes; ಎರಡೆರಡು ಮಾಸಂ ಕೂಡಿದೊಡೆ ವಸಂತ ಗ್ರೀಷ್ಮ ವರ್ಷ ಶರದ್ ಹೇಮಂತ ಶಿಶಿರ ಎನ್ನು, ಆಲಿಂ ರುತ್ತುಗಳ್ ಅಕ್ಕುಂ, if two and two months are taken together, the six seasons, namely vasanta, grīshma, varsha, śarad, hēmana, (and) śiśira are formed; ಬೆಕ್ಕುಗಳ್ ಕಾಲಿಗೆ ಅಯ್ಯಯ್ಯ ಉಗುರು ಇರುವವು, there are five claws on each foot of the cat; ದೇವರು ಎಲ್ಲರಿಗೂ ಎರಡೆರಡು ಕಣ್ಣುಗಳನ್ನು ಕೊಟ್ಟಿದ್ದಾನೆ, God has given two eyes to every man; ಕೇಸರದ ಗಡ್ಡೆಗಳನ್ನು ಎರಡೆರಡು ಮೊಲದ ಅನ್ನರದ ಮೇಲೆ ಸಾಲ ಹಿಡಿದು ಹಜ್ಜುತ್ತಾರೆ, they plant the bulbs of saffron in rows at the distance of two cubits each; ಒನ್ನೊನ್ನಾಗಿ, each separately; (ಸುತನಂ) ನುಡಿ ನುಡಿಗೆ ಮೊರಮ್ (§ 279) ತೆಗೆದು ಮುಣ್ಣಾಡುತ್ತುಂ, once at every word taking (his son to his breast) and caressing (him); ಅಡಿಗಡಿಗೆಯೊನ್ನೊನ್ನ ಗರೂಗೆಗೆ ತಡೆಯ ದಿನ್ನೊಮ್ಮೊಮ್ಮೆ ಬಲು ದನಿಗೊಡುವ ಗಿರಿಗಳ್, mountains which thus without ceasing again and again once at each galige sounded loudly;

b) in indicating a thing, etc. as not known more specifically, 'some', 'certain', e. g. ರತ್ನಕ್ಕುಂ ಲಳಮುಮ್ ಅಕ್ಕುಂ ಓರೊನ್ನಡೆಯೊಳ್ (Commentator: ಒನ್ನೊನ್ನ ತಾವಿನಲ್ಲಿ; see § 248, 1), and ರ becomes ಲ or ಳ in some places; ಅಮ್ಮಾ ತೈರ್ ಒನ್ನೊನ್ನಿ ಭೇನ್ಯಂಗಳನ್ ಆರ್ಪಿನ್ನೇಲಿ ಪಿನ್ನಯ್ಯರೆ, when the minister valiantly mounted some excellent elephant and followed; ಒನ್ನೊನ್ನ ನಾಗರ ಹಾವಿನ

ಮೆಯ್ಯೇಲೆ ಕೂದಲು ಬನ್ನಿರುತ್ತವೆ, on the body of certain cobras hair has grown; ಒನ್ನೊನ್ನ ಕಪ್ಪೆಗಳು ಇಡೀ ಕೋಲೋ ಮದ್ದಿಗಳನ್ನು ನುಂಗುತ್ತವೆ, some frogs are said to swallow whole chickens; ಒನ್ನೊನ್ನ ವೇಳೆ, at some time, at times, occasionally; ಕೆಲ ಕೆಲವು (cf. § 248, 12) ವಿಕಲ್ಪಾರ್ಥಜನ್ಯಗಳು, diverse (Kannāḍa words) have an optional bindu; ಇನ್ನು ಕೆಲ ದಿನಕ್ಕೆ, some few days hence; ಕೆಲ ಕೆಲವು ಸ್ಥಳಗಳಲ್ಲಿ ಜನರು ಯಾಲಕ್ಕಿಗಳ ಸಸಿಗಳನ್ನು ಹಚ್ಚುತ್ತಾರೆ, in one place or other (or somewhere) people plant seedlings of cardamom; ಕೆಲ ಕೆಲವು ಹಣ್ಣುಗಳಿಗಿದ್ದು ಸೊಮ್ಮಾಗಿ ತೋರುತ್ತಿದ್ದವು, some few fruits had become ripe and looked fine; ಓರೊರ್ಮೆ (§ 279), sometimes; ಒಮ್ಮೊಮ್ಮೆ, sometimes; also ಒಮ್ಮೊಮ್ಮೆ, occasionally. Compare the instance (ಸುತನಂ) ನುಡಿ ನುಡಿಗೊ ಮೊಮ್ಮೆ etc. above under *a*;

c) in multiplication, *e. g.* ಎರಡೆರಡು, four (§ 278, 1).

Remarks.

1, Distributiveness is also expressed by Samskrita ಪ್ರತಿ, *e. g.* ಪ್ರತಿಯೊಂದು ಊರು, each village; ಪ್ರತಿಯೊಂದು ನಾಡಿನ ಜನರು, the people of each country.

2, reciprocal relation is expressed by declension, *e. g.* ಚೀರಿಲ್ಲಿ ತಿಮಿ ತಿಮಿಂಗಿಲ ತಿಮಿಂಗಿಲಿಲ ಈ ನಾಲ್ಕು ಒನ್ನೊನ್ನಕ್ಕೆ ಹಿರಿಯವವು ಮೀನು, *chēriḷli, timi, timingila, timingilagila* these four are fishes of which the one is larger than the other; ಆ ಐದ್ದುಗಳೆಲ್ಲಾ ಒನ್ನೊನ್ನಕ್ಕೆ ಹೊಂದಿರುತ್ತವೆ, those divisions of the terrestrial globe join one another; ಒನ್ನೊನ್ನಕ್ಕೆ ಹತ್ತಿರವಾದ ಮನೆಗಳು, houses that are near each other; ಆ (ಬಾದ್ಲೆ) ಎಲೆಗಳ ನಡುವೆ ಗಿಡದೊಳಗಿದ್ದ ಒನ್ನೊನ್ನ ಹಿನ್ನೊನ್ನ ಹೊಸ ಸುಲು ಏರುತ್ತವೆ, between those (plantain) leaves (there) rise still folded leaves one after the other out of the tree.

There is the following curious instance in the Śabdamaṇḍapīḍarpana, called an instance of itarētara or anyōṇya: ಓರೊನ್ನಕ ಕ್ರಿಯೆಯನ್ ಓರೊನ್ನ ಕೆಯ್ಯಣ್ಣು ಮಾಡುವದೆಯೋಳ್, where one (party) takes up and performs the same action of another (party, in mutual fighting).

3, Also ಒನ್ನೊನ್ನ uses to express 'a certain', as ಒನ್ನೊನ್ನ ವೇಳೆ, a certain time, at some time or other; ಒನ್ನೊನ್ನ ದೇಶ, a certain country (see § 292 and cf. § 283).

307. Repetition of adverbs (§§ 212. 253, 3. 281) in the three dialects expresses

a) 'very' (atīṣayātara), *e. g.* ಕಪ್ಪು ಕಪ್ಪನೆ, very blackly; ಕಮ್ಮನೆ ಕಮ್ಮನೆ or ಕಮ್ಮ ಕಮ್ಮನೆ, very fragrantly; ತಣ್ಣನೆ ತಣ್ಣನೆ or ತಣ್ಣ ತಣ್ಣನೆ, very coolly; ಮೆಲ್ಲನೆ ಮೆಲ್ಲನೆ or ಮೆಲ್ಲ ಮೆಲ್ಲನೆ, very gently, etc.; ಸಪ್ಪ ಸಪ್ಪನೆ, very insipidly, etc.; ತಲಿ ತಲಿನೆ, brightly, etc.; ಚಳ ಚಳನೆ, dazzlingly; ತೆಪ್ಪ ತೆಪ್ಪನೆ, very quickly; ಗಿಡ್ಡಿ ತಿಡ್ಡಿನೆ, very quickly; ಚಡು ಪುಡನೆ, rapidly; ತಕ ಪಕನೆ, vehe-

mently (as to form *cf.* § 303, 1, *e.* reiteration); ಮಿಗೆ ಮಿಗೆ, very abundantly; ಲಗು ಲಗು, very quickly;

b) variousness, *e. g.* ಇನ್ನಿನ್ನು ನೋಡುತಂ ಬರೆ, when (he) was seeing thus-thus (*i. e.* these various objects);

c) mental excitement, *e. g.* ಎನ್ನೆನ್ನೆಲವೊ, ಮಗುಲಿವೊ ಪೇಲ್, how-how (*i. e.* how is that? how is that?); Oh, tell (it) again!

308. Repetition of interjections (see § 212, 8) happens in intensity in the three dialects, *e. g.* ಅಕಟಕಟ, ಅಮಮ, ಎಲವೆಲವೊ, ಎಲೆ ಎಲೆ, ಎಲೆಲೆ, ಚಿ ಚಿ.

309. Repetition of imitative sounds (§§ 212, 9; 253, 8) takes place in the three dialects, when the sounds occur more than once or repeatedly at short intervals, or also continually, *e. g.* ಗುಬ್ಬು ಚಿಂವ್ ಚಿಂವ್ ಅನ್ನುತ್ತವೆ; ಬೆಕ್ಕು ಮ್ಯಾಂವು ಮ್ಯಾಂವು ಅನ್ನುತ್ತದೆ; ಗೆಜ್ಜೆ ಗಿಲ್ ಗಿಲ್ ಅನ್ನುತ್ತವೆ; ಗಲಿ ಗಲಿನೆ ಗುಲಿ ಗುಲಿ ವೆನುತುಂ ಪರಿವವೊನಲ್ ಸೊಗಯಿಸುಗುಂ; ತೊಪ್ಪ ತೊಪ್ಪನೆ (with the repeated sound of falling blows). Such a repetition may be used also thrice, *e. g.* ಬಳಿ ಗಳ್ ಗುಲ್ ಗುಲ್ ಗುಲ್ಲೆನೆ.

XVIII. On the expression of 'other', on the article, and on the expression of 'only', 'alone'.

310. The pronoun ಪೆರಿ (ಹೆರಿ), other, in its masculine, feminine and neuter forms, has been introduced in § 266; another way of expressing the English 'other' we find in the reciprocal use of appellative nouns of number (§ 303, 3, remark b), of reflexive pronouns (§ 304, b), and of numerals (§ 306, remark 2). *Cf.* also § 305, c.

It is necessary to bring in the manner of rendering 'other' here again, *viz.* 1, in the sense of 'additional', and 2, in that of 'different'. As in English 'other' is used in both of the said senses, so also the Kannada words to be given below admit both of them, according as the circumstances require, in the three dialects.

1, The meaning of 'additional' is expressed by prefixing the adverbs ಇನ್ನು (ಇನ್), afterwards, further, ಬೇರೊ, separate, and ಮತ್ತೆ (ಮತ್ತು, § 297), again, to appellative nouns of number (§ 278, 4) and to the numeral ಒನ್ನು, one, *e. g.* ಇನ್ನೊವಂ, (lit. afterwards-a-man), another man; ಇನ್ನೊಬ್ಬಂ, another man; ಇನ್ನೊಬ್ಬಳು, another woman; ಇನ್ನೊಬ್ಬ ಕಳ್ಳನು, another thief; ಇನ್ನೊಂದು, another thing; ಇನ್ನೊಂದು ಕೆಲಸ, another business;—ಬೇರೊಬ್ಬನು,

(lit. separate-a-man), another man; ಬೇರೊಬ್ಬಳು, another woman; ಬೇರೊಂದು, another thing; ಬೇರೊಂದೆಡೆ, another place; ಬೇರೊಂದು ದಿನ, another day; ಬೇರೊಂದು ನಾಯಿ, another dog; ಬೇರೊ ಹಲವರು, some other persons;— ಮತ್ತೊವಂ, (lit. again-a-man), another man; ಮತ್ತೊವಳು, another woman; ಮತ್ತೊಂದು, another thing; ಮತ್ತೊಂದೆಡೆ, another place; ಮತ್ತೊಂದು ಪರಿ, another manner; ಮತ್ತೊಂದು ವಸ್ತು, another thing, a substitute; ಮತ್ತೊಂದು ದೇಶ, another country; ಮತ್ತೊಂದು ಕೈಯ, another (or the other) hand; ಮತ್ತೆ ಕೆಲರ್, some other persons. (About ಮತ್ತು cf. § 280.)

The same is expressed (especially in South-Mahratta) by ಎರಡನೆಯ (ಎರಡನೇ), second (§ 278, 2), *e.g.* ಎರಡನೆಯವನು, another man; ಎರಡನೆಯಾಕೆ, another woman; ಎರಡನೆಯವರು, other people; ಎರಡನೆಯದು, another thing; ಎರಡನೇ ಸ್ಥಲ, another place.

2, The meaning of 'different' is, as remarked above, also expressed by prefixing the same adverbs to the same appellative nouns of number and to ಒಂದು. ಬೇರೆ, separate, different, may be prefixed immediately to a following noun, *e.g.* ಬೇರೊರ್, another or a different village; ಬೇರೆ ಕೆಲಸ, different work.

Both numbers, 1 and 2, are expressed also without the mentioned prefixes, *e.g.* ಒಂದ ಕೊಟ್ಟು ಒಂದ ಕೊಮ್ಮದು, to give one thing and take another (*i.e.* bartering). ಒಬ್ಬ ಗೃಹಸ್ಥನಿಗೆ ಎರಡು ಮಕ್ಕಳು ಇದ್ದವು, ಒಂದು ಹೆಣ್ಣು, ಒಂದು ಗಣ್ಣು, a gentleman had two children, the one (was) a girl (and) the other a boy. ಅವರು ನಮ್ಮಿಬ್ಬರ ಮೇಲೆಯೂ ಸರಿಯಾಗಿ ಮಮತೆಯನ್ನು ಮಾಡದೆ, ಒಬ್ಬನಿಗೊಂದು ಒಬ್ಬನಿಗೊಂದು ಮಾಡುತ್ತಾರೆ, they (the parents) do not equally love us two, (but do one thing to the one and another thing to the other. ಒಬ್ಬ ಭೋಗಿ ಆದರೆ ಒಬ್ಬ ಜೋಗಿ, if one (is) a sensualist, the other (is) an ascetic. ಒಂದು ಅತ್ತೇ ಕಾಲ, ಒಂದು ಸೊಸೇ ಕಾಲ, the mother-in-law's time (is) one, and the daughter-in-law's time (is) another (*i.e.* different). ಇದು ಒಂದು ಕೆಲಸ, ಅದು ಒಂದು ಕೆಲಸ, this (is) one business, (and) that (is) another one (*i.e.* a different one).

To this belongs also the expression ಒನ್ನಿಲ್ಲೊಂದು (ಒಂದು ಇಲ್ಲ ಒಂದು), lit. one it is not, one, *i.e.* if it is not this, it is another, some or other, *e.g.* ಬಹಳ ಮಾತಾಡುವದಿಲ್ಲ ಒನ್ನಿಲ್ಲೊಂದು ತರದ ಅಪರಾಧವಾಗದೆ ಎನ್ನೂ ಇರದು, by talking much some kind of offence or other always happens. ಹುಟ್ಟಿದ ಪ್ರಾಣಿಯು ಒನ್ನಿಲ್ಲೊಂದು ದಿನ ಸಾಯಲಿಕ್ಕೇ ಬೇಕು, a born living being must die some day or other.

311. There are no articles in Kannada that are perceivable by the ear and eye; both the English definite article 'the' and the English indefinite article 'a' ('an') are mentally to be supplied, *e. g.*

ಕರ್ಣನೊಳ್ಳುಡಿ, the sensible speech of Karṇa. ತುರು ತುರು ನೇರದೊ ಮೂಡಿ ದುರು, the sun rose brightly. ಬನದೊಳಗೆ ಪೋಗಿ, having gone into the garden. ಕಬ್ಬನೊಳ್ಳುತ್ತಾಯಿತು, the poetry has become good. ಮರದತ್ತಣಿ ನಿಲಿವೆಂದಂ, he descended from the tree. ಮಲ್ಲಿಕಾರ್ಜುನಸುತನೆಂ, I am the son of Mallikārjuna. ಹುಡುಗನು ಓದುತ್ತಾನೆ, the boy reads. ಅವನು ಎತ್ತನನ್ನು ಬಡಿಯುತ್ತಾನೆ, he beats the ox. ಶಿಕ್ಷಕನು ಹುಡುಗನಿಗೆ ಕಲಿಸುತ್ತಾನೆ, the teacher teaches the boy. ಅವರು ಸಿಂಹಕ್ಕೆ ಅಂಜುತ್ತಾರೆ, they fear the lion. ಪಕ್ಷಿಯ ಗೂಡು, the bird's nest. ತಲೆಯ ಕೂದಲು, the hair of the head. ಕುದುರೆಯು ಬಿಳಿದದೆ, the horse is white. ಕೂಸು ಅಬಿುತ್ತಾ ಅದೆ, the child is weeping. ಕೂಸು ತಾಯಿಯ ತೊಡೆಯ ಮೇಲೆ ಕೂಡುತ್ತದೆ, the child sits on the lap of the (or its) mother. ನಾನು ಹಾದೀ ತೋರಿಸುತ್ತಿದ್ದೇನೆ, I am showing the way. ತೋಟಗನ ಮಗಳು ಹೂ ಕೊಯ್ಯುತ್ತಿದ್ದಳು, the daughter of the gardener was gathering flowers. ನಾಯಿಯೂ ನರಿಯೂ ಒಂದೇ ವರ್ಗದವು, the dog and the fox are of one genus. ನೀನು ಆಡಿದ ಮಾತು, the word you spoke. ಕನ್ನಡ ಭಾಷೆ, the Kannada language. ಹಿಂದುಜನರು, the Hindus. ಪರೋಪಕಾರಿಯಾದ ಕರ್ಣನು, the philanthropic Karṇa. ಪ್ರಖ್ಯಾತಸಿಂಹರನು, Alexander the great. ಶ್ರೀಮನ್ವರು, the rich. ಗಂಗಾನದಿ, the river Ganges. ಅಗಸವಣಿ, the gem of the sky (*i. e.* the sun). —

ತಲೆಕಟ್ಟು, a head-tie. ತಳಿಗೋಣ್ಣೆ, a fort with a choultry. ಊರೊಡೆಯಂ, a village-chief. ಓದಾಳಿಯವಂ, this (is) a learned man. ಅವಳ ಸಜ್ಜನವೆಣ್ಣೆ, that (is) a respectable woman. ಊರಿಂಗಿ ದೂರದೊಳ್ ಇದ್ದ ವನಂ, a garden that is at a distance from a town. ಅವನ ಹತ್ತರ ಲೆಕ್ಕಣಿಕೆಯುಣ್ಣು, he has a pen. ನಿನ್ನ ಹತ್ತರ ದಾತಿಯುಣ್ಣು, you have an inkstand. ಸಣ್ಣ ಮನೆ, a small house. ಹುಡುಗನು ಪುಸ್ತಕವನ್ನು ಓದುತ್ತಾನೆ, the boy reads a book. ನಾನು ಸವಳ ಕೇಳುತ್ತೇನೆ, I hear a noise. ಯಜಮಾನನು ಸೇವಕನನ್ನು ಕಳಿಸುತ್ತಾನೆ, the master sends a servant. ನಾವು ಹಡಗವನ್ನು ನೋಡುತ್ತೇವೆ, we see a ship. ಹೊಸ ಪುಸ್ತಕ, a new book. ಒಳ್ಳೇ ಕೂಸು, a good child. ದೊಡ್ಡ ಪೆಟ್ಟಿಗೆ, a big box. ಕೆಟ್ಟ ಹುಡುಗನು, a bad boy. ಎನ್ನಾ ದೊಡ್ಡ ಬಿರುಗಾಳಿ, what a great storm! ಎಷ್ಟು ಉಪಯೋಗವುಳ್ಳ ಆಯುಧವು, how useful an instrument! ಇನ್ನಾ ಅನೆ, such an elephant.

Remark.

The appellative nouns of number ಒರ್, ಒಬ್ಬ, ಒಬ್ಬ (§ 278, 4) and the numeral ಒನ್ನು (§ 278, 1) in its different forms (ಒಕ್, ಒಚ್, ಒತ್, ಒನ್, ಒಪ್, ಒಬ್, ಒಮ್, ಒರ್, ಒರ್) when used so to say as adjectives, cannot be used as articles; they denote

'a certain', 'a particular kind', 'single', 'one' (nearly equivalent to the indefinite article 'a' or 'an') ಒಬ್ಬನೊಬ್ಬ, a certain king. ಸತ್ತ್ವವಿಗೋರ್ವ ಗರ್ವಭಿಘ ತಾನುಂ ಲೋಭಿ ಯಾಗಲ್ ನಿಜಂ ಧರೆಯೋರ್ ದಾತರು ಪುಟ್ಟರೇ, and when one proud king treats an excellent poet stingily, will not continually liberal persons be born on earth? ಶಿವು ಎಮ್ಮವನು ಒಬ್ಬ ಆಯ್ದ ವರುಷದ ಹುಡುಗನಿದ್ದನು, (there) was a certain boy of five years called Sivu. ದುಷ್ಕನಾದ ಒಬ್ಬ ವಿದ್ವಾಂಸನು ಒಬ್ಬ ಅರಸನ ಬಲಗಿ ಹೋಗಿ, a certain bad scholar having gone to a certain king. ಮುದ್ದುಗಮೆನ್ನು ಒನ್ನು ಮರಂ, multaga is a certain tree. ಒನ್ನು ಕಾಗೆ, a certain crow. ಒನ್ನು ದಿವಸಂ, one day, on a certain day. ಒನ್ನು ರಾತ್ರಿ, one night, in a certain night. ಒನ್ನು ದಿನ ಒಬ್ಬ ಮನುಷ್ಯನು ಬೇಡೂರಿಗೆ ಹೋಗುವಾಗ ಅದವಿಯೊಳಗೆ ಒನ್ನು ಮರದ ಕೆಳಗೆ ಒನ್ನು ಹುಲಿ; ಮುಳಾಯು ಮಲಗಿತ್ತು, when one day a certain man went to a foreign town, there was the young of a certain tiger lying under a certain tree. ಅವರಿಗೆ ಒಬ್ಬ ಮಗನು ಉಣ್ಣು, they had one boy. ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನ ಮನೆಯಲ್ಲಿ ಒನ್ನು ಆಕಳು ಇತ್ತು, in the house of a certain Brāhmaṇa there was one cow. ಅಲ್ಲಿ ಒನ್ನು ಮರ ಕಾಣಿಸುತ್ತದೆ, there a single tree appears. ಒನ್ನು ದಿವಸದೊಳ್ ಬನ್ನಂ, he came in one day. ಒನ್ನು ವರ್ಷಮಿದರ್, he stayed one year. ಒಬ್ಬ ಗೃಹಸ್ಥನಿಗೆ ಚನ್ನನಾಥನೆಮ್ಮ ಒಬ್ಬ ಮಗನೂ ಸುಭದ್ರಾ ಎನ್ನು ಒಬ್ಬ ಮಗಳೂ ಇದ್ದರು, a certain gentleman had a certain son called Čandranātha, and a certain daughter called Subhadra.

312. 'Only', 'alone' are expressed by suffixing the postpositions ಎ or ಎ to ಒರ್ವ, ಒಬ್ಬ, ಒಬ್ಬ, ಒನ್ನು, e. g. ಒರ್ವನೆ ಗಣ್ಯನಲ್ಲಿ ಜಗತಿತಲದೊಳ್, is he not the only powerful man in the world? ಒರ್ವನೆ ಸುತನಲಾ ತನಗೆನ್ನದೆ, "O, is he not my only son?" (thus he, the father) not saying. ಒಬ್ಬನೇ ಕೂತನು, he sat down alone. ಒಬ್ಬನೇ ಮನೆಯಲ್ಲಿ ಬಿದ್ದು ಕೊಣ್ಣನು, he lay down alone in the house. ನನಗೆ ಒಬ್ಬನಿಗೇ ಆ ಕುದುರೆ ಅಸ ಕೊಳ್ಳಲಿಕ್ಕಿಲ್ಲ, I alone cannot manage that horse. ಅವರೊಬ್ಬರೇ ಬನ್ನರು, they came alone. ಅರಸನು ಒಬ್ಬನೇ ಇದ್ದದ ನ್ನು ಕಣ್ಣಿನು, I saw the king was alone. ಅವನು ತಾನೊಬ್ಬನೇ ಮನೆ ಕಟ್ಟ ಬೇಕಾದರೆ ಬಹಳ ಶ್ರಮ ಬೀಳುವದು, if he alone has to build the house, great toil will come to pass. ನಾನು ಹೇಲಾದ ಬುದ್ಧಿ ಮಾಡು ಅವನೊಬ್ಬನೇ ಕೇಳಿದನು, he alone took to heart the advice I gave. ತಾಯೊರ್ವಳೇ, the mother alone. ಅವಳೊ ಬ್ಬಳೇ, she alone. ಇದೊಂದೇ ಮಾರ್ಗ, this is the only way. ಅವನಿಗೆ ಇವನೊಬ್ಬನೇ ಮಗನು, this is his only son. ಒನ್ನೇ ಪಟ್ಟ, a single town. (See § 212, 6, and cf. § 282.)

XIX. On additional tense-forms of the verb.

313. Ancient Kannaḍa grammarians enumerate three tenses (kālātraya, § 145): the present (§ 194), the future (§ 200), and the past (§ 198). We have seen that both the two forms of the present tense of the

modern dialect differ from the form of the ancient one (§ 196). Besides, the contingent present-future of the modern dialect has been introduced (§ 195).

On examination it will be found that the ancient form of the present is a compound-tense, and that the two forms of the present and the form of the contingent present-future of the modern dialect are also compound-tenses.

Analogously also other compound-tenses are formed in Kannada (*cf.* § 362), although they are not specified in ancient grammars, viz.

1, A sort of continuative Present, *e. g.* ಬರೆಯುತ್ತಾ ಇದ್ದೇನೆ, writing I am, *i. e.* I am writing (see §§ 172; 196, 1), or ಬರೆಯುತ್ತಾ ಇರುತ್ತೇನೆ (§ 196, 2). ಆಕೆ ಆಲೋಚಿಸುತ್ತಾ ಇದ್ದಾಳೆ. ಅವನು ಹಾಲು ಕುಡಿಯುತ್ತಿದ್ದಾನೆ. ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ. ನಾವು ಎಲ್ಲರಿಗೂ ಒಳಿತು ಮಾಡುತ್ತಿರ ಬೇಕು. ಮದ್ದು ಮಾಡುವದಕ್ಕೋಸ್ಕರ ಹೆಣ್ಣುಗುಬ್ಬಿಯಾಗಲಿ ಗಂಡು ಗುಬ್ಬಿಯಾಗಲಿ ತತ್ತಿಯ ಮೇಲೆ ಕೂಡುತ್ತಿರುತ್ತವೆ. ಸೂಡೆಗಳು ಸಿದ್ಧವಾಗಿ ಮಾಲಿಗಾಟಕ್ಕೆ ಬರುವ ವರೆಗೆ ಅವುಗಳನ್ನು ಮಾಡುವ ಕೆಲಸಕ್ಕೆ ಬೇಕಾಗುವಷ್ಟು ಮದ್ದು ಇನ್ನೊಂದು ಯಾವ ಕೆಲಸಕ್ಕೂ ಬೇಕಾಗುತ್ತಿರ ಲಿಕ್ಕಿಲ್ಲ, till needles become ready and can be sold, (there) being are not, *i. e.* (there) are not, required for any other work so many persons as are required for the work of making them.

It is to be remarked that this continuation is also used, when the present participle is combined with the infinitive or with the imperative, *e. g.* ನಿವಾತವಿಷಯದೊಳ್ ಅಲ್ಪಾರ್ಥಮನ್ ಆಳ್ವರೆ, ವಸ್ತುವಿನರ್ಥಮನ್ ಉಸಿರುತ್ತಿರೆ ತಗು ಳ್ಳುವುದು ಸಂಹಿತೆಯಂ, when ಅರೆ which as a particle (or adverb) has the meaning of 'a little', expressing is, *i. e.* expresses, 'the half of a thing'. it partakes of (the rules regarding) euphonic combination (see § 215, 6, remark 1). ನಗುತ್ತಿರ ಬೇಡ, (you) must not (continually) laugh. ಮಗಳೇ, ಅತ್ತೆ ಮಾವನ್ನಿರನ್ನು ಸೇವಿಸುತ್ತಿರು, O daughter, (continually) serve (your) mother-in-law and (your) mother's brother. ನಾವು ತೋಟದಲ್ಲಿ ಆಡುತ್ತಿರೋಣ, let us play in the garden.

A sort of contingent present is likewise formed, *e. g.* ಅವನು ಈಗ ಬರೆಯು ತ್ತಿದ್ದಾನು, writing he may be now, *i. e.* he may be writing now.

2, The continuative Imperfect, *e. g.* ಪುಗುತುಮಿದಂ, entering he was, *i. e.* he was entering. ಕಪಿಧ್ವಜಂ ನಿಶ್ಚಿ ನಿವರ್ತಿಸುತ್ತಮಿರೆ, when the monkey-banner rose to its full height and repelling was, *i. e.* was repelling, (the foe, the idea of the past arising from the past participle ನಿಶ್ಚಿ). ನುಗುತಿರೆ, whilst he crush'd (them, see § 362, 2, b). ಭೋಂಕನೆ ದೇವಸ್ತ್ರೀಯರ್ ಅನ್ನಾರತಿ ಯನ್ ಉಘೆಯುಘೆಯೆನ್ನ ತನ್ನೆತ್ತುತ್ತಿದರ್, then the Apsaras, saying "huzza,

huzza", quickly brought waving-platters and holding (them) up were, *i. e.* were holding (them) up. ಅಗಸನು ಅಲಿವೆಗಳನ್ನು ಒಗೆಯುತ್ತಿದ್ದನು, the washerman washing was, *i. e.* was washing, clothes. ನೀನು ಅಲಿವೆವಾಗಿ ತನ್ನೆ ತನ್ನ ಕೆಲಸಗಳನ್ನು ಒತ್ತಿಟ್ಟಿಗೆ ಇಟ್ಟು ನಿನ್ನ ಸಮಾಧಾನ ಮಾಡುತ್ತಿದ್ದನು, when thou (as a little child) weptest, (thy) father laid his work aside, and comforting was, *i. e.* was comforting (or used to comfort) thee. ನಾನು ಹೋದಾಗ ಅವನು ಉಣ್ಣುತ್ತಿದ್ದನು, when I went, dining he was, *i. e.* he was dining. ಮೊದಲನೇ ಪುಸ್ತಕ ಓದುವಾಗ ಅಕ್ಷರಗಳು ನೆಟ್ಟಿಗೆ ತಿಳಿಯುತ್ತಿದ್ದಿಲ್ಲ; ಅದರೊಂದಿಗೆ ಒಂದೊಂದೇ ಅಕ್ಷರ ಓದುತ್ತಿದ್ದಿ, when reading the first book, the letters being known well were not, *i. e.* were not known (to thee) well; therefore reading thou wast, *i. e.* thou wast reading (or usedst to read), even each letter separately. ಅನ್ನಾದರೂ ಈಗಿನಂತೆಯೇ ನಾನಿನ್ನೊಳಗೆ ಕೂತು ಕೊಂಡು ಹೊರೆಯನ್ನು ದಾಟಿ ಬೇಕಾಗುತ್ತಿತ್ತು, also then just as now becoming it was, *i. e.* it became (or used to become) necessary to sit in a boat and cross the river.

3, The continuative (or habitual) Future, *e. g.* ಪ್ರಯೋಗಿಸುವರ್ (Śābdamanidarpana sūtra 14), employing they will be, *i. e.* they will employ (or use to employ; *vṛitti* ಪ್ರಯೋಗಿಸುವರ್). ಸಂಹಿತೆಯೊಳ್ ಸ್ವರರಹಿತ ವ್ಯಂಜನಮ್ ಅವು ಪರವರ್ಣಮನ್ ಅಯ್ದುತಿರ್ಪುವು (Śmd. s. 59), in euphonic combination of letters consonants without a vowel uniting will be with, *i. e.* will unite with (or use to unite with), a following letter (*vṛitti* ಅಯ್ದುವು). ನೀನು ಅಯ್ದು ಗಣ್ಣಿಗೆ ಬಂದರೆ ನಾನು ಆಗ ಬಹುತರವಾಗಿ ಪತ್ರಾ ಬರೆಯು ತ್ತಿರುವೆನು, if thou comest at five o'clock, most probably writing I shall be, *i. e.* I shall most probably be writing, a letter. ಹೆಂಗಸರು ಆಭರಣಗಳನ್ನು ಬೇಡುತ್ತಿರುವರು, women asking for will be, *i. e.* use to ask for, ornaments. Cf. § 366, *c.*

4, The Perfect, *e. g.* ಅರ್ಕೇನ್ದಗಲಂ ತವೆ ನುಂಗಿರ್ಕುಂ ಕಪ್ಪಿಲೆ, darkness having quite swallowed is (see § 203), *i. e.* has quite swallowed, sun and moon. ವರ್ಗದ್ವ್ಯಂಗಳನ್ ಅಲಿ; ಅನುನಾಸಿಕಾಖ್ಯೆಯಂ ತಳಿದಿರ್ಕುಂ, know the last letters of the (five) classes; having got they are, *i. e.* they have got, the name of nasals. ಕುಳಿನ್ದಂಗೆ ಸೂನು ಜನಿಸಿದಪನೆ, having been born is a son, *i. e.* has a son been born, to Kulinda. ಕಾಲಿದಾಸನು ಸರಸಕಾವ್ಯಗಳನ್ನ ರಚಿ ಸಿರುತ್ತಾನೆ, Kālidāsa having composed is, *i. e.* has composed, charming poetry. ಹುಡುಗರು ಸಾಲಿಗೆ ಹೋಗಿದ್ದಾರೋ, having gone are the boys, *i. e.* have the boys gone, to school? ಗೌರಿ ಆಡಲಿಕ್ಕೆ ಯಾಕೆ ಬರಲಿಲ್ಲ? ಆಕೆ ನನ್ನ ಸಹೋದರಮಾವನ ಮನೆಗೆ ನಿನ್ನೆ ಹೋಗಿದ್ದಾಳೆ.—ಆಕೆ ನನಗೆ ಒಂದು ಕೆಮ್ಮು ಜರದ ಮದರೀ ರುಮಾಲ ತನ್ನಿದ್ದಾಳೆ.—ಸೋಮಾ, ನೀನು ಎನ್ನಾದರೂ ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ನೋಡಿ

ದ್ವೀಯಾ? — ಅವನು ಸಾಲೆಯನ್ನು ಬಿಟ್ಟುನೆ (i. e. ಬಿಟ್ಟು ಆನೆ, see § 196). — ಅವರು ಊಟಕ್ಕೆ ಕೂತಾರೆ (i. e. ಕೂತು ಆರೆ). Cf. § 315, 2, l.

In the ancient dialect this so-called Perfect may convey the meaning of the present, e. g. ತೋಳ್ ನಾಲ್ಕುಂ ಕರಮ್ ಎಸೆದಿಕ್ಕುಂ ಪದ್ಮೋದರಂಗಿ, four arms having nicely appeared are, i. e. nicely appear, on Vishṇu. Also when the common future of ಇರ್ is used (like ಇಕ್ಕುಂ), this meaning holds good, e. g. ಅಣಿಯರಮ್ ಎಸೆದೊಪ್ಪಿರ್ಪು ಮಣಿಗಾಡಿರ . . . ಗಣನಾತಿತಂಗಳ್ ಆಪಣಂಗಳೆ, nicely having appeared and having shone will be, i. e. nicely appear and shine, even the numberless shops of jewellers, etc. ಇರ್ದುದನ್ ಅಪ್ಪಾದಿರ್ಪುದರಿಯ ವೊಲ್ ಆದೇಶಂ, a substitute having destroyed will be, i. e. destroys, like a foe, that which is (§ 198 under 3). If the final verb is in the infinitive, the meaning of the imperfect too is produced, e. g. ಕನ್ನವರಂ ಚೆಲೈನೆದಿರೆ, when the ear-ornament having shone beautifully was, i. e. when the ear-ornament shone beautifully.

If this Perfect is formed by the combination of the past participle and a verbal noun of the past, again the present may be represented (see § 169 and § 198 under 3), e. g. ಪ್ರತ್ಯುತಿ ಪ್ರತ್ಯಯಮ್ ಬದವಿದ ಪದಯುಗದ ಬಿರಿಕೆ ಬೇಡಿರ್ದುದರಿಯ ಪದಮಧ್ಯಂ ಪದದನ್ತ್ರಯಂ ವಿದಗ್ಧರಿಂ ಸನ್ನಿವಿಷಯಮ್ ಎರಡಕ್ಕುಂ, a union of two words which consist of a base (and) a suffix, having desired by having been (or by being), i. e. when a union of two words which consist of a base and a suffix, is desired (or is to take place), two euphonic combinations are formed by the learned, (viz.) the internal (and) final one (§ 214). ಭಾವಿಯನಿಸಿದುದು ಪರಿಭಾವಿಸಿ ಕಳೆಯಲ್ಕೆ ಸಾಧ್ಯಮ್ ಆಗದು ಜಗದೊಳ್ ದೇವಂಗಾದೊಡಂ, it is impossible also for a king to remove by slight what having been called has been, i. e. what is called, destiny.

It may still be mentioned that this kind of Perfect may be used in the imperative, e. g. ನಾನು ಬರುವದೊಳಗೆ ಅಡಿಗೆ ಆಗಿರಲಿ, dinner having become be, i. e. dinner be ready, within my arrival! ಗುರುಗಳು ಬರುವದೊಳಗೆ ನಾವು ಹೋಗಿರೋಣ, having gone let us be, i. e. let us be gone, within the guru's arrival.

It is scarcely necessary to state that this Perfect is used also when the participle is a negative one, e. g. ಈ ಶಿವನ್ ಎನು ದಿವಸದಿನ್ದಿಲ್ಲದಿರಹನೋ, since how many days has this Śiva not dined?

5, The future Perfect, e. g. ನಾನು ನಿನ್ನ ಕಡೆಗೆ ಬನ್ನಾಗ ನೀನು ಎಷ್ಟು ಪತ್ರಗಳನ್ನು ಬರೆದಿರುವಿರಿ, when I come to thee how many letters having written thou shalt be, i. e. how many letters shalt thou have written? ಅಯ್ಯು ಬಡಿದ ಮೇಲೆ

ನಾನು ಹೊರಗಿ ಹೋಗಿರುವೆನು, when it has struck five o'clock, having gone out I shall be, *i. e.* I shall have gone out. ನಿನ್ನ ದೇವತಾರ್ಚನೆ ಆಗುವದಕ್ಕೂ ಈಗ ನನ್ನ ಅಡಿಗೆ ಆಗಿರುವದು, whilst thy worship of the gods takes place, my cooking having become will be, *i. e.* will have been done.

6, The contingent future Perfect, *e. g.* ನೀನು ಬನ್ನಾಗ ನನ್ನ ಕೆಲಸವು ಮುಗಿದಿ ದ್ದೀತು, when thou comest, my work having been finished may be, *i. e.* may have been finished. ಯಾರು ಈ ಪತ್ರ ಬರೆದಿದ್ದಾರು, who having written this letter may be, *i. e.* who can have written this letter? ಅಷ್ಟು ಹೊತ್ತಿಗೆ ಅಡಿಗೆ ಆಗಿದ್ದೀತು, at that time dinner having become may be, *i. e.* may have become ready.

7, The Pluperfect, *e. g.* ಅವನು ಬರುವದಕ್ಕಿಂತ ಮುಂಚೆ ನಾನು ಪತ್ರಾ ಬರೆದಿದ್ದೆನು, having written I was, *i. e.* I had written, the letter, before he came. ಹತ್ತು ಗಂಟೆಗಿಂತ ಮುಂಚೆ ಅವನು ಮನೆ ಬಿಟ್ಟಿದ್ದನು, having left he was, *i. e.* he had left, the house before ten o'clock. ಅವನು ಬರುವದಕ್ಕಿಂತ ಮುಂಚೆ ನಾನು ಪತ್ರಗಳನ್ನು ಬರೆಯುತ್ತ ಕೂತಿದ್ದೆನು, having sat writing letters I was, *i. e.* I had been writing letters, before he came. ನಾನು ಅವನ ಮನೆಗೆ ಹೋಗಿದ್ದೆನು, ಆದರೆ ಅವನು ಮನೆಯೊಳಗಿದ್ದಿಲ್ಲ, having gone I was, *i. e.* I had gone (or went), to his house, but he was not at home. ಮೊನ್ನೆ ನೀನು ಸಾಲೆಗೆ ಯಾಕೆ ಬಂದಿದ್ದಿಲ್ಲ, why having come thou wast not, *i. e.* why hadst thou not come (or didst thou not come), to school the day before yesterday? ಈ ಮುದುಕನ ಮನೆಗೆ ಎನ್ನಾದರೂ ಹೋಗಿದ್ದಿಯೋ? ಮೊನ್ನೆ ಹೋಗಿದ್ದೆನು, having gone thou wast ever, *i. e.* didst thou ever go, to the house of this old man? Having gone I was, *i. e.* I did go, the day before yesterday. ಒಂದು ಮರದ ಕೆಳಗೆ ಒಂದು ಹುಲಿ ವೃಕ್ಷ ಮಲಗಿತ್ತು, under a certain tree a certain tiger-cub having lain down was, *i. e.* had lain down. ಹದ್ದಿನ ಕಾಲಿಗೆ ಒಂದು ಹಾವು ಸುತ್ತು ಹಾಕಿತ್ತು, a certain snake having coiled itself was, *i. e.* had coiled itself, round the foot of a kite. ತತ್ತಿಗಳ ಮೇಲೆ ಹೆಣ್ಣುಗುಬ್ಬಿ ಕೂತಿತ್ತು, the female sparrow having sat was, *i. e.* sat, on the eggs. ಅಚ್ಯುತರಾಯನು ಕೃಷ್ಣರಾಯನಿಗಿಂತ ಮುಂಚೆ ಮರಣ ಹೊಂದಿದ್ದನು, king Aćyuta having died was, *i. e.* had died, before king Kṛishṇa. ಓದುವ ಪುಸ್ತಕದೊಳಗಿನದೊಂದು ಪುಟ ಹದಿದಿತ್ತು, one leaf within the reading book having been torn was, *i. e.* had been torn. ಈ ರೂಪಾಯಿ ಎಲ್ಲಿ ಕಣ್ಣು ಕೊಂಡೆ? ನನ್ನ ಮನೆಯಲ್ಲಿ ಬಿದ್ದಿತ್ತು, where did you find this rupee? Having fallen it was, *i. e.* it had fallen (or was lying) in my house. ಅನ್ವಾ, ನಮ್ಮ ಹಿತ್ತಲೊಳಗಿನ ಮಾವಿನ ಮರದ ಮೇಲೆ ಜೇನು ಇಟ್ಟಿತ್ತು, O mother, in our back-yard on the mango tree (bees) honey having put was, *i. e.* honey had been put (by bees). ಒಬ್ಬ ಸಿಪಾಯಿಯು ಕಾಳಗಕ್ಕೆ ಹೋಗ

ಬೇಕೆನ್ನು ಒನ್ನು ಬಹು ಹದನಾದ ಕತ್ತಿಯನ್ನು ಮಾಡಿಸಿದ್ದನು, a native soldier having caused was, *i. e.* had caused, a certain very sharp sword for going to war. ಅವನು ನನ್ನ ಭೆಟ್ಟಿಗೆ ಬನ್ನಾಗ ನಾನು ಉಣ್ಣಿದ್ದಿಲ್ಲ, when he came to see me, having dined I was not, *i. e.* I had not dined.

Already from the instances quoted above it will appear that this kind of Pluperfect, though in form a pluperfect, does not always clearly express the meaning of it. Thus in the ancient dialect it may simply denote the aorist, *e. g.* ಮಾ ಮಸಗಿದುದು ಮಾಗೆ, the month Mâgâ grandly made its appearance (see § 298 under 3), or the present in the instance ನೀಹಾರಮಣ್ಣಲಮ್ ಅದೇನ್ ಎಸದಿದುದೊ ಪ್ಪತ್ತಿಮಾದ್ರಿಯೇಳ್? and in the instance ಎಂ ತುರುಗಿದುದು ತುದಿಗೋಡೊಳ್ ವಿಹಂಗಂ? (see § 271 under ಎಂ). Compare § 315, 2, l (about the passive).

Remark.

Also relative compound-participles may be formed, *e. g.* the continuative present one:—ಅವನು ಬರೆಯುತ್ತಿರುವ ಕೊತ್ತು; the continuative imperfect one:—ನಾನು ಅವನನ್ನು ನೋಡುತ್ತಿದ್ದಾಗ ಯಾವನೋ ಒಬ್ಬನು ಸಮಾಸಕ್ಕೆ ಬನ್ನನು; the perfect one:—ಕರುವಡಿ ದಿಪ್ಪಾ ಚೆನ್ನಂಗಿಯ ತರು ಡಾಣಿಗೆ, (let the wood of) that cēnnaṅgi tree ornamented with bosses (be taken) for a club (§ 241); ಗುಬ್ಬಿ ಹಿತ್ತಲೊಳಗೆ ಬಿದ್ದಿರುವ ಕಾವು ಕಡೆಗಳನ್ನು ಅರಿಸಿ ಕೊಣ್ಣು ತಿನ್ನುತ್ತದೆ.

314. Here may also be introduced, especially if the compound-forms of the modern dialect given in the remark on this paragraph are considered, what is called the **Conditional or Subjunctive** by Europeans. Does it exist in Kannada?

There is no subjunctive mode (mood) or particular form of the verb in Kannada, which is used to express condition, hypothesis and contingency; the Kannada conditional is formed simply by certain suffixes added to such parts of the verb in its indicative tense (see § 144) as we do already know, *i. e.* to the present-future relative participle (§ 180 *seq.*) and past relative participle (§ 175 *seq.*) in the ancient and mediæval dialect, and to the latter participle in the modern dialect.

The suffixes or postpositions for expressing 'if' (§ 212, e) are ಒಡೆ (in the ancient and mediæval dialect), ಅಡೆ (in the mediæval one), and ಅರೆ (in the mediæval and modern one), ಒಡೆ being the original form.

ಒಡೆ very probably is ಒಡ್ (which we believe to be another form of ಒಳ್, ಉಳ್, to be, see § 194, remark 1) and the ಎ of the infinitive (§§ 187, 4; 188, which ಎ means 'at the time that', 'when'), *e. g.* ಪೋಡೊಡೆ, at the time that, or when, (I) go (= the English 'if I go').

About ಒಡೆ (= ಅಡೆ, ಅರೆ) the grammarian Kēśava says the following:—

“The word ಒಡೆ which expresses a case (or supposition, paksha) and ends in (the vowel) ಎ, is added to the end of verbs (dhātu), it being connected with the three genders, the three numbers (and) the three persons”, *e. g.* ನೋಲಿತ್ತೊಡವಳ್ ಕಿಲಿಯಳ್, if (she) sees (or inquires, *i. e.* for inquiring), she (is) the junior; ಸಮಂ ನುಡಿವೊತವಂ ಪಿರಿಯಂ, if (he) speaks properly (*i. e.* for, or in, speaking properly), he (is) the senior; ತೀಡುವೊಡಲಿ ಕಮ್ಮೆಲರೆ ತೀಡುಗುಂ, if (it) blows, a fragrant breeze blows there;— ಕಾದುವೊಡೊರ್ವನೆ ಬಲ್ಲಿದಂ, if (he) fights (*i. e.* in fighting), he alone (is) one who possesses skill; ವೋಲಿಸುವೊಡಿವರುಂ ತಕ್ಕರ್, if (they) compare (*i. e.* for comparing), even both (are) fit persons; ನುಡಿವೊಡೆಲ್ಲರುಂ ಮಾತುಯರ್, if (they) speak, all of them do not know (proper) words;— ಪೊರ್ದುಪೊಡವ ನೊಳ್ಳಿದಂ, if he approaches, he (is) a good one; ತಿರ್ದುಪೊಡವರೊಳ್ಳಿದರ್, if (they) correct, they (are) good ones; ಬೀಲಿತ್ತೊಡೆ ನೀನ್ ಒಳ್ಳಿದಯ್, if (thou) solicitest, thou (art) a good one; ಈವೊಡೆ ನೀಮ್ ಒಳ್ಳಿದಿರ್, if (you) give, you are good ones; ಭಾವಿವೊಡಾನ್ ಒಳ್ಳಿದೆಂ, if (I) consider, I am a good one; ಸೇವಿವೊಡಾಮ್ ಒಳ್ಳಿದೆವು, if (we) serve, we are good ones. (It will be observed that ಒಡೆ may sometimes be translated into English by ‘for’, ‘to’, ‘in’, as also ಅಡೆ, ಅರೆ may get that meaning in the mediæval dialect.)

“Also for the three tenses ಒಡೆ is used”, Kēśava adds, *e. g.* ಪುಸಿದೊಡೆ ಬಿಟ್ಟಂ, if (he) lied, he ceased; ಸಳಂಕಿದವೊಡೆ ಕೊನ್ನಪಂ, if (he) opposes, he kills; ಚಿತ್ತಿವೊಡೆ ತೂಳಿಕೆಯಂ ತರಿಸುವಂ, if (he) will paint, he will have a brush brought.

Another instance of Kēśava’s is the following verse:—

ನೀನುಳ್ಳೊಡುಣ್ಣು ರಾಜ್ಯಂ;

ನೀನುಳ್ಳೊಡೆ ಪಟ್ಟಮುಣ್ಣು, ಪೇಳಿಗೆಯುಣ್ಣು; |

ನೀನುಳ್ಳೊಡುಣ್ಣು ಬೆಳ್ಳೊಡೆ;

ನೀನಿಲ್ಲದಿವಲ್ಲಮೊಳವೆ, ಭಾನುತನೂಜಾ? || (See its translation in § 360.)

Instances from other sources:—ಜಿನನ ವಿಧಿಗಳ ಕೋಟಲೆಯನ್ ಎಣಿಸುವೊಡೆ ತಾಂ ಫಣಿತಪಿಗೆ ಹವಣಾಲ್. — ಕಾವೊಡಂ (if he protects and) ಕೊಲುವೊಡೆ (if he kills, *i. e.* for protecting and killing) ಸಮಸ್ತಕೆ ದೇವನೊಬ್ಬನೆ ಕರ್ತನಲ್ಲದೆ ಕಾವೊಡಂ ಕೊಲುವೊಡೆಯಿದಕೆ ನೀಂ ಕರ್ತನೇ? — ಅಡಿಯಿಡುವೊಡಸದಳಮೆವ್ವು ಕರ್ಕಶದ ಮಾರ್ಗಂ.—ಕೊಡುವಡೆಯಮಗಿಲ್ಲ (if we shall give, *i. e.* to give etc.).—ತಪ್ಪಳ್ಳ, ಡೊಪ್ಪಂ ಗೆಯ್ದುದು¹⁾.

¹⁾ It may be remarked that the Tulu ಡ in the so-called subjunctive, *e. g.* in ಮಾಳ್ಪುವೆಡ, if I make, seems to have originated from ಅಡ (= ಅಡೆ) by the euphonic elision of initial ಅ after a preceding vowel.

ನಿರಪರಾಧಿಯನ್ ಇನ್ನು ಕೊಲುವರೆ ಪರಮಪಾತಕಮ್ ಆಗದೇ? — ಜನಪಂ ಉಣ್ಣು
ಒಲಯ್ನು ಕೊವ್ವರೆ. — ಹೆಬ್ಬಿಟ್ಟು ಸುಟ್ಟುಮೈ ಕೂಡಿ ಅಳದರೆ ಪ್ರಾದೇಶ ಎನಿಸುಗು. —
ಕಯ್ಲ ಇದ್ದರೆ ಅರ್ಥ, ಹತ್ತರ ಇದ್ದರೆ ಹೆಣ್ಣತಿ.

ಒಡೆ and ಅಡೆ are suffixed also immediately to the negative relative
participle (§ 175), *e.g.* ಕೆಯ್ಸಾರದೊಡೆ, ಅಲ್ಲದೊಡೆ, ಇಲ್ಲದೊಡೆ, ಇಲ್ಲದಡೆ, ಆದಿದಡೆ;
but they are chiefly suffixed to a following ಇರ್, as ಇದೊಡೆ and ಇದಡೆ,
these being joined to a preceding so-called negative gerund ending in
ಆದೆ (§ 170), *e.g.* ಅಲ್ಲದಿದೊಡೆ (ಅಲ್ಲದೆ+ಇದೊಡೆ), ಇಲ್ಲದಿದೊಡೆ (ಇಲ್ಲದೆ+
ಇದೊಡೆ), ಕತ್ತರಿಸದಿದೊಡೆ, ತೆಪ್ಪಿಯದಿದೊಡೆ, ಕೊಡದಿದೊಡೆ. In the modern
dialect wherein ಅರೆ is employed and ಇದ್ದ takes the place of ಇರ್, there
are *e.g.* ಅಲ್ಲದಿದ್ದರೆ, ಇಲ್ಲದಿದ್ದರೆ, ನಡೆಯದಿದ್ದರೆ, ಮಾಡದಿದ್ದರೆ; instead of ಇದ್ದರೆ
it uses also ಹೋದರೆ (ಹೋದ+ಅರೆ), *e.g.* ಮಾಡದೆ ಹೋದರೆ, ಹೇಲಿದೆ ಹೋದರೆ.

Also Saṃskṛita ಪಕ್ಷ has been used by Kēśava in the so-called condi-
tional instead of ಒಡೆ, (ಅಡೆ and ಅರೆ), his three instances referring to the
negative relative participle, viz. ನಾಮರೂಢಿಯಲಿಯದ ಪಕ್ಷಂ, if the conven-
tional meaning of a word is not destroyed. ನಾಮಪ್ರಸಿದ್ಧಿ ಕೆಡದ ಪಕ್ಷಂ, if the
well-known meaning of a word is not destroyed (ನಾಮಪ್ರಸಿದ್ಧಿಯು ಕೆಡದ ಪಕ್ಷ
ದಲ್ಲಿ, commentator). ಆ ಪ್ರತಿಷೇಧವಿಧಿಯನ್ ಒದವದ ಪಕ್ಷಂ (sūtra 235).

In § 287, 5, *a. b* it has been seen that 'though', 'although' are
expressed by ಒಡೆ, ಅಡೆ and ಅರೆ in connection with ಅಂ, ಲಂ, ಲೂ joined to
the past relative participle, and without those postpositions by ಲಂ, ಲೂ
joined to the so-called gerund (§ 154 seq.), and in § 288 by ಆಗ್ಯೂ joined
to the past relative participle.

According to § 287, 8 ಒಡೆ, ಅಡೆ and ಅರೆ in connection with ಅಂ, ಲೂ
added to past relative participles express 'whether—or'. In § 286 we see that
ಒಡೆ and ಅರೆ in connection with ಅಂ, ಲೂ are used also in a copulative sense.
According to § 287, 6. 7 ಒಡೆ, ಅಡೆ and ಅರೆ in connection with ಅಂ, ಲಂ are
used to express 'at least', 'at any rate', 'even', etc. According to § 289
ಆದರೂ or ಆದಾಗ್ಯೂ express 'however', 'but', etc. According to § 291 ಒಡೆ
and ಅರೆ in connection with ಅಂ, ಲೂ mean 'soever'; and in § 296 it is
stated that ಅರೆ joined to the past relative participle ಆದ, expresses 'but'.
In § 338 it will be stated that ಒಡೆ, etc., when added to a past participle
and followed by ಅಲ್ಲದಿ, get the meaning of 'except'.

In the modern dialect 'unless', 'except' are frequently expressed
by ಹೊರ್ತು (ಹೊದಿತು) following a relative past participle (§ 282, 2), *e.g.*

ದೀಕ್ಷೆ ಮಾಡಿದ ಹೊರ್ತು ಮೋಕ್ಷ ಬರಲಿಕ್ಕಿಲ್ಲ, unless (the guru) initiates, final beatitude does not come. ನಾವು ಹೆಜಿವರನ್ನು ಲಕ್ಷಿಸಿದ ಹೊರ್ತು ಹೆಜಿವರು ನಮ್ಮನ್ನು ನಿಚ್ಚಯವಾಗಿ ಲಕ್ಷಿಸರು, unless (you) take notice of other persons, other persons certainly do not take notice of you. ಫರ್ಯಾದಿ ಮಾಡದ ಹೊರ್ತು ವಾಯಾದಿ ಕೇಳ, except (one) makes a legal complaint, the kinsman does not hear.

‘Lest’ is to be expressed in a particular way, viz. by ಹಾಗೆ (or ಅನ್ನೆ) in connection with the relative negative participle, e.g. ನಿಮ್ಮ ಕಾಲಿಗೆ ಕುಡು ಗೋಲು ತಾಕದ ಹಾಗೆ ಜೋಕೆಯಾಗಿರಿ, take care lest your foot is (or be) hit by the sickle. ನಿಮಗೆ ಹೊಟ್ಟೆನೋವು ಆಗದ ಹಾಗೆ ಬಹಳ ಕಾರ ತಿನ್ನ ಬಾರದು, do not eat many pungent substances lest your stomach pains (or pain). ಮೋಸಗಾರರಿಗೆ ಯಾವದೊಂದು ಕೆಲಸದಲ್ಲಿ ಬಹಳ ಬುದ್ಧಿ ಬೇಕಾಗುತ್ತದೆ, ಯಾಕನ್ನರೆ ಪ್ರಾಣಿ ಗಳೆಲ್ಲ ತಮಗೆ ಮೋಸವಾಗ ಬಾರದೆನ್ನ ಬಹಳ ಎಚ್ಚರದಿರಬೇಕು ಇರುತ್ತಾರೆ, deceitful men must use much shrewdness in any affair, for all beings are watchful lest they be deceived.

Remark.

Some pertinent instances from the modern dialect of South-Mahratta (S.-Mhr. school-books) with regard to the use of ಅರಿ in the so-called conditional are the following:—ನನಗೆ ಬರೆಯಲಿಕ್ಕೆ ಬರುತ್ತಿದ್ದರೆ ನಾನು ನಿನ್ನ ಕೂಡ ಬರೆಯುತ್ತಿದ್ದೆನು, (literally) coming if it was (or is) to me to write, writing I was in company with thee, i. e. if I could write, I should write (here) in company with thee. ನನ್ನದು ಅದೇ ಹಾದಿ, ಅಲ್ಲವೇ? ಬರುತ್ತಿದ್ದರೆ ನಾಳೇ ಬಾ! ಕೂಡಿ ಹೋಗುವಾ, is mine not the same road (to school)? Coming if (you) are (i. e. if you come), come even to-morrow! Let us go together. ಸೂರ್ಯನು ಇಲ್ಲದಿದ್ದರೆ ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಡಳಿ ಬೀಯುತ್ತಿತ್ತು, ಕತ್ತಲು ಕವಿಯುತ್ತಿತ್ತು, ಗಿಡ ಬಳ್ಳಿಗಳು ಏನೂ ಹುಟ್ಟುತ್ತಿದ್ದಿಲ್ಲ, ನಾವೂ ಬದುಕುತ್ತಿದ್ದಿಲ್ಲ, the sun not being if was (i. e. if there were not the sun), on all sides coldness falling was (i. e. it would be cold everywhere), darkness would cover, trees and creepers would not grow at all, and we should not live. ಹಡಗುಗಳು ಇಲ್ಲದಿದ್ದರೆ ಸಮುದ್ರದೊಳಗಿದ್ದ ಒಂದು ದೇಶದಿಂದ ಮತ್ತೊಂದು ದೇಶಕ್ಕೆ ಹೋಗಲಿಕ್ಕೂ ಬರಲಿಕ್ಕೂ ಜನರಿಗೆ ಬರುತ್ತಿದ್ದಿಲ್ಲ, ships not being if were (i. e. if ships had not existed), coming not was to men (i. e. it would have been impossible for men) to go to and to come from one country to another country. ನನ್ನ ತಾಯಿ ಮಾತು ಕೇಳಿದ್ದರೆ ಈ ಅರಿಷ್ಟವು ನನಗೆ ಯಾಕೆ ಬರುತ್ತಿತ್ತು, my mother's word having heard if (I) was (i. e. if I had listened to my mother's word), this misfortune why befalling me was (i. e. why should this misfortune have befallen me)? ನನ್ನ ಮಗನೇ, ಮರದ ಮೇಲಿನ್ನ ಬಿದ್ದಿದ್ದರೆ ಸತ್ತು ಹೋಗುತ್ತಿದ್ದಿ, my son,

from the tree having fallen if (thou) wast, having died going thou wast, (*i. e.* my son, if thou hadst fallen from the tree, thou wouldst have died). ಅಯ್ಯತ್ತು ರೂಪಾಯಿ ಕೊಟ್ಟಿದ್ದರೂ ಈ ಗಿಡವನ್ನು ನಾನು ಯಾರಿಗೂ ಕೊಡುತ್ತಿದ್ದಿಲ್ಲ, fifty rupees (one) having given was though (*i. e.* though one had given fifty rupees), this tree to whomsoever giving I was not (*i. e.* I should not have given this tree to anybody). ಆ ಮದೆಯು ತನ್ನ ತಾಯಿ ಮಾತು ಕೇಳಿದ್ದರೆ ಅದಕ್ಕೆ ಕೇಡು ಆಗುತ್ತಿದ್ದಿಲ್ಲ, the young one its mother's word having heard if was (*i. e.* if the young one had listened to its mother's word), to it disaster becoming was not (*i. e.* no disaster would have happened to it), Regarding ಇದ್ದಿಲ್ಲ see § 316, 2.

The author of the present grammar has not met with similar instances in the ancient and mediæval dialect. The Rev. Mr. Hodson writes in his elementary grammar of the Kannada language (second edition, Bangalore, 1864):—

“ನೀನು ಮೊನ್ನೆ ಹೇಳಿದರೆ ನನ್ನ ಬರುವನು, if you had told me the day before yesterday, I should have come yesterday.”

“This sentence may with equal propriety be expressed by: ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನನ್ನ ಬಂದಿದ್ದನು, or ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನನ್ನ ಬಂದಿರುವನು, or ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನನ್ನ ಬರುತ್ತಿದ್ದನು, or ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನನ್ನ ಬರುತ್ತಿರುವನು.”

“The negative is similarly expressed by the use of the negative mood, as: ನೀನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯನು, or ನೀನು ಇಲ್ಲಿ ಇರುತ್ತಿದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯನು, or ನೀನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯುತ್ತಿದ್ದಿಲ್ಲ, or ನೀನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯದೆ ಇರುವನು, if thou hadst been here, my brother would not have died.”

315. Also what has been called the Passive (§ 148), named *karmanivākyā* in Samskrita, may be classed with the compound verbal forms of Kannada.

1. The term of *karmaniprayōga*, or the use of the passive voice, was distinctly used in Kannada grammar first by *Bhaṭṭākalaṅka* in the year 1604 A. D. (§ 8, note); long before his time both *Nāgavarma* and *Kēśava* had not yet given that name to the peculiar compound-verbal form and its use which he designated by that term. *Sūtra* 251 *b* about *karmaniprayōga* that has got into *Kēśava's Śabdamanidarpaṇa*, is not found in our best MSS., and in those wherein it is found, it is called an *anukta-sūtra* or interpolation; it is based on *Bhaṭṭākalaṅka's Śabdānuśāsana*.

Bhaṭṭākalaṅka's instances regarding the *karmaniprayōga* under his *sūtras* 443 *seq.* are the following:—

ತಾನ್ ಇರಲ್ ಪಟ್ಟಂ, ತಾಮ್ ಇರಲ್ ಪಟ್ಟರ್; ನೀನ್ ಇರಲ್ ಪಟ್ಟಯ್, ನೀಮ್ ಇರಲ್ ಪಟ್ಟರ್; ಆನ್ ಇರಲ್ ಪಟ್ಟಿಂ, ಆಮ್ ಇರಲ್ ಪಟ್ಟಿವು;—ಪಾವನಿನ್ ಅರಸಂ

ಗ್ರಾಮಮಂ ಬೇಡಲ್ ಪಟ್ಟಂ; ಗೋವಳನಿನ್ನೆ ಮೇ (=ಎಮ್ಮೆ) ಪಾಲಂ ಕಾಯಲ್ ಪಟ್ಟುದು; ಉಪಾಧ್ಯಾಯಂ ಶಿಷ್ಯರಿಂ ತತ್ತ್ವಮಂ ಬೆಸಗೊಳಲ್ ಪಟ್ಟಂ; ಬೇಡುಕಾಯಿನ್ ಅರಸನಿಂ ಸುದ್ದಿಯಂ ಕೇಳಲ್ ಪಟ್ಟಂ;—ತುಮಿಗಳ್ ಊರನ್ ಅಯ್ದಿಸಲ್ ಪಟ್ಟುವು ಗೋವಳನಿಂ; ಗುರುಗಳಿನ್ ಅರಸಂ ಧರ್ಮಮನ್ ಅಯ್ದಿಯಿಸಲ್ ಪಟ್ಟಂ; ಅರಸನಿನ್ ಆಂ ಪೆರ್ಚಿಸಲ್ ಪಟ್ಟಿಂ;— under his sūtra 530:—ಮಾಡಲ್ ಪಟ್ಟುದು ಘಟಂ ಕುಮ್ಮಾಯಿನಿಂ; ನೋಡಲ್ ಪಟ್ಟನ್ ಅರಸನ್ ಅಂಗನೆಯಿಂ; ಬಯಸಲ್ ಪಟ್ಟಳ್ ತರುಣಿ ರಮಣಿನಿಂ; ಮಾಡಲ್ ಪಡುಗೆಮಗೆ ಸಮ್ಮದಂ ಬೆಸಪತಿಯಿಂ; ಕಿಡಿಸಲ್ ಪಡುಗೆಮ್ಮ ದುಃಖಸನ್ನತಿ ಬೆಸನಿಂ;— under his sūtra 532:—ಮಾಡೆ ಪಟ್ಟಂ or ಮಾಡಲ್ ಪಟ್ಟಂ; ನೋಡೆ ಪಟ್ಟಂ or ನೋಡಲ್ ಪಟ್ಟಂ; ಕಿಡಿಸೆ ಪಟ್ಟುದು or ಕಿಡಿಸಲ್ ಪಟ್ಟುದು;— and under his sūtra 209:—ಅಕ್ಕಸಾಲೆಯಿಂ ಪದಕಂ ಗೆಯ್ಯಲ್ ಪಟ್ಟುದು; ಅರಸನಿಂ ಬಾಣಸಿಗನಿನ್ ಅನ್ನಂ ಮಾಡಿಸಲ್ ಪಟ್ಟುದು; ಹರಿಯಿನ್ನರ್ಜುನನಿಂ ಕರ್ಣಂ ಕೊಲ್ಲಿಸಲ್ ಪಟ್ಟಂ.

Now let us see how Nāgavarma and Kēśava introduced the form of the verb which Bhaṭṭākalanika says that it belongs to the karmaniprayōga or the use of the passive.

Nāgavarma introduces it under his sūtra 80 when he writes, the agent (kartṛi) may be expressed by the instrumental (tritiyē), *e. g.* ದೇವದತ್ತನಿಂ ಮಾಡಲ್ ಪಟ್ಟುದು; ಯಜ್ಞದತ್ತನಿಂ ಪೇರಿಲ್ ಪಟ್ಟುದು.

Kēśava introduces it under his sūtras 126 and 128 saying: also when the agent has the meaning of the instrumental (*cf.* § 347, 9) the nominative (prathamē) occurs, *e. g.* for ಅವನಿಂ ಮಾಡೆ (o. r. ಮಾಡಲ್) ಪಟ್ಟುದು there may be used ಅವಂ ಮಾಡಿದಂ; ಪದಕಮ್ ಅಕ್ಕಸಾಲೆಯಿಂ ಮಾಡಲ್ (o. rs. ಮಾಡೆ and ಮಾಡ) ಪಟ್ಟುದು; ಕಾವ್ಯಮ್ ಎನ್ನಿಂ ಪೇರಿತಿ ಪಟ್ಟುದು.

In other places of the Śābdamanidarpana we find: ಪೇರಿಲ್ ಪಡೆಗುಂ (sūtras 51 and 128, where the commentator has ಪೇರಿಲ್ ಪಡೆವುವು, ಹೇರಿಲ್ ಪಟ್ಟುವು); ಆಯ್ದಲ್ ಪಡೆವುದು (vṛitti to sūtra 127); ಈ ಪೇರಿಲ್ ಪಡೆದ ಶಬ್ದಂಗಳ್ (vṛitti to sūtra 272); and ಪ್ರಯೋಗಿಸ ಪಡೆಗುಂ (sūtra 110, commentator ಪ್ರಯೋಗಿಸಲ್ ಪಡುವುದು).

From the above instances it is learned that what is termed karmaniprayōga by Bhaṭṭākalanika, is the use of the infinitive ending in ಅಲ್, ಎ and ಆ (§ 187) followed by the verbs ಪಡು or ಪಡೆ. Instead of ಅಲ್ the mediæval dialect frequently has ಅಲು (see Dictionary *sub* ಪಡು 1), *e. g.* ಅಲು ಗಲು ಪಟ್ಟುದು. The initial ಪ of ಪಡು may be changed into ಬ, *e. g.* ಉಣಲ್ ಬಟ್ಟುದು (*cf.* § 215, 7, a). According to § 188 the said infinitives are verbal nouns.

Both ಪಡು and ಪಡೆ mean 'to experience', 'to suffer'; 'to acquire', 'to get or obtain'; Nāgavarma's instances under his sūtra 80 (see above) are therefore to be translated literally: by Dēvadatta a making it experienced (*i. e.* it was made by Dēvadatta); by Yajñadatta a saying it experienced (*i. e.* it was said by Yajñadatta);—and Kēśava's instances under his sūtras 126 and 128: by him a making it experienced (*i. e.* it was made by him); a padaka by the goldsmith a making experienced (*i. e.* a padaka was made by the goldsmith); a poem by me a saying experienced (*i. e.* a poem was said or told by me).

Let also some of Bhaṭṭākalaṅka's above instances be translated literally: by a Brāhmaṇa the king a village a begging (the begging of a village) experienced (*i. e.* the king was asked for a village by a Brāhmaṇa); by the cowherd a buffalo milk a milking (the milking of milk) experienced (*i. e.* a buffalo was milked by the cowherd);—by the king by the cook food a causing to prepare experienced (*i. e.* food was ordered by the king to be prepared by the cook); by Hari by Arjuna Karna a causing to kill experienced (*i. e.* Karna was ordered by Hari to be killed by Arjuna).

The so-called passive, especially in the instances of Bhaṭṭākalaṅka, is rather queer and clumsy in character to a European's idea; but as stated, it was used in the literature of the ancient and mediæval period. That it has been used also in the modern written dialect will appear *e. g.* from the following instance met with in a South-Mahratta school-book: ಶರೀರದಲ್ಲಿ ಯಾವದೊನ್ನ ಬಗೆಯ ರೋಗವಿಲ್ಲದಿದ್ದರೆ, ಅದು ಆರೋಗ್ಯವಾದದ್ದೆನ್ನು, ಹೇಲಿಲ್ ಪಡುತ್ತದೆ, if (there) is no sickness of any kind in the body, that a saying experiences (*i. e.* that is called) health;—but it is rare in modern literature, and in colloquial language it is avoided, and if used, is generally not understood by the populace.

A peculiar way of expression is found in Bhaṭṭākalaṅka's first instances ತಾನ್ ಇರಲ್ ಪಟ್ಟಿಂ, ತಾಮ್ ಇರಲ್ ಪಟ್ಟಿರ್, etc., which are to be translated 'he a being experienced' (*i. e.* he was), 'they a being experienced' (*i. e.* they were), etc. This may be called periphrastic, as in the present case the simple verb ಇರ್, to be, is expressed by ಇರ್ and ಪಡು. A similar expression presents itself in the following instance from an ancient classical work:—ಮನ್ನಥಂ ಮತಿಗಿಡುವಂ ಗೆಲಲ್ ಪಡೆಯದಾ ನಯಕೀರ್ತಿ ಮುಮುಕ್ಷುಮುಖ್ಯಂ, Cupido will lose his wits, not an overcoming obtaining (*i. e.* not overcoming) that Nayakirti, the chief of those who strive after mukti.

2, Other modes of expressing the idea or force of the passive in Kannada are the following:—

a) the mode of joining the verbs ಪಡು or ಪಡೆ to nouns, *e. g.* ಅಚ್ಚರಿವಡು (-ಪಡು), lit. to get surprise, *i. e.* to be surprised; ಅಳವಡು (-ಪಡು), lit. to get a fit state, *i. e.* to be made ready; ಕಟ್ಟು ಪಡು, to be bound; ಪ್ರೀತಿವಡು (-ಪಡು), to be loved; ನಾಚಿಕೆ ಪಡು, to be ashamed; ಶ್ರಮ ಪಡು, to be wearied; ಕಡಿವಡೆ (-ಪಡೆ), to be cut off; ಪುಡಿವಡೆ (-ಪಡೆ), to be powdered; ಬಡಿವಡೆ (-ಪಡೆ), to be struck; ಮುರಿಯಡೆ (-ಪಡೆ), to be broken or defeated. *Cf.* letter *n*.

b) that of joining the verb ವೆರ್ದಿ (ವೆರ್ದಿ), to get, to receive, to nouns; in the ancient and mediæval dialect, *e. g.* ಎರ್ಪೆರ್ದಿ, lit. to get a wound or wounds, *i. e.* to be wounded; ಓಜೆವೆರ್ದಿ (-ವೆರ್ದಿ), to be arranged in proper order; ಕಡಿವೆರ್ದಿ (-ವೆರ್ದಿ), to be cut. *Cf.* letter *n*.

c) that of joining the verb ಪೋಗು to nouns, *e. g.* ಕಡಿಪೋಗು (-ಪೋಗು), lit. to go a cutting off, *i. e.* to be cut off. *Cf.* letter *o*.

d) that of joining ಹೋಗು to the past participle or gerund of verbs that are commonly used as transitives, *e. g.* ಕಳದು ಹೋದದ್ದು, that is past, that is lost; ಅವನ ಎರಡೂ ಕಾಲುಗಳು ಕಡಿದು ಹೋದವು, his two legs were cut off. ಬೆಣ್ಣುಬತ್ತಾಸು ಕೊಣ್ಣರೆ ತಿನ್ನು ಹೋಗುತ್ತವೆ, if (I) buy sweetmeats, they will be eaten.

e) that of using the causative verb ಎನಿಸು (ಅನಿಸು), to make say or call, to cause (one's self) to be called (see Dictionary *sub voce*), very frequently in the three dialects, *e. g.* ಆದಿಯ ಪತ್ತಕ್ಕರಮುಂ ಸಮಾನವ್ ಎನಿ ಸುಗುಂ, and the first ten letters are called monophthongs; ದಾನವರ ತಾಯಿ ದನುವೆನಿಕುಂ, the mother of the Dānavas is called Danu; ಅರ್ಧದೇಹವ್ ಎನಿ ಸುವ ಸತಿಯು, the wife that is called the half body (of her husband). ಮನುವುಂ ತಾನುಂ ಸಚ್ಚರಿತರ್ ಎನಿಪನ್ ಉದಯಾದಿತ್ಯಂ, of Udayāditya it is said "Manu and he (are) virtuous people".

In the ancient, and especially in the mediæval and modern dialect, any causative verb in the past participle followed by the verb ಕೊಳ್ (ಕೊಳ್ಳು, ಕೊಳ್ಳು) also expresses the force of the passive, *e. g.* ಸಮ್ಪದಾನವೆನ್ನಾದುವನೊನ್ನ ವಸ್ತುವೆನಿಸಿ ಕೊಮ್ಮ ಪಾತ್ರಂ, any object which is called a recipient, (is) a saying sampradāna (*i. e.* is what one calls sampradāna); ತಲೆಯನ್ ಅರಿಸಿ ಕೊಳ್ಳಲ್ ತಕ್ಕವನು, one who is fit (or deserves) to be beheaded; ಕಟ್ಟಿಸಿ ಕೊಣ್ಣವನು, one who is fettered; ಸೂಕಿಸಿ ಕೊಣ್ಣವನು, one who is pushed away; ಬಯ್ಯಿ ಕೊಣ್ಣವನು, one who is calumniated; ಚಮ್ಮಟಿಗೆಯಿನ್ನ ಹೊಡಸಿ ಕೊಳ್ಳಲ್ ತಕ್ಕವನು, one who is fit (or deserves) to be whipped; ಶಾಸ್ತ್ರಕ್ರಮದಿನ್ನ ಅಭಿವಾದನಂ

ಮಾಡಿಸಿ ಕೊಳುವಾತನು, one who is respectfully saluted according to the manner of the ಕ್ಷಿತ್ರಾಸ; ಬಯಕೆ ಕೊಟ್ಟರೂ ಬಯ್ಯ ಕೊಟ್ಟದು ತಪ್ಪಲ್ಲ, though (one) gives the desired object, (one) does not go without being abused; ಸಾಕಿದವನು ಎಷ್ಟು ಹೊಡಿದರೂ ಸುಮ್ಮನೇ ಹೊಡಿಸಿ ಕೊಟ್ಟು ಮನಸ್ಸಿನೊಳಗೆ ಸಿಟ್ಟು ಸಹ ಹಿಡಿಯುವದಿಲ್ಲ, however so much (one) beats (the dog) one has reared, it quietly allows itself to be beaten and does also not become inwardly angry. Cf. § 341.

f) that of adding the verb ಆಗು to a verbal noun used more or less in all dialects, e. g. ಪ್ರಯೋಗಿಸುವದಹುದು, lit. it becomes a using, i. e. it is used; ಪೋಲಿಸುವಲ್ಲಿ... ಅನ್ನೆ ಪೋಲ್ ಎನಲಕ್ಕುಂ, lit. where comparison takes place... a saying ಅನ್ನೆ (and) ಪೋಲ್ becomes, i. e. ಅನ್ನೆ and ಪೋಲ್ are said (or used); ಒಂದು ತಾಸಿನೊಳಗೆ ನಾಲ್ಕು ಸಾವಿರ ತಾವು ಮುದ್ರಿಸೋಣವಾಗುತ್ತದೆ, in one hour four thousand sheets (of paper) a printing it becomes, i. e. are printed; ಅವನಿನ್ನ ಇಷ್ಟು ಭಾರವ ಹೊರಿಸೋಣವಾಗದು, lit. by him a carrying such a burden it does not become, i. e. by him no such burden can be carried; ಪುಸ್ತಕಗಳನ್ನು ತರೋಣವಾಗಿದೆ, lit. a bringing the books having become it is, i. e. the books have been brought; ಕೆಟ್ಟ ಸ್ಥಳದಲ್ಲಿ ಮಾಡುವ ಒಳ್ಳೆ ಕೆಲಸಗಳು ಸಹ ಕೆಟ್ಟ ಕೆಲಸಗಳೇ ಎಣಿಸಲಾಗುವವು, also good deeds one performs in an improper place, a considering bad deeds it becomes, i. e. are considered bad deeds; ಅದು ಹೇರಿಸೋಣವಾಯಿತು or ಅದನ್ನು ಹೇರಿಸೋಣವಾಯಿತು, that was said; ಕಾಲಿದಾಸನಿನ್ನ ಶಾಕುನ್ತಲನಾಟಕವು ರಚಿಸಲಾಯಿತು, the drama Śākuntalā was composed by Kālidāsa. (About verbal nouns see § 243; about verbal nouns like ಮುದ್ರಿಸೋಣ, etc. see § 205, 3, 1 pers. plural.)

In the ancient dialect there is found the following sentence in which the infinitive or verbal noun ending in ಅಲ್ stands in the dative:— ಎತ್ತಣದೆವ್ವಾ ಶಬ್ದಮಮ್ ಎತ್ತಣ್ಣೆನ್ನ ಕೂಡಿ ನುಡಿಯಲ್ವಕ್ಕುಂ, the term ಎತ್ತಣದು is (or may be) contracted, and uttered ಎತ್ತಣ್ಣು;—and in the same dialect ಆಗು is joined to a verbal noun in the past, e. g. ಅವನ ನೊಸಲಕ್ಕುಂ ತೊಡೆದುಡಕ್ಕುಂ, the writing on his forehead will be wiped out.

g) that of using the verb ತಿನ್ (ತಿನ್ನು) with the noun ವೆಟ್ಟು, e. g. ಅವನು ವೆಟ್ಟು ತಿನ್ನ, he was beaten, lit. he ate blows; or the verb ಬೀಬ್ (ಬೀಬು) with the noun ಬಡತ (or ಲತ್ತೆ), e. g. ಗುರುಪಾದಗೆ ಬಡತ (or ಲತ್ತೆ) ಬಿದ್ದವು, Gurupāda was beaten, lit. to (or on) Gurupāda blows fell.

h) that of using such transitive verbs as are more or less commonly also intransitives, in the three dialects, e. g. ಒಡೆದುದು, that is broken;

ವೃಷಭನಿನ್ನ ಕಟ್ಟಿದ ಆಕಳು, a cow that has been covered by the bull; ತೆರೆದ ಕಿಟಕಿ, a window that is opened; ಕಟ್ಟುಗಳು ಪಡಿದುವು, the ties were torn; ಗವುಡನ ಮನೆ ಸುಟ್ಟಿತು, the Gauda's house was burnt.

2) that of using such transitive verbs as do commonly not allow an intransitive sense, *e. g.* ಇನ್ನಿದಲೊಳ್ ಸಾಕಲ್ಯುಸಂಜ್ಞೆ ಪೇರಿವೆನಲ್ ಬೇಡ, (you) must not say that thus in this (section) all signs (or letters) are not mentioned (Śabdamanidarpana sūtra 51); ಪ್ರಥಮೆ ಚತರ್ಥಿಗ್ ಸೂತ್ರದೊಳ್ ಪೇರಿವು, the nominative and dative are mentioned in the rule (s. 140, vṛitti); ಚಿತ್ರಮಯವಾಗಿ ಕಟ್ಟಿತು ಪರ್ಣಶಾಲೆ, the harbour was built in a wonderful manner.

3) that of using transitive verbs which are not accompanied by an agent, but to which the agent has to be supplied mentally (*cf.* § 254, 2, under *b*), very frequently used in the three dialects, *e. g.* ಪೇರ್ದಿ ವಿಭಕ್ತಿಗ್, the mentioned terminations, lit. the terminations which (I) have mentioned (see another ancient instance in § 351, remark); ಶಿವನಗ್ಗವಣಿಯಂ ಶೋಧಿಸಿದುದಿಲ್ಲವೊ, was Śiva's offering of water not filtered? lit. Śiva's offering of water (I) a having filtered was it not? ತಿದ್ದಿ ಬೆಳಿಸಿದ ಎರಡನೆಯ ಆವೃತ್ತಿ, a revised and enlarged second edition, lit. a second edition which (the author) has revised and enlarged; ಸಿದ್ಧ ಮಾಡಿದ ರಸವು, a prepared fluid, lit. a fluid that (people) have prepared; ಹೊಯಿದ ಮೊಳೆಗಳು, cast types, lit. types that (workmen) have cast; ಅಚ್ಚು ಹಾಕಿದ ಪುಸ್ತಕಗಳು, printed books, lit. books that (people) have printed; ಬರೆದ ಪುಸ್ತಕ, a written book, lit. a book that (somebody) has written; ಹೇಳಿದ್ದು ಸಾಕು, what was (or has been) said is sufficient, lit. what (the man) said is sufficient; ಇಟ್ಟಿಗೆ ಮೊದಲಾದುದಲಿಂ ಮಾಡಿದ ಅರಮನೆ, a palace made (or built) of bricks and other things, lit. a palace which (they) have made of bricks etc.; ಒನಕೆಯಿಂ ಕೊಲಲ್ ತಕ್ಕವನು, one who deserves to be killed with a club, lit. one who deserves (people) killing (him) with a club; ಸಾಯ ಕೊಲ್ಲ ತಕ್ಕವನು, one who deserves to be slain so that (he) dies, lit. one who deserves (people) slaying (him) etc. *Cf.* § 358.

Very often the present-future relative participle of ಎನ್ (ಎನ್ನು), to say, to call, is met with as an instance of this rule, *e. g.* ಕಾನ್ತಿಯೆಂಬ ಗುಣ ದೊಳ್ ಅಸ್ತಿತ್ವಯಪ್ಪ ವಾಕ್ಯೆನ್ನು ದೇವಿ, the goddess who is called speech and is endowed with the quality which is called splendour, lit. the goddess whom (people) call speech etc.; ಆ ಇ ಉ ಋ ಎವ್ವು, these (vowels) called a i u ṛi ṛi, lit. these (vowels) which (they) call a, etc.; ಕುಲಿನ್ನಕನ್ ಎನ್ನು ದೊರೆ, the chief called Kulindaka, lit. the chief whom (they) call Kulindaka;

ಗೃಹಸ್ಥನು ಸ್ನಾತಕನ್ ಎನ್ನುವುದು, a grihasta is called a snātaka, lit. a grihasta (they) a calling it (*i. e.* they call) a snātaka; ಸಾಕೆಮ್ಮುದು, what is called 'enough', lit. what (they) call 'enough'; ಎರಡುಂ ವ್ಯಂಜನಮನ್ ಉಚ್ಚರಿಸುವನಿತು ಕಾಲಮಂ ಮಾತ್ರೆಯೆಮ್ಮುದು, a mātṛē is called that length of time in which (one) pronounces even two consonants, lit. a mātṛē (they) a calling it (*i. e.* they call) etc.; ದೊಡ್ಡಪ್ಪ ಚಿಕ್ಕಪ್ಪ ಎಮ್ಮ ಇಬ್ಬರು ಮಕ್ಕಳು, two children called, lit. whom (they) call, Dōḍḍappa (and) Cikkappa. See § 332.

l) that of using the compound perfect (*cf.* § 313, 4), the agent being mentally supplied to the participle, as under letter *k*, *e. g.* ಗೂಡುಗಳು ಕೂ ದಲುಣ್ಣೆಯೆಚ್ಚಿ ಹಲ್ಲುಗಳೆನ್ನ ಜಮತ್ಕಾರವಾಗಿ ಹೆಣೆದಿರುತ್ತವೆ, lit. nests (birds) having skilfully knit (them) with hair, wool, threads and grass are, *i. e.* nests are skilfully knit etc.; ಬಾಗಿಲ ಮಾಡಕ್ಕೆ ಕೀಲಿ ಹಾಕಿದೆ (-ಇದೆ), lit. to the upstairs house the key (the owner) having put (it) is, *i. e.* the upstairs house is locked; ಹಾಲು ತನ್ನದೆ, lit. milk (people) having brought (it) is, *i. e.* milk has been brought; ಈ ಪುಸ್ತಕದಲ್ಲಿ ಎಷ್ಟೋ ಸೋಜಿಗದ ಸಂಗತಿಗಳು ಬರೆದಿರು ತ್ತವೆ, lit. how many wonderful things (somebody) having written in this book are, *i. e.* how many wonderful things are written in this book; ಭೀಮನ ಮಗಳನ್ನು ರಾಮನ ಮಗನಿಗೆ ಕೊಟ್ಟದೆ, lit. (they) having given Bhīma's daughter to Rāma's son it is, *i. e.* Bhīma's daughter has been given to Rāma's son; ಪುಸ್ತಕಗಳನ್ನು ತನ್ನದೆ, lit. (somebody) having brought the books it is, *i. e.* the books have been brought;—or also the compound pluperfect (*cf.* § 313, 7), *e. g.* ಗೂಡಿನಲ್ಲಿ ಮೂರು ತತ್ತಿಗಳು ಹಾಕಿದ್ದವು, in the nest three eggs (a bird) having laid (them) were, *i. e.* three eggs had been laid in the nest (by a bird); ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟಿತ್ತು, lit. (they) having given Sītē to Rāma it was, *i. e.* Sītē had been given to Rāma.

m) a curious way in which the verb ಬೇಡು with an infinitive is used to express a sort of passive in the ancient and mediæval dialect, may also be mentioned here, *e. g.* ಆವುದು ಮಾಡಲ್ ಬೇಡಿದುದು, ಅದುವೆ ಕರ್ಮಂ, that toward which an activity is directed, is the object (of a transitive verb), lit. that which desires a doing (concerning itself) is the object; ಮಾದಿಲ್ ಬೇಡಿ ಅಂಗಡಿಯಲ್ಲಿ ಪಸರಿಸಿದ ದ್ರವ್ಯವು, a substance that is to be sold (lit. that wants a selling) and is spread out in a shop; ಆಗಲು ಬೇಡಿದುದು, what will happen, what is about to be, lit. what begs to become.

n) then the frequent use (in the three dialects) of the verb ಕೊಳ್ (ಕೊಳ್ಳು), to take, to get, in combination with nouns is also to be adduced (*cf.* letters *a* and *b*), *e. g.* ಭಯಂಗೊಳ್ (-ಕೊಳ್), to become or be alarmed,

lit. to get alarm; ಆಶ್ಚರ್ಯಗೊಳ್ಳು, to become surprised, to begin to be surprised, lit. to get surprise; ತೊನ್ನರೆಗೊಳ್ಳು, to get or become embarrassed; ಬೇಸವಿಗೊಳ್ಳು, to get or become wearied.

o) lastly the verb ಪೋಗು (*cf.* letter *c*) in the sense of 'to become' remains to be mentioned, *e. g.* ಈಚುವೋದ (-ಪೋದ) ಕಾವು, a stalk that has become dry.

All the modes of expressing, somehow, the force of the passive, mentioned under Nos. 1 and 2, go to show that the Kannaḍa language is destitute of a passive which as to form and idea corresponds to the Samskrīta and English one.

XX. On so-called auxiliary verbs.

316. In English there are some verbs that are called *auxiliaries*, as have, be, shall, will; such, in a strict sense of the word, are not in Kannaḍa. It is, however, not only instructive, but necessary to learn how Kannaḍa does express them.

1, The English auxiliary verb 'have', *e. g.* in 'I have seen', is expressed by the aorist (imperfect, perfect), *e. g.* ಕೇಳಿದಂ (ಕೇಳಿದೆಂ, ಕೇಳಿದೆನು, § 198, 1 *seq.*), I have heard (I heard), or by the compound perfect, *e. g.* ಹೋಗಿದ್ದಾನೆ, he has (or is) gone (§ 313, 4; *cf.* § 315, 2, *l.*),—and 'had' by the compound pluperfect, *e. g.* ಅಡ್ಡುತರಾಯನು ಮರಣ ಹೊಂದಿದ್ದನು, king Aḍṣuta had died (§ 313, 7; *cf.* § 315, 2, *l.*). *Cf.* also § 314, remark; and § 155 *seq.* about the past participles.

The English verb 'to have', 'to possess' is expressed by the verbs ಉಳ್ (§ 194, remark 1), to be, or ಇರ್ (ಇರು), to be, or ಅದೆ, is, ಅವೆ, are (§ 196) preceded by the dative case, etc., *e. g.* ಜಸಮ್ ಉಣ್ಣೀತಂಗಿ, lit. renown is to him, *i. e.* he has or possesses renown. ಅಲರ್ಗಣ್ಣುಣ್ಣೀತಂಗಿ, lit. flower-like eyes are to him, *i. e.* he has flower-like eyes. ಆತಂಗಿ ಕುದುರೆಗಳ್ ಒಳವು, lit. to him horses are, *i. e.* he possesses horses. ಅವನಿಗೆ ಹಣ ಉಣ್ಣು, he has money. ಅವನಲ್ಲಿ ಅಯ್ದು ಆಕಳುಣ್ಣು, lit. with him five cows are, *i. e.* he has five cows. ಅವನ ಹತ್ತರ ದಾತಿ ಉಣ್ಣು, lit. near him an inkstand is, *i. e.* he has (or has got) an inkstand. ನನ್ನ ಬಲಿಯಲ್ಲಿ ಕಾಯಿಣ್ಣು, lit. in my vicinity corn is, *i. e.* I have (or have got) corn. ಆತನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು, he had two sons. ಒಬ್ಬ ಗೃಹಸ್ಥನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದವು, a certain gentleman had two children. ಒಬ್ಬ ಗವಳಿಗನ ಬಲಿಯಲ್ಲಿ ಒನ್ನ ಎಮ್ಮೆ ಇತ್ತು, a certain cowherd had one she-buffalo. ಹಾವುಗಳಿಗೆ ಎರಡು ಸೊಲದ ಪೊಳ್ಳು,

ಹಲ್ಲುಗಳು ಇರುತ್ತವೆ, snakes have two pointed hollow teeth. ನನ್ನ ಹತ್ತರ ಚಲೋ ಕಾಗದ ಅದೆ, I have fine paper. ಅವಳಿಗೆ ತಲೆನೋವು ಅದೆ, she has a headache. ನನಗೆ ನೀರಡಿಕೆ ಆಗಿದೆ, I have got thirst. ನಿನ್ನ ಹತ್ತರ ಎಣ್ಣು ಹಣ್ಣು ಅವೆ, thou hast eight ripe fruits. Also: ನನ್ನ ಹತ್ತರ ಹಣ ಅದೆ, I have money by (or about) me. ಅವನ ಬಡಿಯಲ್ಲಿ ಗಡಿಯಾರ ಉಣ್ಣು, he has a watch with him. Cf. § 360.

Regarding the so-called relative participles (§§ 175 seq.; 180 seq.; 253, 2, d; 254. 267. 273. 330. 364) the following instances may be given:— ಧನಮ್ ಉಳ್ಳಂ, he who has riches. ಪೊನ್ನುಳ್ಳವಂ, he who possesses gold. ಸೊಬಗುಳ್ಳವಳ್, she who has beauty. ಅರ್ಥಮ್ ಉಳ್ಳುದು, that has meaning. ಆಲಿವುಳ್ಳರ್, they who have knowledge. ಹಣವುಳ್ಳವನು, he who has money. ಮಮತೆಯುಳ್ಳವಳು, she who has love. ಅಧಿಕಾರವುಳ್ಳ ಮನುಷ್ಯನು, a man who has authority. ಹಿಕ್ಕೆಯುಳ್ಳ ಹುಡುಗ, an insect that has wings. ಬತ್ತಲೆ ಇಹವನು, lit. he who has nakedness, i. e. he who is naked.

If the negative is to be expressed, ಇಲ್ಲ, ಇಲ್ಲಂ (§ 209, note 1; § 298) or ಇರುವದಿಲ್ಲ or ಇರಲಿಲ್ಲ (§ 209, under No. 3) are used, e. g. ದೇವದತ್ತ, ನಿನಗೇ ನುಮ್ ಇಲ್ಲಂ, Dēvadatta, thou possessest nothing. ಆ ಗಿಡಕ್ಕೆ ಎಲೆಗಳಿಲ್ಲ, that tree has no leaves. ಅವಳ ಹತ್ತರ ಸೂಜಿಗಳಿಲ್ಲ, she has no needles. ಅವನ ಬಡಿಯಲ್ಲಿ ಚೀಲವಿಲ್ಲ, he has no sack. ಆಕಳಿಗೆ ಇಣಿ ಇರುವದಿಲ್ಲ, cows have no hump. ಅನ್ದು ಆತನಿಗೆ ಹಣವಿರಲಿಲ್ಲ, at that time he had no money.

As to so-called negative relative participles the following are instances (cf. § 273):— ಜ್ಞಾನವಿಲ್ಲದಂ, he who has no knowledge. ಕಾಲಿಲ್ಲದವಂ, he who has no feet. ಕುತ್ತುವಿಲ್ಲದವನು, he who has no sickness. ಇಲ್ಲದವಳು, she who has nothing. ನೀರಿಲ್ಲದ ಭೂಮಿ, soil destitute of water. ಮತಿ ಇಲ್ಲದವರಿಗೆ ಗತಿ ಇಲ್ಲ, those who have no understanding, have no happiness.

It is a very curious fact that, in the ancient and mediæval dialect, ಉಳ್ಳ, the present participle of ಉಳ್ (§ 180, remark), may be used transitive, e. g. ನುಣ್ಣುನ್ ಉಳ್ಳಂ, he who possesses gentleness (instead of ನುಣ್ಣುಳ್ಳಂ). ತೋರಿಹ ಕೆಜ್ಜಲನ್ ಉಳ್ಳ ಆಕಳು, a cow which has swelling udders (instead of ತೋರಿಹ ಕೆಜ್ಜಲುಳ್ಳ ಆಕಳು). There is also ವಿಭಕ್ತಿಯನ್ ಇಲ್ಲದುದು, that which has no terminations (Śabdamanidarpaṇa sūtra 72 and vritti; see § 338 under ಇಲ್ಲದೆ).

For 'to have' followed by an infinitive, e. g. he has to learn, see under No. 4 of this paragraph.

2, The English verb 'to be' is auxiliary in the passive, the way of expressing it therein in Kannāḍa has been treated of in § 315.

When 'to be' is no auxiliary, it is ಉಳ್ (ಒಳ್) and ಇರ್ (ಇರು) (ಇರ್, in the negative, frequently forms ಇಲ್) in Kannada; ಅದೆ (ಅಯ್ತೆ), ಇದೆ, is, and ಅವೆ, ಇವೆ, are, being also used (§ 196), *e. g.* ನುಗುವುವುಮ್ ಒಳವುದದಿ ಯೊಳ್ ಮಹಾಮತ್ಸ್ಯಗಳ್, (there) are also swallowing fishes in the ocean. ಶರಣ್ ಅರುಮ್ ಒಳರೆ ಖಲಸಂಸರಣದೊಳ್, are (there) any protectors in the base world? ಆತನ್ ಒಳಂ, he is (present or he exists). ಆತನ್ ಇರ್ದಂ, he was (present or he existed). See some sentences in § 275, and regarding ಇರ್ (ಇರು) being omitted when a mere copula see § 359.

If ಉಳ್, etc. are connected with a dative, etc., they express the English 'to have', 'to possess'; see No. 1 of this paragraph.

About the negative ಇಲ್ಲ, (I) am not, (thou) art not, (he, she, it) is not etc. (of ಇಲ್=ಇರ್) see §§ 209, note 1; 298. It has been stated in § 298 that it is used by itself, in connection with nouns and pronouns, and in combination with verbal nouns (see § 243) with which also the so-called past participles or gerunds are classed by the author of the present grammar (§§ 154 *seq.*; 169). In paragraph 298, 3 there are given as instances the forms ಅದುದಿಲ್ಲ, ಆರ್ತುದಿಲ್ಲ, ಮಾಡಿದುದಿಲ್ಲ; ಇರುವುದಿಲ್ಲ, ಬರುವುದಿಲ್ಲ, ಕಾಣುವುದಿಲ್ಲ, ಆಗುವುದಿಲ್ಲ; ಕಳೆಯಲಿಲ್ಲ, ಪಡೆಯಲಿಲ್ಲ, ಕೇಳಲಿಲ್ಲ, ಸಿಗಲಿಲ್ಲ; ಹೋಗಲಿಕ್ಕಿಲ್ಲ, ಬೀಬಲಿಕ್ಕಿಲ್ಲ, ಕೊಡಲಿಕ್ಕಿಲ್ಲ; ತೀರಿಲ್ಲ, ಮಾಡಿಲ್ಲ, ನೋಡಿಲ್ಲ, ಆಗಿಲ್ಲ, ಇದ್ದಿಲ್ಲ.

Forms like ಅದುದಿಲ್ಲ, ಆರ್ತುದಿಲ್ಲ, ಮಾಡಿದುದಿಲ್ಲ, in the ancient and mediæval dialect, stand for the simple form of the negative (§ 209) to express the past tense of the negative in a clear manner (though there occur rare exceptions, as ನಾನ್ ಅಜ್ಞಿದುದಿಲ್ಲ, I did not know, has been once used for 'I do not know'). Forms like ಇರುವುದಿಲ್ಲ, ಬರುವುದಿಲ್ಲ, ಕಾಣುವುದಿಲ್ಲ, ಆಗುವುದಿಲ್ಲ, in the modern dialect, take the place of the simple negative to express the present tense of the negative in a clear way; ಕಳೆಯಲಿಲ್ಲ, ಪಡೆಯಲಿಲ್ಲ, ಕೇಳಲಿಲ್ಲ, ಸಿಗಲಿಲ್ಲ are used in the modern dialect to express clearly the past tense of the simple negative, which use however is conventional (see § 298 just before No. 1), because verbal nouns ending in ಅಲು originally rather denote the present tense, as ಕಳೆಯಲು, an abandoning, ಪಡೆಯಲು, an obtaining. This their primitive meaning appears in their dative, when *e. g.* it is, as in the instances quoted in § 298, 3 (*cf.* No. 12 in the present §), followed by ಇಲ್ಲ.

Forms like ತೀರಿಲ್ಲ, ಮಾಡಿಲ್ಲ, ನೋಡಿಲ್ಲ, ಆಗಿಲ್ಲ, ಇದ್ದಿಲ್ಲ of the modern dialect are such in which ಇಲ್ಲ has been suffixed to short past participles

which we know also to be verbal nouns from §§ (168). 169, in the present case ತೀರಿ, ಮಾಡಿ, ನೋಡಿ, ಆಗಿ. By their use it is intended to express the past tense of the negative in a very conspicuous manner. Other instances are:—ಇದನ್ನು ನಾನು ಬರೆದಿಲ್ಲ, I have not written (or did not write) this. ಇನ್ನೂ ಅವನು ಉಣ್ಣಿಲ್ಲ, he has not yet eaten (or did not eat yet). ಅವನ ಮುಣ್ಣಾಸು ಹಸರುಬಣ್ಣದ್ದು ಇದ್ದಿಲ್ಲವೋ, was not his turban of a green colour? ಅವನು ಸೌಖ್ಯದಿನ್ನಿಲ್ಲ, he was not happy. See the instances quoted in §§ 298, 3; 313, 7; 314, remark.

3, The English auxiliary verb 'shall', when it implies a simple futurity, as in 'I shall give', is expressed by the future tense in Kannada, e.g. ಕುಡುವೆಂ or ಕೊಡುವೆನು, I shall give (§ 200; cf. No. 12 of this §). 'Shall not', as in the future 'I shall not give', is expressed by the negative, e.g. ಕುಡೆಂ or ಕೊಡೆನು, I shall not give (§ 209), or by a verbal noun to which ಇಲ್ಲ is added, e.g. ನಾನು ಕೊಡುವದಿಲ್ಲ, I shall not give (see also under No. 2 of this §).

When 'shall' indicates a duty or necessity, as in 'he shall go', 'you shall go', it may be expressed by (ಬೇಲ್ಪಿಂ, ಬೇಲ್ಪಿಂ, ಬೇಕು, e.g. ಅವನು ಹೋಗು ಬೇಕು; ನೀವು ಹೋಗು ಬೇಕು. Cf. No. 4.

In a question 'shall' is expressed by the suffix ಅಲಿ or ಅಲೀ (§ 207, 2, a. b; cf. No. 10), e.g. ನಾನೇನು ಮಾಡಲಿ? ಹೋಗಲಿಯಾ? what shall I do? Shall I go? ಹೆಚ್ಚಿನ್ನೇನು ಹೇರಿಲಿ, what shall I say more? ನೀನು ನನಗೆ ಇನ್ನಾ ಕೆಟ್ಟ ಬುದ್ಧಿ ಹೇರಿತ್ತೀಯಾ? ತಾಯಿಗೆ ತಿಳಿಸದೆ ನಾನು ಆಕೆಯ ರೊಕ್ಕಾ ಹಿಡಿಯಲೀ? ಇದು ತುಡುಗು ಮಾಡಿದ ಹಾಗೆ ಆಗುವದಿಲ್ಲವೋ? doest thou give me such a bad advice? Shall I take away the money of (my) mother without her knowledge? Would this not be the same as stealing?;—or also by a verbal noun, e.g. ನಾನು ನಿಲ್ಲುವದೋ? ಹೋಗುವದೋ? shall I stand? (or) go?

The way of expressing 'should', the imperfect of 'shall', by (ಬೇಲ್ಪಿಂ, ಬೇಲ್ಪಿಂ, ಬೇಕು will be seen from the following instances; ನೋಡಿ ಓದ ಬೇಕು, you should read carefully. ನೀನು ಈ ಹಣವನ್ನು ಕೂಡಲೆ ಕೊಡ ಬೇಕು, you should pay this money immediately. ನಾವು ಏನು ಮಾಡ ಬೇಕು, what should we do? ನೆರೆಯವರ ಮೇಲೆ ಪ್ರೀತಿ ಮಾಡ ಬೇಕು, (we) should love (our) neighbours. See Nos. 4. 9; § 314, remark.

About 'should not' see Nos. 5. 6. 8. 9.

4, The English auxiliary 'must' ('is solicited', 'is desired', 'is required', 'is necessary', 'ought', 'should', 'is probable or evident') is expressed by ಬೇಲ್ಪಿಂ, ಬೇಲ್ಪಿಂ, ಬೇಕು (§ 203), e.g. ಸ್ವಾದಿ ತರುತಾವಳಿಯು

ಸೆರ್ಪುಗೇಯಂ ಪೇಲ್ವಿ ಧಾತುವಿನೊಳ್ ಬೆಳೆಯನಲ್ಪೇಲ್ವಿಂ (-ಬೇಲ್ವಿಂ), in (*i. e.* for) the verb which expresses the growing of corn etc. and that of trees and creepers, ಬೆಳೆ (and not ಬಳೆ) must (or is to be) uttered. ಈ ತಪ್ಪಂ ಕ್ಷಮಿಸಲ್ಪೇಲ್ವಿಂ, you must (or please) put up with this mistake. ಅವನು ವ್ಯಾಕರಣ ವ ಕಲಿಯ ಬೇಕು, he must (or has to) learn grammar. ಬಿಸಿಯಾದ್ದು ಆರಿಸ ಬೇಕು, you should make cool what is hot. ನಾವು ಊರಿಗೆ ಹೋಗ ಬೇಕು, we must go to town (or abroad), ನಾನು ಯಾವಾಗ ಬರ ಬೇಕು, when must I (or am I to) come? ಅವನು ಹೋಗಿರ ಬೇಕು, he must have gone. ಈಗ ಪುಣೆ ಯಲ್ಲಿ ಬಹಳ ಚಳಿ ಬಿದ್ದಿರ ಬೇಕು, it must be very cold now at (the town of) Pūṇē. ಯಾರಾದರೂ ಅವನಿಗೆ ಈ ವಿಷಯದಲ್ಲಿ ವರ್ತಮಾನ ತಿಳಿಸಿರ ಬೇಕು, somebody must have communicated these tidings to him.

It will be seen from the above instances that infinitives ending in ಅಲ್ or ಅ are used before ಬೇಲ್ವಿಂ, ಬೇಲ್ವಿಂ and ಬೇಕು; the infinitive ending in ಅಲು and its dative may also precede ಬೇಕು, *e. g.* ಇವನನ್ ಅರಿಯಲು ಬೇಕು, I must learn to know this man. ಹಸಿದು ಬನ್ನವರಿಗೆ ಅತನವೀಯಲು ಬೇಕು. ನಾಳೆ ಮಾಡೊ ಧರ್ಮ ಇನ್ನೆ ಗೆಯ್ಯಲು ಬೇಕು. ಸಜೇಲಸ್ಥಾನವ ಮಾಡಲಿಕೆ ಬೇಕು. ನಿಮ್ಮೊಳಗಿನ ಪ್ರತಿಯೊಬ್ಬನು ಸಾಲಿಗೆ ತನ್ನ ಪುಸ್ತಕವನ್ನು ತರಲಿಕ್ಕೆ ಬೇಕು. ಗೋಪೂ, ನೀನು ಸಂಜೆ ತನಕ ನಮ್ಮ ಮನೆಯಲ್ಲಿಯೇ ಇರಲಿಕ್ಕೆ ಬೇಕು. ನಾನು ಹೋಗಲಿಕ್ಕೆ ಬೇಕು. ನಾನು ಹೀಗೆ ಮಾಡಲಿಕ್ಕೆ ಬೇಕು.

'Must' is also expressed by ಬೇಲ್ವಿದು, a verbal noun of ಬೇಡು, *e. g.* ಸಂಜಾತವಸ್ತುಗಳ ಸಿದ್ಧಾಯಮಂ ಕೊಡವೇಲ್ವಿದರಸಂಗೆ ನಾವು.

'Must', when denoting obligation, has been expressed in the modern dialect also by the infinitive ending in ಅಲ್, ಅಲು, followed by ಉಳ್ಳ, being (§ 180, remark), and a demonstrative pronoun, *e. g.* ನಾನು ಕೊಡಲುಳ್ಳವನು (*cf.* ಕೊಡಲಿಕ್ಕೆ ಇರುವವನು), I must give, lit. I to give a being-he. Forms as ಕೊಳ್ಳಲುಳ್ಳ, ನಿಯಮಿಸಲುಳ್ಳ occur also occasionally in the mediæval dialect (*e. g.* of the Vivēkañtāmāṇi), and may denote the simple relative present-future participle, as they do likewise in the modern dialect, *e. g.* ರಕ್ತವನ್ನು ನೋಯಿಸನ್ನೆ ಹೀರಿಕೊಳ್ಳಲುಳ್ಳ ಜನ್ನು, a worm that sucks (or abstracts) blood without causing pain. ಚನ್ನಾಗಿ ಹೊಲಿಲುಳ್ಳ ಕುದುರೆ, a horse which carries nicely.

To ಬೇಕು the verb ಅಗು, to become, is frequently added, (when ಬೇಕು is considered a verbal noun, see § 204), *e. g.* ಹತ್ತಿರ ಕಾಯಿಗಳು ಬಲಿತು ಹಣ್ಣಾಗಲಿಕ್ಕೆ ಹೆಚ್ಚುಕಡಿಮೆ ಎರಡು ತಿಂಗಳು ಬೇಕಾಗುತ್ತದೆ, about two months are required for cotton pods to become full-grown and ripe. ನೀವು ಇನ್ನು ಮುನ್ನ ಹೆಚ್ಚು

ಶ್ರಮ ತಕ್ಕೊಡ್ಡು ಕಲಿಯ ಬೇಕಾಗುವದು, it is necessary for you henceforth to exert yourself to learn. ನೀನು ಸುಳ್ಳು ಮಾತಾಡ ಬೇಡ, ಮಾತಾಡಿದರೆ, ನಾನು ನಿನ್ನನ್ನು ಶಿಕ್ಷಿಸ ಬೇಕಾಗುವದು, thou must not (or shalt not) utter falsehood, if thou utterest, I shall be obliged to punish thee. ರಾಮನು ಎಲ್ಲರಿಗೂ ಬೇಕಾದನು, Râma was (or is) wanted by all. ಅಣ್ಣಾ, ಕಬ್ಬಿವಿಗೆ ತುಸ ಹಲ್ಲು ಬೇಕಾಗಿತ್ತು, brother, a little grass was required for the calf. ಮೊದಲು ಮೊದಲು ಪತ್ರ ಮುಟ್ಟ ತಕ್ಕ ಸ್ಥಳದ ಅಂತರದ ಮಾನದಿಂದ ಹಾಸಿಲು ಕೊಡ ಬೇಕಾಗಿತ್ತಿತ್ತು, at the very first it was (or used to be) necessary to pay postage according to the measured distance of the place to which letters had to go. ನೀನು ಆಯಿ ತಿಂಗಳುಗಳ ಕೆಳಗೆ ಕೊಡ ಬೇಕಾಗಿತ್ತು, you ought to have given (it) six months ago. ಹ್ಯಾಗೆ ಬರೆಯ ಬೇಕಾಗಿತ್ತು, how was it to be written? ಅವನು ಹೋಗ ಬೇಕಾಯಿತು, he had to go. ಬೇಕಾದುದು, that is needed. ಬೇಕಾದನಿತು ಎತ್ತವನ್ ಇತ್ತಂ, he gave as much money as was desired. ಬೇಕಾದಷ್ಟು, as much as is needed or required. ನಾನು ಮುಮ್ಮಯಿಗೆ ಹೋಗ ಬೇಕಾಗಿದೆ, I must go to Bombay. ಈ ಹಣ್ಣುಗಳು ಹುಳಿಯವೆ, ಅದಜಿಂನ್ನ ಇವು ನನಗೆ ಬೇಕಾಗಿಲ್ಲ, these fruits are sour, therefore these have not become desired (by me), *i. e.* therefore I do not want these. ಅನ್ನ ಬೇಕೋ? ಬೇಕಾಗಿಲ್ಲ, do you want (some) rice? It has not become wanted, *i. e.* I do not want (any). ನೀವು ಬರಲಿಕ್ಕೇ ಬೇಕಾಗುವದಿಲ್ಲ, you need not come. *Cf.* No. 5.

5, 'Must not' ('is not fit', 'shall not', 'should not', 'is not desired or wanted', *cf.* ಬೇಕಾಗುವದಿಲ್ಲ, etc. under No. 4) is commonly expressed by ಬೇಡ (§§ 209, note 1; 212, 7; 301; and *cf.* No. 6), *e. g.* ಬಿಡಕ್ಕುಂ ಕಿಡಕ್ಕುಂ ಸೊಪ್ಪಿ ಕ್ಕುನ್ ಎನವೇಡ (-ಬೇಡ), one must not (or should not) say ಬಿಡಕ್ಕುಂ ಕಿಡಕ್ಕುಂ ಸೊಪ್ಪಿ ಕ್ಕುಂ (§ 203). ಇತ್ತ ಬರ ಬೇಡ! ಎಲವೋ, ಹೋಗು, (thou) must not (or do not (*cf.* No. 13) come this side! O, go away! ಕೆಟ್ಟ ಮಾತುಗಳನ್ನು ಆಡ ಬೇಡ, (thou) must not (or shalt not) use bad words. ನೀನು ಸುಳ್ಳು ಮಾತಾಡ ಬೇಡ, thou must not (or shalt not) lie. ಸುಳ್ಳು ಹೇಳಿ ಬೇಡರಿ, you must not (or should not) utter falsehood. ಕಾಕು ಮಾತು ಆಡ ಬೇಡ, ಪೋಕವಿದ್ದಿಗೆ ಹೋಗ ಬೇಡ, (thou) shalt not utter perverse words, (and) shalt not learn from rogues. ಟವಳಿಗಾಡಿನಾಗಿ ತಿರುಗ ಬೇಡ, (thou) shalt not wander about as a deceiver. ಕುದುರೇ ಹಿನ್ನೆ ಇರ ಬೇಡ, ಅರಮನೆಯ ಮುಂದಿರ ಬೇಡ, (you) should not be behind a horse (and) should not be before a royal mansion. ಇದು ನನಗೆ ಬೇಡ, I do not want this. ಎನೂ ಬೇಡ, (I) do not want anything. ನಾವು ಈ ಗಿಡದ ಕೆಲವು ಮಾವಿನ ಹಣ್ಣುಗಳನ್ನು ಕೊಯ್ಯೋಣೇನು? ಬೇಡ! ಯಾಕನ್ನರೆ ಅವು ನಮ್ಮವಲ್ಲ, shall we cut some (of the) ripe mango fruits? (No) it is not right, for they are not ours.

ಬೇಡ is also preceded by the infinitive with final ಅಲ್ or ಅಲು, *e. g.* ಎನಲ್ ಬೇಡ. ಕಳ್ಳತನಗಳ ಮಾಡಿ ಬಡಲ ಹೊರೆಯಲು ಬೇಡ. ಬಳ್ಳಿಯವನೆನ್ನು ಉಬ್ಬಲು ಬೇಡ. ದೊರೆತನವು ಬನ್ನಾಗ ಕೆಟ್ಟು ನುಡಿಯಲು ಬೇಡ.

The idea of ಬೇಡ can also be expressed by the negative participle and the verb ಇರು, to be, *e. g.* ಕೋಪವನ್ನು ಮಾಡದಿರು, ಪಾಪಕ್ಕೆ ಗುರಿಯಾಗದಿರು. See under No. 6 and 13.

As frequently to ಬೇಕು (No. 4) so also occasionally to ಬೇಡ the verb ಆಗು is added, *e. g.* ಮೂರ್ಖನು ಊರಿಗೆ ಬೇಡಾಗುತ್ತಾನೆ. ಲೋಕಾಪವಾದದಿನ್ನ ಜನರಿಗೆ ಬೇಡಾದವನು. ಬೇಡವಾದದು ಕೂಡಿಸಿದರೆ ಆದೀತೇ?

6, The English auxiliary 'ought not' ('is not becoming', 'must not', 'should not', etc.; *cf.* Nos. 5. 7. 8. 9. 11) is expressed by ಬಾರದು (the negative of ಬರ್, ಬರು), *e. g.* ಇವಂ (ಬೆರಲ್, ಕೊರಲ್) ಬೆರಳು, ಕೊರಳೆವ್ವುನೆ ಉಚ್ಚರಿಸ ಬಾರದು, (one) ought not to pronounce (or should not pronounce) these (ಬೆರಲ್, ಕೊರಲ್) ಬೆರಳು, ಕೊರಳು. ದೊಡ್ಡವರು ಸಣ್ಣ ಮಾತುಗಳನ್ನು ಕೇಳ ಬಾರದು, eminent persons ought not to listen to insignificant words. ಮಾಡ ಬಾರದ ಕೆಲಸ, a business that (one) ought not to do. ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಾರದು, (one) should not steal and (thus) eat. ಮಟ್ಟು ತಿಳಿಯದೆ ಮಾತಾಡ ಬಾರದು, without knowing propriety (one) ought not to speak. ತನ್ನೆ ತಾಯಿಗಳ ಮಾತು ಮೀರಿ ಬಾರದು, (one) ought not to (or should not) transgress the word of (one's) parents. ತುಡುಗು ಮಾಡ ಬಾರದು, (you) ought not to (or should not) commit theft. ಸಣ್ಣ ಪ್ರಾಣಿಗಳನ್ನು ಪೀಡಿಸ ಬಾರದು, (one) ought not to (or should not) torment little creatures. ನೀನು ಅಲ್ಲಿಗೆ ಹೋಗ ಬಾರದು, thou shouldst not go there. ನೀವು ಬರ ಬಾರದು, you are not permitted to come. ಇಲ್ಲಿರ ಬಾರದು, (you) must not remain here. ನಾವು ಕಳವು ಮಾಡ ಬಾರದು, we must not (or should not) steal. ಧ್ವನಿ ತೆಗೆದು ಓದ ಬಾರದು, ಓದುವಾಗ ಅವಸರ ಮಾಡ ಬಾರದು, ಬಹಳ ಗಟ್ಟಿಯಾಗಿ ಓದ ಬಾರದು, ಬಹಳ ಮೆಲ್ಲೆ ಓದ ಬಾರದು, (you) must not drawl in reading, when reading (you) should not hurry, (you) must not read too loud, (you) must not read too low. ಕೆಟ್ಟ ಕೆಲಸಗಳನ್ನು ಮಾಡ ಬಾರದು, (you) ought not to do evil deeds. ಕೆಲಸ ಮಾಡದವರು ಉಣ್ಣ ಬಾರದು, those that will not work (or have not worked) shall not eat. ಧರಣಿಯ ಕಲ್ಲಿಗೆ ಶರಣೆನ್ನು ಪೂಜೆಯ ಮಾಡ ಬಾರದು; ಪಾಪಿಗಳಿದ್ದಲ್ಲಿ ರೂಪುಳ್ಳ ವಸ್ತುವ ತೋರಿ ಬಾರದು; ಬಹು ಕೋಪಿಗಳಿದ್ದಲ್ಲಿ ಅನುಭವಗೋಷ್ಠಿ ಮಾಡ ಬಾರದು; ಬಡತನ ಬನ್ನಾಗ ನೆಣ್ಣರ ಬಾಗಿಲ ಸೇರ ಬಾರದು. ಸಂರಕ್ಷಿಸಿದ ತಾಯಿ ತನ್ನೆಗಳ ಉಪಕಾರವನ್ನು ಮರೆಯ ಬಾರದು. ಆತ ನನ್ನು (ಅನ್ನರೆ ದೇವರನ್ನು) ನಾವೆಲ್ಲರೂ ಎನ್ನಿಗೂ ಮರೆಯ ಬಾರದು. ಸುಮ್ಮ ಸುಮ್ಮನೆ ದನಾ ಬಡಿಯ ಬಾರದು.

The idea of ಬಾರದು may also be expressed by the negative participle and the verb ಇರು, to be, *e.g.* ತಾವು ಇನ್ನ ಮಾತುಗಳನ್ನು ಆಡದಿರಿ, you ought not to speak such words. See under Nos. 5 and 18.

7, The English auxiliary 'must not' ('ought not', 'is not fit') further is sometimes expressed by ಕೂಡದು, *e.g.* ಅದನ್ನು ಕೊಲ್ಲ ಕೂಡದು, (one) must not kill that. ನೀನು ಹೋಗ ಕೂಡದು, you must not go. ನಾನು ನಿನ್ನ ಆಟದ ಗೆಳೆಯರ ಕೂಡ ನಿನಗೆ ಆಡ ಹೋಗಗೊಡುವೆನು, ಆದರೆ ನೀನು ರಾತ್ರಿ ತಡ ಮಾಡಿ ಬರ ಕೂಡದು, I shall allow thee to go to play with thy play-fellows, but thou must not loiter and come at night.

8, The English auxiliary 'must not' ('ought not', 'is unfit', 'improper or forbidden') is not unfrequently expressed by ಆಗದು, *e.g.* ಪೊನ್ನ ಅನ್ನಳಮ್ ಎನ್ನಿನ್ನು ಸನ್ನಿಯಂ ಕಿಡಿಸಲಾಗದು, (one) must not spoil euphonic combination (for instance) by using ಪೊನ್ನ ಅನ್ನಳಂ (for ಪೊನ್ನನ್ನಳಂ). ನುಡಿಯಲಾಗದ ನುಡಿ, a word that is unfit to be uttered. ಹಗೆಯ ಪೆಣ್ಣಳನ್ ಅರಮನೆಗಳೊಳು ಪೊಗಿಸಲಾಗದು, (one) must not allow inimical women to enter palaces. ಕೊಲಲಾಗದಕಟಾ, alas, (you) ought not to kill (it). ನೀನು ಹೋಗಲಿಕ್ಕೆ ಆಗದು, you must not go. ಯಾರೂ ಇಲ್ಲಿ ಬರಲಾಗದು, nobody must come here. (*Cf.* No. 11.)

9, The English auxiliary 'ought' ('should'; *cf.* Nos. 3. 4) is also expressed by ತಕ್ಕದು (ತಕ್ಕುದು, fit, etc.), *e.g.* ನೀನು ಹೀಗೆ ಮಾಡ ತಕ್ಕದು, thou ought to do so. ಅವರು ಇಲ್ಲಿಗೆ ಬರ ತಕ್ಕದು, they should come here. ಆ ಬೀಜಗಳನ್ನು ಈ ದೇಶದಲ್ಲಿ ಬಿತ್ತಿ ಪರೀಕ್ಷಿಸ ತಕ್ಕವರಿದ್ದಾರೆ, they should sow and try those seeds in this country. ಅಣ್ಣ ತಮ್ಮಂದಿರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡ ತಕ್ಕದು, brothers ought to love each other. ಅವನು ಹೋಗ ತಕ್ಕದಿತ್ತು, he should have gone. ನೀವು ಅವನಿಗೆ ಹೀಗೆ ಹೇಳಿ ತಕ್ಕದಿತ್ತು, you ought to have told him so. ನೀನು ಆ ಪುಸ್ತಕವನ್ನು ಅನ್ನೇ ತಿರಿಗಿ ಕೊಡ ತಕ್ಕದಿತ್ತು, thou shouldst have returned that book to him long ago.

'Ought not' ('should not') is, in this case, expressed by suffixing ಇಲ್ಲ or ಅಲ್ಲ, *e.g.* ತಂಗೀ, ನೀನು ಹಾಗೆ ಮಾಡ ತಕ್ಕದಿದ್ದಿಲ್ಲ, sister, thou shouldst not have done so (see § 298, 3 about ಇಲ್ಲ, and No. 2 of this §). ಇಷ್ಟು ಬಾರೀ ಕ್ರಯಕ್ಕೆ ಈ ಕಪಾಟವನ್ನು ನೀವು ಕೊಣ್ಣು ಕೊಳ್ಳ ತಕ್ಕದಿದ್ದಿಲ್ಲ, you ought not to have bought this almira at so high a price.— ನೀನು ಹೋಗ ತಕ್ಕದಲ್ಲ, thou ought not to go (see § 300, 1 about ಅಲ್ಲ). See Nos. 5. 6. 7. 8. 15 (ಸಬ್ಬ).

10, The English auxiliary 'may' ('is allowed', 'is possible', 'is fit', etc.) is expressed by ಬಹುದು (of ಬರ್), to come, *e.g.* ನೀವು ಬಳಿಗೆ ಬರ ಬಹುದು, you may (or are allowed to) come in. ನೀನು ಹೋಗ ಬಹುದು, thou mayest

(or art allowed to) go. ನಮ್ಮಲ್ಲಿರ ಬಹುದು, you may stay with us. ಹೀಗಿರ ಬಹುದು, it may be so. ಅವನು ನಿನ್ನ ಜೀವದ ಗೆಳೆಯ ಇರ ಬಹುದು, he may be thy true friend. ಅವನ ವೃತ್ತಾಂತವು ಎಲ್ಲರಿಗೂ ಗೊತ್ತಿರ ಬಹುದು, his tale may (more or less) be known to all. ತಾವು ಇಲ್ಲಿ ಕುಳಿರ ಬಹುದು, you may sit here. ಅವನು ಇದನ್ನು ಬರೆದಿರ ಬಹುದು, he may have written this. ಇದಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಡ ಬಹುದಿತ್ತು, you might have given more than this. ಅವರು ಹೋದ ವರುಷದಲ್ಲಿ ಬರ ಬಹುದಾಗಿತ್ತು, they might have come last year.

Another way of expressing 'may' (in desire, wish, permission, expectation, or possibility) is by using the imperative (§ 205, 1; cf. No. 14; § 367), e.g. ವೇದದೊಳ್ ಒಂದಿದಾಯು ನಿನಗೆಕ್ಕ, may the age which prevails in the vêda (*i.e.* one hundred years), become thine! ಅವಂ ಕುಡುಗೆ, may he give! ಅವರ್ ಮಾಡ್ಕಿ, may they make! ಆತಂ ಮಾಡುವುದು or ಆತಂ ಮಾಡ್ಪುದು, may he make!—or by using the suffix ಅಲಿ (§ 207, 2, *a. b.*), e.g. ನಿಮಗೆ ಕಲ್ಯಾಣವಾಗಲಿ, may you become happy! ಆ ವರ್ತಮಾನವು ಸತ್ಯವಾಗಲಿ, may that news prove true! ಅವನು ಬರಲಿ, may he come! ಸ್ವಾಮಿ, ನಾನು ಹೋಗಲಿಯಾ, may I go, sir? ನಾನು ಅವನಿಗೆ ಹೀಗೆ ಹೇಳಲಿಯಾ, may I tell him so? ಹಾಗೇ ಆಗಲಿ, may (it) become so (*i.e.* so be it, very well)! ಆಗಲಿ, may (it) become (*i.e.* be it, very well)! ಇರಲಿ, may it be (be it, very well)!—or by using the contingent present-future tense (§ 195), e.g. ಈಗ ಬನ್ನಾಳು, she may (*i.e.* is likely to) come now. ಇದು ತಿಳಿದರೆ ಅಪ್ಪ ಬಡಿದಾನು, if (he) learned to know this, father might beat (us). ಸಾಯಂಕಾಲಕ್ಕೆ ಮಳೆ ಬನ್ನಿತು, it may rain this evening. ನಾನು ಬನ್ನರೆ ಬನ್ನೇನು, if I come, I may come, *i.e.* I may come (perhaps I come).

'May' in a question has also been expressed by a verbal noun, e.g. ಈ ಹೊಲದೊಳಗಿನ್ನ ನಾವು ಹೋಗೋಣೇನು, may we (*i.e.* are we allowed to) cross this field? (regarding the form ಹೋಗೋಣ see § 205, 3).

11, The English auxiliary 'can' is expressed by ಬಹುದು, ಬರುತ್ತದೆ and other forms of the verb ಬರ್ (ಬರು, cf. No. 10), to come, preceded by the infinitive ending in ಅ or ಅಲು, this last termination being put in the dative (ಅಲಿಕ್ಕೆ), e.g. ಕಾಣ ಬಹುದು, what can be seen. ಅಂಗಾಲಿಗೆ ತ್ರಾಣವಿದ್ದರೆ ಬಂಗಾಳಕ್ಕೆ ಹೋಗ ಬಹುದು, if (there) is power in (one's) sole of the foot, (one) can go to Bengal. ಮೊಲದಿನ್ನ ಕತ್ತಲೆಯನ್ನು ಹೊಲಿ ಹಾಕ ಬಹುದೇ, can (one) throw out darkness with the bamboo fan? ಅವನು ಕೆಲಸವ ಮಾಡ ಬಹುದು, he can do work. ಇದನ್ನು ಯಾರು ಮಾಡಿರ ಬಹುದು, who can have done this? ನನಗೆ ಓದಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can read. ನನಗೆ ಈಸಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can

swim. ಅವನಿಗೆ ಬರೆಯ ಬರುವದು, he can write. ಹನುಮನ್ನನಿಗೆ ಹಾಡಿಲಿಕ್ಕೆ ಬರುತ್ತಿತ್ತು, Hanumanta could jump. ಈ ಹೊಲದೊಳಗಿನ್ನ ನಮಗೆ ಹೋಗಲಿಕ್ಕೆ ಬನ್ನೀತೇ, can we cross this field (*i. e.* is there a road for us to cross this field)? ಇದನ್ನು ಬರೆಯಲಿಕ್ಕೆ ಯಾರಿಗೆ ಬಂದಿರತು, who can have written this?

'Can' is also expressed by the verb ಆಗು, *e. g.* ಈ ಕೆಲಸ ಅವನಿನ್ನ ಆಗುತ್ತದೆ, he can do this work. ನಿನ್ನಿನ್ನ ಆಗುತ್ತದೋ, canst thou do it? ನಾವು ಹೆದರಿವರನ್ನು ಕೆಯ್ದಾದ ಮಟ್ಟಿಗೆ ಸಂತೋಷ ಪಡಿಸ ಬೇಕು, we should make happy others as much as we can.

'Cannot' is expressed by the negative of ಬರ್ (ಬರು), *e. g.* ಆ ಹುಡುಗನಿಗೆ ಬರೆಯಲಿಕ್ಕೆ ಬಾರದು (or ಬರುವದಿಲ್ಲ), that boy cannot write. ಉಚ್ಚರಿಸಲ್ ಬಾರದುವು ಅಕ್ಷರಮ್ ಅಲ್ಲ, such as cannot be uttered, are no letters. ಲೆಕ್ಕಿಸ ಬಾರದುದು, that cannot be counted. (*Cf.* No. 6.)

'Cannot' is expressed also by the negative of ಆಗು, *e. g.* ಈ ಕೆಲಸವು ನನ್ನಿನ್ನಾಗದು, I cannot do this work. ಇದು ಅವನ ಕೆಯ್ಯಲಿ ಆಗದು, he cannot do this. ಆಗದು, ಅಯ್ಯೋ, ತಮ್ಮ ಕೆಯ್ಯಲಿ, alas, you cannot do it. ಇನ್ನ ಬಿಸಿಲಿನಲ್ಲಿ ನನ್ನಿನ್ನ ಹೋಗುವದು (or ಹೋಗೋಣವು) ಆಗದು, I cannot go in such a heat of the sun (see also § 315, 2, f). ನಿನ್ನಿನ್ನ ನಿಲ್ಲೋಣವಾಗದು, thou canst not stay (or stand). ವಜ್ರವನ್ನು ಯಾತೆಯಿನ್ನಲೂ ಕೊಯ್ಯಲಾಗದು, (one) cannot cut a diamond with anything. ಅವನ ಸಂತೋಷವನ್ನು ಹೇಳಲಾಗದು, (one) cannot tell his joy. ಅವನಿನ್ನ ಈ ಕೆಲಸ ಆಗುವದಿಲ್ಲ (or ಆಗದು), he cannot do this work. ಆಗದ ಕಾರ್ಯವು, a business that cannot be effected. ದೇವರಿಗೆ ತಿಳಿಯದ ಹಾಗೆ ಮಾಡುವದು ಎನ್ನಿಗೂ ನಮ್ಮಿನ್ನಾಗದು, without the knowledge of God we can never do (anything). (*Cf.* No. 8.)

'Cannot' may further be expressed by ಕೂಡದು (*cf.* No. 7), *e. g.* ಬಣ್ಣೆಯೊಡೆಯ ಬಹುದು, ರಣ್ಣೇ ಮನಸೊಡೆಯ ಕೂಡದು, (one) can break a rock, (but) cannot break the mind of a whore. ಬಲಿಕೆಯಿದ್ದಲ್ಲಿ ಬಾಲಿ ಬಹುದು, ಚಳೇ ಕಾಟ ಸಯಿಸ ಕೂಡದು, (one) can live where familiar intercourse is, (but) cannot stand the trouble of cold. ಹೇರಿ ಕೂಡದಷ್ಟು ಕ್ಲೇಶವಾಗಿದೆ, so much pain as cannot be told has befallen (me).

For 'cannot' ಅನು (see Dictionary) in combination with ಅಲ್ಲ is also occasionally used, *e. g.* ಆ ಮೂವರ ಗೋಳಾಟ ಹೇರಿಲಾಸಲ್ಲ, (one) cannot tell the lamentation of those three.

There are some special terms in Kannada which directly denote 'to can', *viz.*

a) ಅದ್ವಿ, *e. g.* ನುಡಿಯಲ್ ಅದ್ವಿಯದೆ ಕೇಳಲ್ ಅದ್ವಿಯದೆ ಇದರ್ಡೆ ಎಡಮೂಕನ್ ಎನಿಸುಗು, if (a man) cannot speak (and) cannot hear, he is called dumb

and deaf. ಮೂರ್ಖರು ಕೀರ್ತಿಯನ್ನು ಗಲಿಸಲಾ ಆಲಿಯರು, fools cannot gain fame.

b) ಆಲಿ, *e. g.* ಎನಗೆ ಬಲ್ಲಿದರ್ ಆಗಲ್ ಆಪರೆ ಗಾವಿಲರ್, can rustics become abler than I? ಹುಡುಗರು ಅರ್ಥವನ್ನು ಗ್ರಹಿಸಲ್ ಆಲಿರು, the boys cannot understand the meaning. ಹೊನ್ನು ಹಣವುಣ್ಣು ಎನಗೆ, ಸಾಯಲ್ ಆಲಿಸು, I have gold (and other) property, I cannot die. ನಾನು ಹೋಗಲಾಯಿಸು, I cannot go. ಅದರಿ ವಿಷಯಕ್ಕೆ ನಾನು ನಿಮಗೆ ಹೆಚ್ಚು ಹೇಳಲಾಯಿಸು, I cannot tell you more about it. ತೆಲಿಲ್ ಆಪರೆ (= ಆಪರೆ) ಹೊಣೆಯಾಗು, if (thou) canst pay, become a surety. ಶೂರನು ಕಾಳಗವ ಮಾಡಲಾಪನು, a valiant man can fight. ದೇವರಿನ್ ನಾವು ಎನೇನೂ ಬಚ್ಚಲಾಯಿವು, we cannot hide anything from God. ಬರೆಯಲಾ ಲಿದವ ಕುಲಿ ಕಾಯುವವನಿಗಿನ್ ಕಡೆ, he who cannot write is inferior to one who feeds sheep.

c) ಬಲ್ಲ, *e. g.* ಕೋಣ ಬಲ್ಲದೆ ವೇದವನೋದಿ ಪಠಿಸಲಕೆ, can the male buffalo recite the vēdas? ನಾನು ಈನ ಬಲ್ಲಿನು, I can swim. ಅವನು ಬರೆಯ ಬಲ್ಲನು, he can write. ಕವಿಗಳು ವಸ್ತುಗಳನ್ನು ವರ್ಣಿಸ ಬಲ್ಲರು, poets can depict objects.

12, The English auxiliary verb 'will' when it implies a simple futurity (*cf.* No 3), is expressed by the future tense in Kannāḍa, *e. g.* ಕುಡುವಂ or ಕೊಡುವನು, he will give. ಕುಡುವಿರ್ or ಕೊಡುವಿರಿ, you will give. ಅಕ್ಕುಂ or ಅಕ್ಕು or ಆಗುವದು, it will become (§§ 200. 203). The future 'will not' is expressed by the negative, *e. g.* ಕುಡಂ or ಕೊಡನು, he will not give;— or by a verbal noun to which ಇಲ್ಲ is suffixed, *e. g.* ನೀವು ಕೊಡುವದಿಲ್ಲ, you will not give (§§ 209. 298, 3).

Regarding the suffix ಇಲ್ಲ in its connection with the dative of a verbal noun ending in ಅಲು (ಅಲ್, § 298) it is to be remarked that South-Mahratta people, at least sometimes, attach the idea of doubt (saṁśaya, Nūḍigattū p. 135) to it, *e. g.* ಅವನು ನನ್ನ ಕರೆಯಲಿಕ್ಕಿಲ್ಲ, he is not to invite me (to dinner), *i. e.* he will (probably) not invite me. ಆಕೆ ಉಣ್ಣಲಿಕ್ಕಿಲ್ಲ, she is not to eat, *i. e.* she will (probably) not eat. Other instances chosen at random from S.-Mhr. shool-books, may, or may not, express doubt:—ಅವನು ಬರಲಿಕ್ಕಿಲ್ಲ. ಅವರು ಜಗಲಾಡಲಿಕ್ಕಿಲ್ಲ. ಆಕಳ ಕೋಡುಗಳು ಕಡುವನ್ನು ನೋಯಿಸಲಿಕ್ಕಿಲ್ಲ. ಅವನು ಕೆಲಸ ಮಾಡಲಿಕ್ಕಿಲ್ಲ. ನಾನು ಆ ಪುಸ್ತಕವನ್ನು ಕಳ ಕೊಳ್ಳಲಿಕ್ಕಿಲ್ಲ. ನೀನು ದುಃಖದಲ್ಲಿ ರಲಿಕ್ಕಿಲ್ಲ. ನನಗೆ ಈ ಗುಡ್ಡದೊಳಗೆ ದಾರಿ ಸಿಗಲಿಕ್ಕಿಲ್ಲ. See also some instances in § 298, 3, and *cf.* No. 2 in the present paragraph.

The English verb 'to will', 'to be pleased', 'to desire' is expressed by ಒಲ್, of which (ಒಲ್ಲಿಂ), ಒಲ್ಲಿನು, ಒಲ್ಲಿ, vulgarly ವಲ್ಲಿ, I will not, and other persons of the negative are in every body's mouth, *e. g.* ಉಣ್ಣಲೊಲ್ಲಿನು or

ಉಣ್ಣ ವಲ್ಲೆ, I will not eat. ಕೊಡಲೊಲ್ಲನು or ಕೊಡ ವಲ್ಲ, he will not give. ಕೇಳಲೊಲ್ಲರು or ಕೇಳ ವಲ್ಲರು, they will not hear.

13, The English auxiliary verbal forms 'does not', 'do not', 'did not' are expressed by the negative or a verbal noun with ಇಲ್ಲ, *e. g.* ಬರೆಯೆಂ, I do (or did) not write. ಆನ್ ಅಲಿಯೆಂ, I do (or did) not know. ಅವಂ ಮಾಡಂ, he does (or did) not make. ಸೋಮ ಬರುವದಿಲ್ಲ, Sōma does not come. ಬಾಚಯ್ಯನಿಲ್ಲಿಗೇತಕ್ಕೆ ಬಾರಂ, why does Bācayya not come here? ಹುಡುಗರು ಆಡಲಿಕ್ಕೆ ಯಾಕೆ ಬರಲಿಲ್ಲ, why did the boys not come to play? ಅಲಿ ಬೇಡ, do not cry (*cf.* No. 5).—Also the following way of expression (see under Nos. 5 and 6) is to be paid attention to: ಬಲಿದೆ ಹೊತ್ತು ಕಳೆಯ ದಿರು; ಉನ್ನತಾಶೆ ಮಾಡದಿರು, do not spend (your) time idly! do not desire great things!

The English 'does', 'do', 'did' in questions is expressed as follows:— ಎಡಲಿದನೋ? ಅವನ ನೊಸಲಕ್ಕರಂ ತೊಡೆದುಡಕ್ಕುಂ, did he become dishonest? The writ on his forehead will be wiped out. ಅವನು ಬರುತ್ತಾನೋ, does he come? ಅವನು ಬನ್ನನೋ, did he come? ಅವನು ಊರಿಗೆ ಹೋಗುತ್ತಾನೇನು, does he go abroad? ಕನ್ನಡೀ ಒಡಿದಿಯಾ, ಆಣ್ಣಾ, O brother, didst thou break the looking-glass? ಎತರ್ಕ ಪೋದಂ, why did he go? ಅಕ್ಕಟಾ, ಮರುಳ್ಳುವುಗಳ್ ಸವ್ವುಗೆಗಳೊಳ್ ಏಕೆ ಪಗೆಗೊಣ್ಣವೊ ನಿರ್ನಿಮಿತ್ತದಿಂ, alas, why did the mad black bees become inimical to campaka trees? ಯಾಕೆ ಬನ್ನರು, why did they come? ಯಾಕೆ ಹೋಗುತ್ತೀರಪ್ಪ, father, why do you go? ಸೀತೆ, ಯಾಕೆ ಅಲಿ ತ್ರೀ? ಯಾರಾರೂ ಬಡಿದರೋ, Sitē, why doest thou weep? Did somebody beat thee? ಎಲ್ಲಿನ್ನ ಬನ್ನಂ, whence did he come? ಅವಂ ಮುರನಂ ಕೊನ್ನಂ, who did kill Mura? ಆ ಗುಬ್ಬಿಯನ್ನು ನೀನು ಯಾವಾಗ ನೋಡಿದಿ, when did you see that sparrow? ಅವನು ಹೋಗುವದು ಎಲ್ಲಿಗೆ, whither does he go? ನೀವು ಬನ್ನದು ಯಾಕೆ, why did you come? ನೀವು ಬನ್ನ ಕಾರಣವೇನು, why did you come?

The English 'do' in connection with the imperative, as 'do write!', may be expressed in Kannada by the simple imperative or by its repetition, *e. g.* ಬರೆ! or ಬರೆ ಬರೆ!, ಬರೆಯಿರಿ! or ಬರೆಯಿರಿ ಬರೆಯಿರಿ!

14, When the English 'let' is used as an auxiliary in the imperative, denoting 'exhortation', etc., it is expressed simply by the imperative (§ 205; *cf.* No. 10; see § 367), *e. g.* ಗೆಯ್ಯೆ, let (him) do! ಪೋಕೆ, let (him) go! ತಾಗುವಂ, let us attack! ಉಸುರುವ, let us utter! ನಡೆಯುವ, let us walk! ಹೋಗೋಣ, let us go!

Compare also the forms with ಅಲಿ of the mediæval and modern dialect in § 207, 2, *a. b.*

The English verb 'to let', *i. e.* 'to allow', 'to permit', is expressed by the verbs ಈ, to give, etc.; ಕೊಡು, to give, etc.; and by their causatives (§ 151) ಈಸು and ಕೊಡಿಸು. The first syllable of ಈಸು is exceptionally shortened by some writers so that it becomes ಇಸು (in imitation of Tēlugu ಇಚ್ಚು, to permit, of its ಈ, to give; *cf.* § 151, *b, 3*).

The mediæval dialect has, *e. g.* ನೀರ ಹರಿಯಲ್ ಈಯದೆ ಕಟ್ಟಿದ ಕಟ್ಟಿ ಆಧಾರ ಎನಿಸುಗು, a structure which does not allow water to flow, is called ādhāra (dam); and ತರುಗಳ ಅಲ್ಲಿ ಪಣ್ಣಾಯ್ಗಳಂ ಬೀಯಲ್ ಈಸದು, the trees there do not let (their) ripe fruits and nuts fall. ಈಸು occasionally occurs also in the modern dialect, *e. g.* ಸುಲಭವಾಗಿ ಹಾಲು ಕಡಿಯಲೀಸುವ ಆಕಳು, a cow that allows itself to be milked with ease. ಅವನು ನನ್ನನ್ನು ಬರಲೀಸನು, he does not allow me to come. Thus also does ಇಸು, *e. g.* ಅವನನ್ನು ಸೇರಲಿಸನು, he does not let him enter.

The modern dialect generally uses ಕೊಡು and ಕೊಡಿಸು, *e. g.* ಅವನನ್ನು ಹೋಗಗೊಡು (-ಕೊಡು), let him go (or allow him to go)! ಅವನು ನನ್ನ ಬರಗೊಡನು, he does not let me come. ನನ್ನನ್ನು ಇಲ್ಲಿ ನಿಲ್ಲಗೊಡಿಸು, let me stay here! ಆ ಕುದುರೆ ಯಾರನ್ನೂ ತನ್ನ ಹತ್ತರ ಬರಗೊಡಿಸುವದಿಲ್ಲ (or ಬರಗೊಡುವದಿಲ್ಲ), that horse lets no one come near it. ಅಂಗಳದಲ್ಲಾಗಲಿ ಹಿತ್ತಲಲ್ಲಾಗಲಿ ಹೊಲಸು ಇರಗೊಡ ಬಾರದು, one ought not to let filth lie either in front of a house or in (its) back-yard. See an instance under No. 7.

Also the verb ಬಿಡು, to let loose, has been used in the mediæval and modern dialect for 'to let' in instances like the following:—ಪಶುಗಳಂ ಹೋಗ ಬಿಡಿ, let the cattle go! ನನ್ನನ್ನು ಹೋಗ ಬಿಡು, let me go! ತಾನೂ ಕುಡಿಯ, ಕುಡಿಯುವವನಿಗೂ ಬಿಡ, he neither drinks himself nor lets him who will drink (do so).

15, It is still to be mentioned that the English 'ought not' ('is improper', *cf.* ತಕ್ಕದಲ್ಲ under No. 9) is also expressed by ಸಲ್ಲ (§ 209, note 1) preceded by an infinitive generally ending in ಅ, *e. g.* ಗುರು ಹಿರಿಯರಾದ ವರ ಜಹಿಯ ಸಲ್ಲ; ಕಡುಚೆಲ್ವೆ ಕುರುಡನಿಗೆ ಮಡದಿಯಾಗ ಸಲ್ಲ; ಹೆಗೆಯೊಡನೆ ಸ್ನೇಹವನು ಮಾಡ ಸಲ್ಲ (Dāsapada 157), (one) ought not to abuse those that are (one's) guru and elders; a very handsome woman ought not to become the wife of a blind man; (one) ought not to court the friendship of enemies.

XXI.

On either—or (§ 317); neither—nor (§ 318); whether—or (§ 319); the—the (§ 320); as—as (§ 321); for (§ 322); namely, as follows (§ 323); what is that? (§ 324); what happened? (§ 325); in this manner (§ 326); as—so (§ 327); how much—so much, how many—so many (§ 328); when? (§ 329); who—he, etc. (§ 330).

317. In the ancient dialect 'either—or' is expressed by ಅಕ್ಕಿ—ಅಕ್ಕಿ, lit. be it—be it (§ 205, 1; cf. § 316, Nos. 10. 14), *e. g.* ಪೆಲಿಗಣ ಮೆಯ್ಯೊಳ್ ಅಘು ಮೊದಲಾಗಿದ ಲಿಲಿಕುಳರೇಘಾನ್ತಗಳಪ್ಪ ಅಂಗಂಗಳಿರೆ—ಮುನ್ನೆ ಗಳ್ ಅಕ್ಕಿ, ಮೇಣ್ ಚತುರ್ಥಿಗಾದ ಗೆಕಾರಮ್ ಅಕ್ಕಿ—ಶಿಥಿಲಮ್ ಅಕ್ಕುಂ, when (there) are nominal themes that end in *l*, *l*, *r* or *r* and have their first (syllable) short in the back part (*i. e.* in the beginning), slackness (§ 240) takes place either before ಗಳ್ or further before the ಗೆ of the dative;—or also by ಅನುಂ—ಅನುಂ, as appears in § 292.

As has been remarked in § 207, 2, *b*, the modern dialect uses ಅಗಲಿ—ಅಗಲಿ, lit. be it—be it, to express 'either—or', *e. g.* ಇದನ್ನು ನೀನಾಗಲಿ ಅವನಾಗಲಿ ಮಾಡ ಬೇಕು, either thou or he must do this. ಶುಕ್ರವಾರ ಆಗಲಿ ಶನಿವಾರ ಆಗಲಿ ಹೊಲಿಟಾರು, they may start either on Friday or Saturday. ಒಳಿತಾಗಲಿ ಕೆಡಕಾಗಲಿ ನನಗೆ ನಿಮ್ಮ ಆಪ್ಪಣೆಯೇ ಮಾನ್ಯವು, either good or bad your command is agreeable to me. ಕಾಗದವಾಗಲಿ ನಿನಗೆ ಬೇಕಾದದು ಮತ್ತೇನಾದರೂ ಆಗಲಿ ಕೊಣ್ಣು ಕೋ, buy either paper or whatever thou wantest. ಇರುಳು ಬೆಕ್ಕುಗಳಾಗಲಿ ಬೆಕ್ಕಿನ ಮರಿಗಳಾಗಲಿ ಸಿಕ್ಕಿದರೆ ಗೂಗಿಗಳು ಕಣ್ಣು ಕುಕ್ಕಿ ಅವುಗಳನ್ನು ಕೊಲ್ಲುವದುಣ್ಣು, if at night either cats or the young of cats are met (by them), owls will peck (their) eyes and kill them. ವಾಸ್ತಿಗಾಗಲಿ ಪಿತ್ತಕ್ಕಾಗಲಿ ದಾಲ್ಚಿನ್ನೆಯ ಕಷಾಯ ಕುಡಿಯುತ್ತಾರೆ, either for vomiting or for bile they drink a decoction of cinnamon, ಉತ್ತಮರೀತಿಯಿನ್ದ ಸೇವೆ ಮಾಡಿದ್ದಿಲ್ಲಾನ್ತಾಗಲಿ ಪರರ ಮೇಲೆ ಉಪಕಾರ ಮಾಡಿದ್ದಿಲ್ಲಾನ್ತಾಗಲಿ ದೊರಕಿದ ಇನಾಮು, a present got either by having done service in an excellent manner or by having afforded friendly aid to others. ಕಾಲ ನಡಿಗೆಯಿಲ್ಲಾನ್ತಾಗಲಿ ಕುದುರೆಯ ಮೇಲಿಲ್ಲಾನ್ತಾಗಲಿ ಇಲ್ಲವೆ ಬಣ್ಣಿಯ ಮೇಲಿಲ್ಲಾನ್ತಾಗಲಿ ಪ್ರವಾಸ ಮಾಡುತ್ತಿದ್ದರು, they used to travel abroad either on foot or on horseback or also by means of carriages. ಇನ್ದವರು ನೆಣ್ಣರ ಮನೆಯಲ್ಲಿ ಸೇರಿ ಕೊಣ್ಣಾಗಲಿ (*i. e.* ಕೊಣ್ಣು ಆಗಲಿ) ಹಿರಿಯರ ಗಲಿಕೆಯಿಲ್ಲಾನ್ತಾಗಲಿ ಉದರನಿವಾರ್ಥ ಸಾಗಿಸುವರು, such people will subsist either having entered the house (*i. e.* by living in the house) of relations or by what has been

acquired by (their) fathers. ಗಿಳಿಗಳು ಮರಗಳ ಹೊದಡುಗಳಲ್ಲಾಗಲಿ ಹಾಯಿ ಗೋಡೆಯ ಬಿರುಕುಗಳಲ್ಲಾಗಲಿ ಗೂಡು ಕಟ್ಟಿ ಕೊಣ್ಣು ಇರುತ್ತವೆ, parrots build their nests and live either in tufts of trees or fissures of dilapidated walls. ಬಯಿ ಕ ಸಕ್ಕರೆಯನ್ನು ಸನ್ನಕಗಳೊಳಗಾಗಲಿ ಚೀಲಗಳೊಳಗಾಗಲಿ ತುಮ್ಮುತ್ತಾರೆ, then they fill the sugar either into boxes or sacks. ಯುದ್ಧ ಮಾಡುವದಕ್ಕಾಗಿ ಮಣ್ಣುಪದ ಮೇಲ್ಗಡೆಯಾಗಲಿ ಕೋಟಿಕೊತ್ತಳದ ಮೇಲ್ಗಡೆಯಾಗಲಿ ಉಪ್ಪರಿಗೆಯ ಹಿನ್ನಗಡೆಯಾಗಲಿ ಕಟ್ಟಿರುವ ಮನೆ, a building that has been erected either on an open hall or on a bastion of a fort or behind a palace for the purpose of warring. ಉಣ್ಣುವದಕ್ಕೆ ಮುಂಚೆಯಾಗಲಿ ಉಣ್ಣು ಮೇಲಾಗಲಿ ದೇವರನ್ನು ಸ್ತುತಿಸು, praise God either before (thou) eatest or after (thou) hast eaten.

As will be learned from the instance quoted above (ಕಾಗದವಾಗಲಿ ನಿನಗೆ ಬೇಕಾದದು ಮತ್ತೇನಾದರೂ ಆಗಲಿ ಕೊಣ್ಣು ಕೋ) ಆಗಲಿ—ಆಗಲಿ (be it—be it) is constructed, as might appear, with the nominative after a transitive verb; but sentences in which the accusative occurs in such a case, are not rare, *e. g.* ಒಮ್ಮೊಮ್ಮೆ ಹೆಬ್ಬಾವುಗಳು ಅಡವಿಯಲ್ಲಿ ಮಲಗಿದ ಮನುಷ್ಯರನ್ನಾಗಲಿ ಕಡುಗಳನ್ನಾಗಲಿ ನುಂಗುವವು, occasionally boas will swallow either people that have reclined in the jungle or calves. ನಾನು ನಿನಗೆ ಹೇಳಿದಿ ನಿನ್ನ ಪುಸ್ತಕ ವನ್ನಾಗಲಿ ಕಾಗದವನ್ನಾಗಲಿ ತಕ್ಕೊಂಡರೆ ನೀನು ಸುಮ್ಮನೆ ಇರುವಿಯೋ, if I, without telling thee, take away either thy book or paper, shalt thou remain quiet? Regarding this see what has been stated in § 287, remark.

The Rev. Mr. Hodson, according to § 287, remark, has used ಆದರೂ—ಆದರೂ also in the sense of 'either—or'. He has the following additional sentence: ಈ ಸ್ಥಳಕ್ಕಾದರೂ ಆ ಸ್ಥಳಕ್ಕಾದರೂ ಹೋಗ ಬೇಡ, do not go to either this place or that.

318. The English 'neither — nor' may be expressed by the copulatives ಉಂ, ಅಂ and ಊ (§ 284 seq.) followed by a negative, *e. g.* ಪೂಜೆಗೆ ಫಲಮುಂ ಪುಷ್ಪಮುಮ್ ಇಲ್ಲ, for the worship of idols (there) is neither fruit nor flower. ಅವರುಮುಮ್ ಇವರುಮಂ ಪರಿಭವಿಸನು, he disrespects neither those nor these persons. ಆಕೆಗೆ ಲಜೆಯುಂ ನಾಚಿಕೆಯುಮ್ ಇಲ್ಲ, she has neither a sense of shame nor modesty. ಅವನ ಗಣ್ಣಿನೊಳಗೆ ಲೆಕ್ಕಣಿಕೆಯೂ ಕಾಗದವೂ ಇದ್ದಿಲ್ಲ, in his bundle (there) was neither pen nor paper. ಅನ್ನೂ ಇನ್ನೂ ಕುನ್ನೀ ಮಕ್ಕಳಿಗೆ ರಾಜ್ಯವಿಲ್ಲ, neither in that nor in this manner (there) is a kingdom for the children of Kunti. ತಾನೂ ಕುಡಿಯ, ಕುಡಿಯುವವನಿಗೂ ಬಿಡ, he neither drinks himself nor lets him who will drink (do so). ಅವನು ಹುಲಿಗೂ ಹೆದರಿನು, ಹಾವಿಗೂ ಹೆದರಿನು, he fears neither tigers nor snakes. ಅವನು ಇದನ್ನೂ

ಮಾಡುವದಿಲ್ಲ, ಅದನ್ನೂ ಮಾಡುವದಿಲ್ಲ, he will do neither this nor that (Hodson).

ಬೆಟ್ಟಮುಮ್ ಅಲ್ಲ, ರಕ್ತಸನ ರುಣ್ಣಮುಮ್ ಅಲ್ಲ, ಆನೆಯೇ, it is neither a hill nor the headless body of a demon, (but) an elephant. ಹಗ್ಗವೂ ಅಲ್ಲ, ಹಾವೂ ಅಲ್ಲ, ಬಟ್ಟೆಯ ಪಟ್ಟಿಯೇ, it is neither a rope nor a snake, (but) a long piece of cloth. ಇದು ಸಮುದ್ರವೂ ಅಲ್ಲ, ನದಿಯೂ ಅಲ್ಲ, ಕೆಲೆಯೇ, this is neither a sea nor a river, (but) a lake (Hodson). ಇವು ಬೆಳಸಕ್ಕರೆಗೋಲಿಯಲ್ಲ, ಉದರದ ಹಲ್ಲಲ್ಲ, ಅಲಿಕಲ್ಲೇ, these are neither balls of white sugar nor fallen out teeth, (but) hail-stones.

319. The English 'whether—or' may be expressed by ಒಡೆ, ಅಡೆ and ಅರೆ, 'if', in combination with the copulatives ಅಂ and ಉ, for which see the instances in § 287, 8.

In the verse quoted below the five times repeated ಆದೊಡೆಯು (=ಆದೊಡೆಯೂ, ಅದರೂ) may be translated 'though' (see § 287, 5, b), but 'whether—or' would also not be wrong:

ಧನವನಿತ್ತಾದೊಡೆಯು ಸಹಭೋಜ
ಜನವನುಣ್ಣಾದೊಡೆಯು ಮೇಣ್ ನೀಜ
ತನುಜೆಯರನಿತ್ತಾದೊಡೆಯು ಬಲಿ ಸನ್ನ ಬೇಸರಿದೇ |
ತನುವ ಬೆರಸಿದ್ವಾದೊಡೆಯು ನೂ
ತನಗುಣವ ನುಡಿದಾದೊಡೆಯು ರಿಪು
ಜನಪತಿಯ ವಶ ಮಾರ್ಪಿದುಚಿತವೆನ್ನನಾ ಶಕುನೀ ||

"whether he gives (you) riches, or eats together (with you), or also gives his own daughters, or follows and joins (you) without weariness, or utters novel wisdom, it is proper to keep down a hostile king" said that Śakuni. Cf. § 334.

Another way of rendering 'whether—or' occurs in the following modern sentence wherein ಇರಲಿ—ಇರಲಿ, be it—be it, is used:—ನಾನು ತಪ್ಪು ಮಾಡಿರಲಿ ಮಾಡದಿರಲಿ ಬಾದಶಹನ ಅಪ್ಪಣೆಯನ್ನು ಮನ್ನಿಸಲಿಕ್ಕೆ ಬೇಕು, whether I have committed, or have not committed, a fault, I have to honour the command of Bādaśaha.

320. The English 'the—the' before comparatives can be expressed only by paraphrasing, see e. g. the ancient instance quoted in § 303, 2, a. South-Mahratta school-book instances are e. g. the following:—ನೀವು ಅಭ್ಯಾಸ ಮಾಡುತ್ತಾ ಹೋದ ಹೋದ ಹಾಗೆ ಹೆಜ್ಜೆಚ್ಚು (i. e. ಹೆಜ್ಜು ಹೆಜ್ಜು) ಕಲಿಯುವಿರಿ, the more you study, the more you will learn. ಪಾಕದೊಳಗಿನ ಕಸರು ತೆಗೆ ತೆಗೆದ ಹಾಗೆ

ಸಕ್ಕರೆ ಹೆಚ್ಚು ಬೆಳಗಾಗುವದು, the more (they) remove the impurities of the syrup, the whiter the sugar will become. ಹಡಗವು ತೆಂಕಣಕ್ಕೆ ಬನ್ನ ಬನ್ನ ಹಾಗೆ ಧ್ರುವಸಕ್ಷತ್ರವು ಕೆಳಗೆ ಇಲಿಂದನ್ನೆ ಕಾಣುತ್ತದೆ, the more a ship approaches the south, the more the polar star seems to go down.

321. The English 'as—as' may be expressed as follows:—ಆತಂಗೀತಂ ತಕ್ಕಂ, this man (is) as deserving as that man (§ 348, 14). ದ್ರೋಣಂ ಗಂ ನಿನ ಗಂ ಬಿಲ್ವಾಣಿಕೆಯದು ಸಕ್ಕಸಮನೆ, doest thou know archery as well as Drōṇa? (cf. § 284 under dative). ಎನಿತುಮ್ ಅನಿತುಮಂ ಧರ್ಮಜಂ ಸೂರ್ಯಗೊಟ್ಟಂ, Yudhishthira lavished as much as he had. ವೀಳೆಯವನ್ ಆಪನಿತನ್ ಇತ್ತು, having given betel as much as possible. ಬೊಟ್ಟಿನನಿತು ಭಸಿತಮಂ ಪೂಸಿ, having applied as much ashes as a (forehead) circlet. ನಿನ್ನದ್ದಕ್ಕೆ ಹೊನ್ನಂ ಸುರಿಯೆನೆ, do I not pour out gold as high as thou art?—ಆಸಿನ ಕಾಯಿ ಬರ ಬರುತ್ತಾ ಚಣ್ಣಿನಷ್ಟು ದೊಡ್ಡದಾಗುವವು, poppy pods become, by degrees, as large as balls. ಕೊಹಿನೂರ ಎನ್ನು ವಜ್ರವು ಕೋಲೋ ತತ್ತಿಯ ಅರ್ಧದಷ್ಟು ಅದೆ, the diamond called Cohinor is as large as the half of a hen's egg. ಪೂರ್ತುಗಾಲ ದೇಶದ ಅರಸನಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ವಜ್ರವದೆ, ಅದರಿಷ್ಟು ದೊಡ್ಡ ವಜ್ರವು ಪೃಥ್ವಿಯ ಮೇಲೆ ಎಲ್ಲಿಯೂ ಇಲ್ಲೆನ್ನು ಹೇಳುತ್ತಾರೆ, with the king of Portugal there is a large diamond; people say there is no diamond on the whole earth as large as that. ಅವನು ನನ್ನಷ್ಟು ಬಡವನು, he (is) as poor as I. ಈ ಮಾವಿನ ಹಣ್ಣು ಸಕ್ಕರೆಯಷ್ಟು ಸವಿ, this ripe mango is as sweet as sugar.—ಇಲ್ಲಿತನಕ, as far as this place. ನಿಮ್ಮ ಮನೇ ತನಕ ಬರುತ್ತೇನೆ, I come as far as your house.—ವಾರ್ಧಿ ಮುಟ್ಟಿ, as far as the ocean. ಮನೆ ಮುಟ್ಟಿ ಬನ್ನನು, he came as far as the house.—ಕೆಯ್ಯಾದ ಮಟ್ಟಿಗೆ, as much as possible. ನಾನು ಬಾಳಿರುವ ಮಟ್ಟಿಗೆ, as long as I live.—ತುದಿವರಂ, as far as the end.—ಕಿವರಗೆ, as far as the ear.—ಅರಸು ಬನ್ನಾಗಲೇ ಹೊದಿಬರು, as soon as the king came, they started. ಆ ಸುದ್ದಿ ಮುಟ್ಟುತ್ತಲೆ, as soon as that news arrived. ಅದು ಅವನನ್ನು ಕಣ್ಣು ಕೂಡಲೆ, as soon as it saw him.—ಗಿರಿಯನ್ನೆ ಬಿಣ್ಣೆದಂ ಸುರಕರಿಯನ್ನೆ ಬಲಾ ಡ್ಯನ್ ಅದ್ಧಿಯನ್ನೆ ಗಭೀರಂ, (he is) as big as a hill, as strong as an elephant of the gods, as deep as the ocean. ಬಲಿಯನ್ನೆವೇಲ್ ಅಧಿಕದಾನಿ, he (is) as liberal as Bali.—ಮನೆಯೊಳಗೆ ಇರುವಷ್ಟರು, as many persons as are in the house. ಮಹಿಂಟಕ್ಕೆ ತನ್ನ ಕಾಟಿಷ್ಟನ್ನು ಕೊಣ್ಣು ಕೊಣ್ಣು, he bought as much grain as was brought for sale. ಅವನು ಎಷ್ಟು ವಿದ್ವಾಂಸನಿದ್ದಾನೋ, ಅಷ್ಟು ಸದ್ಗುಣಗಳುಳ್ಳವನಿದ್ದಾನೆ, he is as virtuous as he is learned. See an instance in § 327 (ದೊಡ್ಡ ಬೆಂಕಿಯಿದ್ದೊಡ್ಡ etc.).

'Such—as' is expressed as follows:—ಗಣ್ಣನು ಬಯಸುವಂತಪ್ಪಳು, such a

wife as a husband desires. ಮಾರ್ಗ ಬಲ್ಲವನವನು, such as know the (proper) way. ನಿನ್ನನ್ನ ತಾಯಿ, such a mother as thou.

‘Not so—as’ is expressed by adding the negative ಅಲ್ಲ (see § 300, 1), *e. g.* ಅವನು ನನ್ನಷ್ಟು ಬಡವನಲ್ಲ, he (is) not so poor as I. ಅವನು ಮಾರ್ಗ ಬಲ್ಲವನಲ್ಲ, he (is) not such a one as knows the (proper) way. ಅಣ್ಣನು ತಮ್ಮನನ್ನಾ ಬಾಣನಲ್ಲ, the elder brother (is) not so clever as (his) younger brother.

322. In § 302, 7 ಯಾಕನ್ನರೆ, why if I say, *i. e.* for, because, has been introduced. It may be added that ಕಾರಣವೇನನ್ನರೆ, the reason (or cause) what, if I say (or one says), and ಕಾರಣವೇನಾಯಿತನ್ನರೆ, the reason (or cause) what has it become (or what is it), if I say (or one says), are similarly used, *e. g.* ತಾಯಿ ತನ್ನೆಗಳು ತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಚಿಕ್ಕನ್ನಿನಿಂದ ಒಳ್ಳೆ ನಡತೆಯನ್ನು ಕಲಿಸ ಬೇಕು, ಕಾರಣವೇನನ್ನರೆ, parents must teach good conduct to their children from (their) youth, for—. ಮಾನವಿಲ್ಲದ ಬಾಲ್ಯಕ್ಕಿಗಿನ್ನ ಸಾವು ಲೇಸೆನ್ನು ತೋರುವುದು, ಕಾರಣವೇನನ್ನರೆ, death appears preferable to a life without honour, for—. ತುಳಾಪುರವೆನ್ನರೆ ತೂಕದ ಊರು; ಈ ಹೆಸರು ಬೀಲಿಲಿಕ್ಕೆ ಕಾರಣವೇನಾಯಿತನ್ನರೆ, Tulāpura means the town of weight [lit. Tulāpura, if (one) says, is town of weight]; what was the cause that it got this name? (or why did it get this name?)—. Regarding the verbs ಅನ್ and ಎನ್ see § 331 *seq.*

323. If a writer or speaker wants to adduce something that is or was said or that happens or happened, the English ‘namely’, ‘as follows’ are expressed by adding ಏನೆನ್ನೊಡೆ, ಏನನ್ನರೆ, if I say (or one says) what, to the pronoun ಅದು, or to a conjugated verb, or to a verbal noun, *e. g.* ಅದೇನೆನ್ನೊಡೆ or ಅದೇನನ್ನರೆ, that is to say. ಹುಡುಗನು ನುಡಿಯುತ್ತಾನೆ, ಏನನ್ನರೆ, the boy speaks as follows—. ಗುರುಗಳು ನನಗೆ ಅಪ್ಪಣೆ ಮಾಡಿದ್ದಾರೆ, ಏನನ್ನರೆ, the guru has given me the following command—. ಒಬ್ಬ ಸ್ನೇಹಿತನು ಅವನಿಗೆ ಧೈರ್ಯ ಹೇಳಿದನು, ಏನನ್ನರೆ, a certain friend gave (lit. told) him courage with the following words—. ಆ ಅರಸುಮಗನು ಹೇಳಿದ್ದೇನನ್ನರೆ, what that prince said was this (or that prince spoke as follows)—. ದ್ವಾರನಾಥಭಟ್ಟನು ಅನ್ನದೇನನ್ನರೆ, Mr. Dvāranātha spoke as follows—. ಗುರುವು ಅವನಿಗೆ ಉಪದೇಶ ಮಾಡಿದ್ದೇನನ್ನರೆ, the guru instructed him as follows—. ಫಕೀರನು ನ್ಯಾಯಾಧೀಶನಿಗೆ ಬಿನ್ನಯದ್ದೇನನ್ನರೆ, what the mendicant represented respectfully to the judge was this—. ಅದಬಾನ್ನ ಆಗುವದೇನನ್ನರೆ, thereby happens the following—. ತಲಿವಾಯ ಅದದೇನನ್ನರೆ, afterwards (there) happened the following—. Cf. § 325.

To this class belong also ಯಾವದನ್ನರೆ, which (thing, etc.) if I say (or one says)—. ಅವುವೆನ್ನೊಡೆ, which (things, etc.) if I say—. ಯಾವಳನ್ನರೆ, which woman if I say—. ಆರೆನ್ನೊಡೆ or ಯಾರನ್ನರೆ, who if I say—. ದಶರಥನಿಗೆ ಹೆಣ್ಣು ಗಣ್ಣು ಕೂಡಿ ಅಯ್ದ ಮಕ್ಕಳಿದ್ದರು, ಅವರು ಯಾರನ್ನರೆ, Daśaratha had five children including females and males, they are the following—.

324. 'What is that?' may be expressed by ಅನ್ನರೇನು, if I say (or one says) what, *e. g.* ತಮ್ಮಾ, ನಿನಗೆ ದನ ಅನ್ನರೇನು ಗೊತ್ತದೆಯೋ, brother, do you know what cattle are? ಅವು ಆಣೇ ಕಲ್ಲು. ಅನ್ನರೇನು, ಅಪ್ಪಾ, they (are) hail-stones (the father says). What is that, father? ಗೋಪುರ ಅನ್ನರೇನು, what is a gôpura?

325. 'What happened?' (*cf.* § 323), if followed by an answer of the writer or speaker himself, may be expressed by ಏನಾಯಿತಂದರೆ, if I say (or one says) what happened, *e. g.* ದುರ್ದೈವದಿನ್ನ ಏನಾಯಿತನ್ನರೆ, what happened through bad luck?—. ಅಷ್ಟದಿನಗಳಗೇನಾಯಿತನ್ನರೆ, what happened meanwhile?—.

326. If a writer or speaker wants to tell the manner in which something is or was done or how something is or was, the English 'in this manner', 'in the following manner' is expressed by ಎನ್ನೆನ್ನೊಡೆ, ಹೇಗನ್ನರೆ, ಹ್ಯಾಗನ್ನರೆ, how if I say (or one says), *e. g.* ವಿನೇಕಚಿಂತಾ ಮಣಿಯವ್ವ ಪ್ರಕರಣಮಂ ಪೇಲ್ವಿನ್ ಅದೆನ್ನೆನ್ನೊಡೆ, he told (*i. e.* wrote) the treatise called Vivēkaśāntāmaṇi in the following manner—. ಸೂಜಿಗಳನ್ನು ಮಾಡುವದು ಹ್ಯಾಗನ್ನರೆ, needles are made in this manner—. ನಾವು ಬನ್ನದ್ದು ಹ್ಯಾಗನ್ನರೆ, we came in this manner—. ಬೆಕ್ಕುಗಳು ನಿತ್ಯದಲ್ಲಿ ಹಾಲು ಮೊಸರುಗಳಿನ್ನ ಬದುಕುತ್ತವೆ ಹೇಗೆನ್ನರೆ, cats live continually (by stealth) on milk and curds in this manner—. ಚಿನ್ನ ಶೋಧಿ ಸುವ ಹದ ಹ್ಯಾಗನ್ನರೆ, the way of refining gold is the following—. ಇಕ್ಕಟ್ಟಿನೊಳಗಿನ್ನ ಪಾರಾದರು ಹ್ಯಾಗನ್ನರೆ, they got out of (their) strait in this manner—. ಈ ವಿಷಯದಲ್ಲಿ ಒನ್ನ ಕಥೆಯುಣ್ಣು ಹ್ಯಾಗನ್ನರೆ, regarding this (there) is a story (I shall tell) in the following manner—.

Instead of suffixing ಒಡೆ, if, to ಎನ್ನು, how, the ancient and mediæval dialect frequently suffixes ಎನೆ, when I say (one says), to it, *e. g.* ಆ ಕಥೆ ಯೆನ್ನೆನೆ, that story (is told) in the following manner—. ಅದೆನ್ನೆನೆ, it is thus—. ಆ ಸಿದ್ಧಾಂತಮ್ ಎನ್ನೆನೆ, that dogma is as follows—.

327. The English 'as—so' is expressed in Kannada by an interrogative of manner followed by a demonstrative of manner, *e. g.* ತಿಬ್ಬಮ್ ಎಹಗಹುದಹಗೆ ಮಾಡಿದಂ, as (lit. how) is rash, so he made (=ತಿಬ್ಬಂ ಮಾಡಿದಂ). ದೋಷರಹಿತಮ್ ಎಹಗಹುದಹಗೆ ಪೇಲ್ವಿಂ, as is faultless, so he spoke (=ದೋಷರಹಿತಂ

ಪೇಲ್ವಿಂ). ಯುಕ್ತಿಗೆಹಂಕರುದಹಂಗೆ, as is according to fitness, so (=ಯಥೇಷ್ಟಂ). ಹಂಗೆ ಅಹುದು ಹಾಂಗೆ, as is fit, so (=ಯಥಾಸ್ತಂ). ನೆನಪು ತಾನ್ ಎಹಗಹಗೆ, as the remembrance (is), so. ಎಹಗೆ ಭಕ್ತಂ ಭಾವಿಸುತ್ತಿಹನ್, ಅಹಗೆ ಶಿವನ್ ಆ ರೂಪು ಗೊಣ್ಣೊಲಿಹುದು ಜೋಡ್ಯವೆ, is it a wonder that as the devotee thinks, so Siva will graciously assume that form (*i. e.* such a form Siva will graciously assume)? ನಿನ್ನ ಸಂಗಡ ಅನ್ಯರು ಹೇಗೆ ವರ್ತಿಸ ಬೇಕೋ, ಹಾಗೆ ಅನ್ಯರ ಸಂಗಡ ನೀನು ನಡ ಕೋ, as thou wouldst that others should behave towards thee, so behave thou towards others. ಸುಮ್ಮ ಸುಮ್ಮಗೆ ಬಡಿದರೆ ನಿನಗೆ ಹ್ಯಾಗೆ ಸಿಟ್ಟು ಬರುವದೋ, ಹಾಗೆ ಆಕಳಿಗೂ ಬರುತ್ತದೆ, as thou becomest angry, if (one) beats thee quite causelessly, so does a cow too. ನಿನಗೆ ಹ್ಯಾಗೆ ನೋವು ಆಗುವದೋ, ಹಾಗೆ ಈ ನೋವಕ್ಕೂ ಆಗುತ್ತದೆ, as thou feelest pain, so does this fly too. ವೀ ನುಗಲು ನೀರ ಬಿಟ್ಟು ಹ್ಯಾಗೆ ಬದುಕಲಾಯಿವೋ, ಹಾಗೇನು ಕಪ್ಪೆಗಳು ಅಲ್ಲ, as fishes cannot leave the water and live, so are frogs not at all. ಘಟಕ್ಕೆ ಮೃತ್ತಿಕೆ ಯೆನ್ನನೆ ಅಕ್ಷರಾತ್ಮಕವಾದ ಶಬ್ದಂಗಳ್ ಪುಟ್ಟುವುದರ್ಕೆ ಉಪಾದಾನಕಾರಣವಾದ ವಸ್ತುವೆನ್ನ ಲಿವುದು, as clay (is the material cause) for a pot, so (one) must consider (it) to be a substance which is the material cause for the origin of sounds as represented by letters.

ಬೆಂಕಿಯನ್ನೊದ್ದು ಕಿಡಿ ಹಾಯ್ ಬಿದ್ದರೆ ದೊಡ್ಡ ಗುಡ್ಡದ ಹಾಗೆ ಒಟ್ಟಿದ ಬಣಿವೆಯು ಒನ್ನು ಅರಕ್ಷಣದೊಳಗೆ ಹ್ಯಾಗೆ ಸುಟ್ಟು ಬೂದಿಯಾಗುವದೋ, ಹಾಗೆಯೇ ಸಿಟ್ಟಿನ ಭರದಲ್ಲಿ ಮಾಡಿದ ಒನ್ನದ ಸಣ್ಣ ಕೆಲಸದಿನ್ನ ಜನ್ನದ ಸೌಖ್ಯವೆಲ್ಲ ನಾಶವಾಗುವದು, as a stack that is piled up as high as a big hill, if one spark flies from a fire and falls (upon it), burns and is reduced to ashes in half a moment, even so all happiness of (one's) life is destroyed by a small act done (*lit.* that one does) in violent passion. ಕಿತ್ತಳೇ ಹಣ್ಣಿನ ಮೇಲೆ ತಿರುಗಾಡುತ್ತಿರುವ ಇಲಿವೆಯು ಮೇಲಿನ್ನ ಕೆಳಗೆ ಬನ್ನರೂ ಹ್ಯಾಗೆ ಉರುಳಿ ಬೀಳುವದಿಲ್ಲವೋ, ಹಾಗೆಯೇ ಪೃಥ್ವಿಯ ಮೇಲಿನ ಮನುಷ್ಯ ರೂ ಉರುಳಿ ಬೀಳುವದಿಲ್ಲ, as an ant that walks about on an orange, though it comes from above to the bottom, does not roll down (from it), even so does also a man on the earth not roll down.

328. The English 'how much — so much', 'how many — so many' is expressed by an interrogative noun of indefinite quantity (§ 278, 3) followed by such a demonstrative noun, *e. g.* ಸುರರ ಪಡೆ ನೆರವೆಯೋಳ್ ಕರಿಗಳೆನಿತೆನಿತೊಳೆ, elephants how many, even in so many (places there occurs) a number of suras in union (*i. e.* seven times ೧೦೦; Chandas under kusumaśāra). ಏಸು ಭಟರ್ ಅಮ್ಮಗಳನ್ ಎಸುವರ್, ಅಯ್ಯು ಅಮ್ಮಗಳನ್ ಆ ಸುಭಟರಂಗದೊಳ್ ಕಾಣಿಸಿದನ್; ಆ ಬಲದೊಳ್ ಏಸು ಕೆಯ್ದು ಗಳ್ ಒಳೊದಗಿದವಯ್ಯು ಕೆಯ್ದುಗಳೆಲ್ಲಮಂ ತಡೆಗಡಿದನು; ಏಸಾನೆ

ಕುದುರೆಗಳ್ ಕವಿಯಲ್ ಅಯ್ಯಂ ಸೀಳ್ದನ್; ಏಸು ತೇರ್ ಉರವಣಿಸಲ್ ಅಯ್ಯದಿದಲಂ ಮುಯಿ ದನ್; ಏಸು ಮನ್ನಿಗಳ್ ಉಡುಬಿತಯ್ಯನುಂ ಕೊನ್ನಂ, how many arrows the warriors shot, so many arrows he caused to appear in the body of those valiant men; how many weapons entered that force, so many weapons he stopped altogether by cutting (them down); how many elephants (and) horses attacked, so many he split; how many chariots came on with impetuosity, the vehemence of so many he broke; how many people rushed on, even so many he killed. ಏಸು ಹರಿಗಳ್ ಬೇಕು, ನಿನಗಯ್ಯನ್ ಈವೆಂ, how many horses (thou) wantest, so many I shall give thee. ಚನ್ನನಮನ್ ಅರ್ಪಿಸುತಿರಲು ತನ್ನ ಮೂಲಧನವೇಸುಣ್ಣವೆಲ್ಲವುಮೋಳಿಯಲ್ಲಿ ಚನ್ನನಕೆ ಸವೆಯಲು, when he was offering sandalwood, (and) his capital how much it was, (so much, ಅಸು, which is to be supplied) was spent all in succession for the sandalwood. ಒನ್ನ ದಿನದಲ್ಲಿ ಕುದುರೆ ಎಷ್ಟು ದೂರ ದಾರಿಯನ್ನು ನಡೆಯಲ್ ಆಪುದೋ, ಅಷ್ಟು ದೂರದ ದಾರಿ, how much far (*i. e.* how far) a horse can journey in a day, so much (*i. e.* so) distant a road (= ಆಶ್ವೀನ). ಮನೆಯಲ್ಲಿ ನಾಯಿ ಸತ್ತರೆ ಇಜ್ಜಿದ ಜನರು ಮೈಯೆಲ್ಲ ಬೊಲಿಸಿ ಕೊಳ್ಳುವ ನಡತೆಗೆ ನಾವು ಎಷ್ಟು ನಗುತ್ತೇವೋ, ಅಷ್ಟೇ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಗಣ್ಯ ಸತ್ತ ಹೆಂಗಸರು ತಲೆ ಬೊಲಿಸಿ ಕೊಳ್ಳುವದನ್ನು ನೋಡಿ ಪರದೇಶಕ್ಕರು ನಗುತ್ತಾರೆ, how much we laugh at the custom of the Egyptians to have (their) whole body shaved, if a dog dies in the house, even so much foreigners laugh when they see that in our country a woman whose husband has died, has (her) head shaved. ನಮ್ಮಲ್ಲಿ ಎಷ್ಟು ರೊಕ್ಕ ಉಣ್ಣೋ, ನಮ್ಮಲ್ಲಿ ಅಷ್ಟು ಲೆಕ್ಕ ಉಣ್ಣು, how much money we have, so much calculation we have.

329. Where a relative participle with a demonstrative adverb of time, as ಬರುವಾಗ (ಬರುವ+ಆಗ), when I come, when thou comest, when he, she, it comes, when we, you, they come (§ 282, *i*), is commonly used, the 'when' is occasionally expressed by an interrogative adverb of time followed by a demonstrative one, *e. g.* ನೀವು ಯಾವಾಗ ಪುಣೆಯಿಗ್ಗೆ ತಿರಿಗಿ ಬರುವರೋ, ಆಗ ಅವರ ಭೆಟ್ಟಿ ತಕ್ಕೊಳ್ಳಿರಿ, when you come back from Pune, visit him. ನಿನ್ನ ಪಾಠ ವು ಯಾವಾಗ ಮುಗಿದಿರುವದೋ, ಆಗ ತಿರುಗಾಡಲಿಕ್ಕೆ ಹೋಗ ಬಹುದು, when thou hast prepared thy lesson, thou mayest go out for a walk. This is, so to say, an imitation of Samskrita ಯದಾ, when, and its correlative ತದಾ, then. Cf. the close of § 330.

330. Regarding the translation into English of the relative past participle followed by nouns and demonstrative pronouns see §§ 179. 254, and regarding that of the relative present-future participle followed by

such terms §§ 186. 254. Cf. §§ 363. 364. In § 282 the use of those participles in connection with adverbs has been adduced.

It remains to refer to § 267 in which it has been stated that it might appear, as if there existed relative pronouns and their correlatives in Kannaḍa (just as in Saṁskṛita). That such an appearance is not based upon idiom, has been indicated in that place, though in English the instances given there, would naturally suggest the existence of relatives and their correlatives, *e.g.* 'who—he', 'who—she', etc. However the pronouns resembling relative ones are interrogatives, and the correlatives are demonstratives, and therefore the instances quoted in § 267 and some additional ones in this paragraph are literally to be translated as follows:— ಧನಮುಳ್ಳನ್ ಅವನ್? ಅವನೆ ಇನ್ನೊಂ, who (is) a rich man? he indeed (is) a prince (in English: who is a rich man, he indeed is a prince, or a rich man is a prince indeed). ಕೊಂಕಿದ ಬಿಲ್ಲ್ ಆವಂಗಾತಂ ಕುಡುವಿಲ್ಲಂ, who has an (always) bent bow? he (is) Kāma. ಬಸವನೆಮ್ಮಕ್ಕರತ್ತಯವನ್ ಒಸೆದು ಚಿತ್ತದೊಳ್ ಒರ್ಮೆಯುಂ ಧ್ಯಾನಿಸುವನ್ ಅವನ್? ಅವನ ವದನಸಾರಸವೆ ನೆಲೆಯಾಗಿರ್ಪದು, who (is) the man that only once contemplates joyfully in (his) mind the three syllables Ba-sa-va? the lotus of his countenance indeed will remain steady. ಎದೆಯೊಳ್ ಆವನು ನೆನೆವನ್ ಎಮ್ಮವನ್? ಅದುವೆ ತಾಂ ಬಸವಾಶಂ, who does think of us in his heart? (Śiva asks) that one (or he) even is a part of Basava. ಅವಳ್ ಪತಿವ್ರತೆಯವಳೆ ಮಾನ್ಯೆ, who is a wife faithful to her husband? she indeed is a venerable woman. ಯಾವನು ಕೆಲಸ ಮಾಡುವನೋ? ಅವನು ಉಣ್ಣುವನು, who does work? he shall have a dinner. ಯಾವನು ಸತ್ಕಾರ್ಯಗಳನ್ನು ಮಾಡುವನೋ? ಅವನು ಸುಖ ಪಡುತ್ತಾನೆ, who does perform virtuous actions? he is happy. ಯಾವ ಮನುಷ್ಯನು ತನಗೆ ಕಲ್ಯಾಣವಾಗಿ ಬೇಕೆನ್ನು ಬಯಸುತ್ತಾನೋ? ಅವನು ಕೆಯ್ದಾದ ಮಟ್ಟಿಗೆ ಯಾವತ್ತೂ ಜನರ ಮೇಲೆ ಉಪಕಾರ ಮಾಡ ಬೇಕು, what man does desire welfare? he must be kind to all men as much as possible. ಯಾವನು ಹಗೆಯವರನ್ನು ಗೆಲ್ಲುವದಕ್ಕಾಗಿಯೇ ಬಹಳವಾಗಿ ಹೊರಿದುತ್ತಾನೋ? ಅನ್ವವನು ಅಭ್ಯಮಿತ್ರೈ, who does frequently march out with the very purpose of overcoming an enemy? such a one is an abhyamitrya.

ಆವುದು ಮಾಡಲ್ ಬೇಡಿದುದದುವೆ ಕರ್ಮಂ, what is that towards which an activity is directed? even that is the object (see § 315, 2, *m*). ಆವುದು ರೂಢಿಯನುಳ್ಳುದು? ಅದುವೆ ಲೇಸು, what is in customary usage? even that is fit. ಆವುದು ಜಿಲ್ಲಾದುದು? ಅದು ದರ್ಶನೀಯಂ, what is beautiful? that is worthy of being seen. ಆಧಾರಂ ತಾನ್ ಆವುದು? ಅದು ಅಧಿಕರಣಂ, what is location? that (forms) the sense of the locative case. ಇತರೇತರಕ್ರಿಯಾಸಂಹತಮ್ ಅದು ತಾನ್

ಅವುಗಳಲ್ಲಿ ಮತ್ತೆ ಬಹುವ್ರೀಹಿ ತಗುಳ್ಳಂ, what is a combination of mutual action? there also a bahuvrīhi compound (§ 249) is formed. ಅನೆಯ ಮುಮ್ಮಾಗವು ಯಾವದೋ? ಅದು ದನ್ತಭಾಗ, what is an elephant's forepart? that (is) the dantabhāga. ಯಾವ ದೇಶದಲ್ಲಿ ಜನರು ವಿದ್ಯೆ ಕಲಿಯುವದಿಲ್ಲವೋ? ಆ ದೇಶದಲ್ಲಿ ಸೌಖ್ಯವಿರುವದಿಲ್ಲ, in what country do people not study science? in that country (there) is no happy state. ತಮ್ಮನ್ನು ಎರಡನೆಯವರು ಯಾವ ರೀತಿಯಲ್ಲಿ ನಡಿಸಿಕೊಳ್ಳಬೇಕೆನ್ನು ತಮ್ಮ ಅಪೇಕ್ಷೆ ಇರುತ್ತದೆಯೋ? ಅದೇ ರೀತಿಯಲ್ಲಿ ತಾವು ಎರಡನೆಯವರನ್ನು ನಡಿಸಿಕೊಳ್ಳಲಿಕ್ಕೆ ಬೇಕು, in what manner do they desire that others should treat them? in that very manner they should treat others.

ಮದವನಿಗನ ಆರು ಕೆಲವ್ವರು ಸ್ನೇಹಿತರುಣ್ಣು? ಅವರು ಜನ್ಯರು ಎನಿಸುವುದು, who are some friends of the bridegroom? they are called janyas. ನೀನು ನಮ್ಮಲಿಕ್ಕೆ ಯಾರು ತಕ್ಕವರೋ? ಅನ್ಯವರನ್ನು ನಿನ್ನ ಸ್ನೇಹಿತರಾಗಿ ಆರಿಸು, who (are) fit for thee to trust? such people choose for thy friends!

ನಿಮಗಾವುವು ಮನಕೇಯಿವುವು? ಅಪ್ಪಿಹಿನ್ ಅವನ್ ಆಯ್ಕುಳಿಗೊಳ್ಳಿಂ, which (pearls) do suit you? them choose with pleasure! (See § 271.)

Such sentences appear to have originally been formed in imitation of Saṃskṛita ones with the relatives ಯದ್, ಯಾವದ್, ಯಥಾ and their cor-relatives ತದ್, ತಾವದ್, ತಥಾ (cf. § 329). Their translation, as given above, can be easily changed into proper English.

XXII. On the verbs ಎನ್ and ಅನ್.

331. In §§ 302, 7; 322. 323. 324. 325. 326 the peculiar use of the verbs ಎನ್ (ಎನು, ಎನ್ನು), ಅನ್ (ಅನು, ಅನ್ನು), to say, when their past relative participle (in the sense of the present) is in combination with ಒಡೆ, (ಅಡೆ), and ಅರಿ and an interrogative (ಯಾಕೆಂದರೆ, ಕಾರಣವೇನೆಂದರೆ, ಏನೆಂದಿಡೆ, ಏನೆಂದರೆ, ಆರೆಂದಿಡೆ, etc.; ಅಂದರೇನು; ಏನಾಯಿತೆಂದರೆ; ಎನ್ನೆಂದಿಡೆ, ಹೇಗೆಂದರೆ, ಹ್ಯಾಗೆಂದರೆ), has been introduced.

It appears from those paragraphs that if a person wants to state the reason (or cause) of something he writes or speaks about, if a writer or speaker adduces something that is or was said or that happens or happened, if a writer or speaker is going to answer a question put by himself, and if a speaker or writer wants to tell the manner in which something is or was done or how something is or was, those verbs in the mentioned combination are employed.

332. Before expatiating on the other use made of the verbs ಎನ್ and ಅನ್ we have to give their past participles ಎನ್ನು, ಅನ್ನು (§ 155) and their

substitutes ಎನ್ನ and ಅನ್ನ (§ 172 and § 198, 7, remark 1), as the said verbs are often followed by ಎನ್, ಅನ್, ಉಸಿರ್ (ಉಸುರ್), ನುಡಿ, ವೇಲಿ or ಹೇಲಿ, (occasionally also ಒರೆ) combined with their past participles, for we may say either ಕೊಟ್ಟನೆನ್ನಂ, ಕೊಟ್ಟನೆನ್ನನು, ಕೊಟ್ಟನೆನ್ನನು; or also ಕೊಟ್ಟನೆನ್ನ ಎನ್ನಂ, ಕೊಟ್ಟನೆನ್ನ ಅನ್ನನು; ಕೊಟ್ಟನೆನ್ನ ಉಸಿರ್ದಂ; ಕೊಟ್ಟನೆನ್ನ ನುಡಿದಂ; ಕೊಟ್ಟನೆನ್ನ ವೇಲಿಂ, ಕೊಟ್ಟನೆನ್ನ ಹೇಲಿದನು, ಕೊಟ್ಟನೆನ್ನ ಹೇಲಿದನು, ಕೊಟ್ಟನೆನ್ನ ಹೇಲಿದನು, all meaning 'he said I gave' or 'he said I will give'.

It may be said about the use of ಎನ್ and ಅನ್ in their simple and combined form that they generally introduce a statement by words or on paper (or on cadjan leaves, copper plates and stone tablets), this being either a statement made by somebody regarding himself or another, or one of what another has said or written, or one of command, or one of message, when it may be said to answer to the English conjunction 'that' or the quotation marks in English, *e.g.* ಪೂಗಳಂ ತನ್ನಪೆನ್ ಎನ್ನಳ್, she said "I bring flowers". ಆನ್ ಇದಂ ಮಾಯ್ತೆನ್ ಎನ್ನಂ, he said "I shall do this". ಈವೊಡೆ ನೀವ್ ಒಳ್ಳಿದಿರ್ ಎನ್ನರ್, they said "if (you) give, you (are) good ones". ಅಯ್ಯಾ, ತಾವು ಪರಾಕ್ರಮಿಗಳು, ಯಾರಿಗೂ ಅಂಜದವರು ಎನ್ನು, ಆತನನ್ನು ಹೊಗಳಿದನು, he said "sir, you (are) a great hero and fear nobody", and (thus) praised him. ಆಗ ಸಿಂಹವು — ಇದು ನನ್ನ ಪಾಲು, ನನಗೆ ಮುಟ್ಟಿತು ಅನ್ನುತು, then the lion said "this (is) my share, it fell to me". ಮುಂದೆ ನನ್ನ ಗತಿ ಹೀಗಾದೀತೆನ್ನು, ಆಗ ನನ್ನ ಧ್ಯಾನದಲ್ಲಿ ಬರಲಿಲ್ಲ, it did not come to my mind at that time that hereafter my fate would become thus. ನಾನು ಆ ಊರಿಗೆ ಹೋಗಿ ಬರುತ್ತೇನೆನ್ನ, ಹೊರಟನು, he said "I go to that town and return", and started. ಅಕ್ಕಾ, ದಯ ಮಾಡಿ ಒನ್ನು ತಟಕು ಜೇನುತುಪ್ಪಾ ಕೊಡೇ! ದೇವರು ನಿನಗೆ ಕಲ್ಯಾಣ ಮಾಡ್ತಾನು ಎನ್ನು, ಬೇಡಿ ಕೊಣ್ಣಿತು, "elder sister," prayed she, "kindly give me a drop of honey! God will make thee happy". ಪರರ ಮೇಲೆ ಮಾಡಿದ ಉಪಕಾರವು ಎನ್ನಿಗೂ ವ್ಯರ್ಥ ವಾಗಿ ಹೋಗುವದಿಲ್ಲೆನ್ನು, ಮನಸ್ಸಿನೊಳಗೆ ನಿಶ್ಚಯ ಮಾಡಿ ಕೊಣ್ಣನು, he arrived at the certain decision that help afforded to others would never be in vain. ಅವನು — ಇದೇನೆಲೇ, ಇಲ್ಲಿಯ ಸೊಪ್ಪೆಯ ಮಲಿಗೆಗೆ ಸಾರಂಗವಿದ್ದನ್ನೆ ತೋರಿಸುತ್ತದೆ ಎನ್ನು, ಕೂಗಿದನು, "ha, what is this?" cried he, "in this straw there appears a deer to be hidden". ಮಾನವಿಲ್ಲದ ಬಾಯ್ತಿಕೆಗಿನ್ನ ಸಾವು ಲೇಸೆನ್ನು, ತೋರಿಸುವದು, it appears that death is preferable to a dishonorable life. ಪೂವಡಿಗಂ ಹರನ ಪೂಜಾರ್ಥದ ಕುಸುಮಮಂ ಪರಿಮಳವನ್ ಈಣ್ಣಿದಳ್ ಎನ್ನುತ್ತೀಯರಸಿಯರ ಮೂಗಂ ಕಡಿ ದನ್ ಆ ಕ್ಷಣದೊಳ್ ಎನ್ನೆನಲು, when they told (the king) that the florist, saying "she tasted the flower (and) fragrance with which Hara should be worshipped", cut off the nose of this queen at that moment. ನಿನ್ನ ಮಾತಿನ

ಆಶಯವು ನನಗೆ ಪೂರಾ ತಿಳಿಯಿತು ಎನ್ನು, ಬಲುವಿಗೆಬಗೆಯಿನ್ನು ಅನ್ನನು, he said hastily “the meaning of your word is perfectly known to me”. ಈ ಭವಹರಚರಿತಂ ಪುಣ್ಯಶ್ರವಕಾರಣಮೆನ್ನೆ, ವೇಬಿಲ್ ಉದ್ಯತನಾದೆಂ, having said even “this worldly existence-removing-story (shall become) a cause of pleasure for the ear”, I endeavoured to tell (it). ಎಲ್ಲ ಹಣವನ್ನು ಇಸ ಕೊಣ್ಣು ಹೋದನೆನ್ನು ಹೇಳಿದಳು, she said “he took all the money and went away”. ನೀನು ಮಾಡಿದ ತೀರ್ಪು ಸಮವಲ್ಲ ಎನ್ನು ನನಗೆ ಹೇಳಿದರು, they told me that the decision thou madest, was not proper. ಎತ್ತು, ಅವನ ಕೆಯ್ಯೊಳಗಿನ್ನು ನೀನು ಪಾರಾಗಿ ಹೋಗಲಾಯ್ತೆ ಎನ್ನು, ಹೇಳಿತು, the ox said “thou canst not be saved from his hand”. ಕೊಟ್ಟೆಂ ಕೊಟ್ಟೆನೆನ್ನು, ಸಿಂಹಳೇನ್ದಂ ನುಡಿದಂ, “I shall certainly give” king Simhala said. ಮಾವಾ, ನೀನು ನನ್ನ ಕರೆದಿ ಎನ್ನು, ಫಕೀರನು ಹೇಳಿದನು, Phakira said “uncle, thou didst call me”. ಆ ಕೂಸುಗಳ ಚಿನ್ನೆ ಬಿಡಿರಿ! ನಾನು ಇವುಗಳನ್ನು ಚತನದಿನ್ನು ಕಾಯುತ್ತ ಹತ್ತರ ಕುಳಿತಿರುತ್ತೇನೆ ಅನ್ನಲು, when it (the wolf) said (to the wild hog) “give up anxious thought as to those (your) little ones! I shall sit near (them) guarding them with care”. ತಾನು ಮಾಡುತ್ತೇನೆನ್ನು ಹೇಳಿದನು, he said “I will do it”.

ತಡೆ, ಶಿಕ್ಷಿಸುವದಕ್ಕಿನ್ನು ಕ್ಷಮಿಸುವದು ಬಹುಯೋಗ್ಯವು ಎನ್ನು, ತನಗೆ ಬುದ್ಧಿ ಹೇಳಿದ ಮಾತನ್ನು ಮಗನು ಮನಸ್ಸಿಗೆ ತನ್ನ, ಆ ಹುಡುಗನನ್ನು ಕ್ಷಮಿಸಿ ಬಿಟ್ಟನು, the son took to heart that (his) father had given him the advice that it was much fitter to bear with than to punish, and pardoned the boy. ಎನ್ನಿಗೂ ತಾಯಿ ತನ್ನೆಗಳ ಮಾತು ವೀರಿ ಬಾರದು ಎನ್ನಲೂ ಮನುಷ್ಯ ಪಶು ಪಕ್ಷಿ ಗಿಡ ಭೂಮಿ ಆಕಾಶ ಸೂರ್ಯ ಚಂದ್ರ ಮುನ್ಸಾದವುಗಳನ್ನೆಲ್ಲ ದೇವರು ಹುಟ್ಟಿಸಿದನೆನ್ನಲೂ ಅದರಿಲ್ಲಿ ಬರೆದದೆ, it is written in it (viz. in the old or former book) that (you) should never transgress the word of (your) parents and that God created man, beasts, birds, trees, the earth, the sky, the sun, the moon, and all the other things.

ನಾಯಿಗಳನ್ನು ಒಪ್ಪು ಗಿಡಕ್ಕೆ ಕಟ್ಟಿ ಹಾಕಿ ಹೋಗಿರಿ ಎನ್ನು ಅನ್ನನು, he said “tie the dogs to a tree and go!”. ಬಯ್ಯಾಡುವ ನಡತೆ ಬಹಳ ಕೆಟ್ಟದು, ಇದನ್ನು ಚನ್ನಾಗಿ ನೆನಪಿ ನೆಲ್ಲಿಡು ಎನ್ನು, ಬುದ್ಧಿ ಹೇಳಿದನು, he exhorted him “the habit of using improper language (is) very bad; remember this well!”. ಅಸೂಯೆಗಿಡಾಗ ಬೇಡೆನ್ನು, ನಿಜನನ್ನನಂಗಾ ಕುಳಿನ್ದಂ ಪೇಲ್ಪಿಂ, that Kulinda told his son “do not become subject to envy!”. ಚಕ್ರವರ್ತಿ, ತನ್ನ ದಣ್ಣಿನವರನ್ನೆಲ್ಲಾ ಮೊದಲು ದಾಟಿಸ ಬೇಕೆನ್ನು, ಅವ್ವಿಗರಿಗೆ ಆಪ್ತಣೇ ಮಾಡಿದನು, the king commanded the boatmen that they should first transport all his soldiers over (the river). ಆತನು ನೋಡುವ ಎನಲು, when he said “let us see!”. ನೋಡೋಣ, ಬಾ ಎನ್ನನು, he said “let us see, come!”.

ಅವನಿಗೇನೆನ್ನು ಹೇಳಿರಿ? ನಮ್ಮಲ್ಲಿಗೆ ಬರ ಬೇಕೆನ್ನು ಹೇಳಿರಿ, what am I to tell him?

Tell (him) he must come to me. ಹೋಗಿ, ಸಾಯಂಕಾಲದಲ್ಲಿ ಅವರ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇನೆಂದು ಹೇಳಿ, go, and tell (him) that I will come to his house to dinner this evening. ದೊರೆ, ಸಾಯಂಕಾಲದಲ್ಲಿ ತಮ್ಮ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇನೆಂದು, ಹೇಳಿರಿಕ್ಕೆ ನನ್ನನ್ನು ಕಳುಹಿಸಿದರು, the gentleman sent me to say that he would come to your house to dinner this evening. ದೂತರು ಚಕ್ರವರ್ತಿಯ ಬರಗೆ ಬಂದು, ಎಲೇ ಮಹಾರಾಜನೇ, ನಮ್ಮೊಡೆಯನು ಇವುಗಳನ್ನು ತಮಗೆ ಕಾಣಿಕೆಯಾಗಿ ಕಳುಹಿಸಿರುತ್ತಾರೆಂದು, the messenger went to the ruler and said "O king, my master has sent you these things as a present".

The verbs ಎನ್ and ಅನ್ are also used in questions, e. g. ಯಾಕೆ ಮರದ ಮೇಲೆ ಏರಿತಿದ್ದಿ ಎಂದನು, he said "why hast thou ascended the tree?". ಆ ಕುಣ್ಣನು, ನಿನ್ನ ಸಹಾಯಕ್ಕೆ ಹಾಗೆ ಬರಲಿ ಎನ್ನು, ಚಿನ್ನಿಸುತ್ತಿರಲು, when the cripple said "how shall I come to thy help?" and was sorrowful. ಯಾವ ಆಟ ಆಡಬೇಕು ಅನ್ನುತ್ತೀ, what doest thou say that (we) shall play? ಈ ಮರವನ್ನು ಈ ಹಾಡು ಮಾಡಿದವರು ಯಾರು ಎನ್ನು, ತೋಟದೊಳಗಿನ ಆಳುಗಳನ್ನು ಕರೆದು ಕೇಳಿದನು, he called the servants that were in the garden and asked "who are they who have treated this tree in this manner?". ನಿಮಗೆ ಹಾಗೆ ತಿಳಿಯಿತು ಎನ್ನು, ಕೇಳಿದರು, they asked "how did you know (that)?" ಯಾವಾಗ ತರುವಿ ಎನ್ನು, ಕೇಳಿದನು, he asked "when wilt thou bring (it)?" ನೀನು ಯಾಕೆ ಅಯಿತ್ತಿದ್ದಿ ಎನ್ನು, ರಾಮಚಂದ್ರ ನನ್ನು ಕೇಳಿದನು, he asked Rāmacandra "why doest thou weep?".

Further the said verbs are used to express 'for the purpose', regarding which some instances have been given in § 302 under No. 7.

Then the said verbs are also used to give an explanation of nouns, verbs or adverbs, e. g. ಕಲ್ತಿಯೆನ್ನು ಗರ್ವಭಂ, kalṭē means an ass [lit. kalṭē (people) having said (is) an ass]. ಮುಲ್ತಗಮ್ ಎನ್ನೊನ್ನು ಮರಂ, mulṭaga means a certain tree. ಕೂಲಿನೆನ್ನೊಂ, kūḷa means a rude man. ತೆಗಲ್ದಿನೆನ್ನು ಪಲ್ದಿದಂ, tēgalḍan means 'he reviled'. ಅಗುಲ್ದಿನೆನ್ನು ನೀರ್ನೆಲೆದಪ್ಪಿದಂ, agulḍan means 'he sank in water'. ಕಲ್ಕಿನೆನ್ನು ಆಕಸ್ತಿಕಂ, kalṭkanē means suddenly. ಗಲಿಗಲಿನೆನ್ನು ಬೇಗಂ, galigalanē means quickly. — Also when a series of nouns is given ಎನ್ or ಅನ್ is used, e. g. ನಾಗರ ಹಾವು, ಕೇರೀ ಹಾವು, ಮಣ್ಣು ಕೃಹಾವು, ಚೀಣಿ ಫಾವು, ಬಳೆಗಡಕಹಾವು, ಹೆಬ್ಬಾವು ಎನ್ನು, ಹಲವು ತರದ ಹಾವುಗಳುಂಟು.

Also when imitative sounds, feeling, etc. are to be expressed, the said verbs are used, e. g. ಪಲಿಪಲಿ ಪಲ್ಪಿಲಿಯೆನ್ನಾಲಿಕಲ್ಗ ಉದಿದುವು ನಭದಿಂ, hailstones fell down from the sky with the sound of palapala palpalā. ನೋಣವು ಗುಂಯಿ ಗುಂಯಿ ಎನ್ನು, ಹಾಡುತ್ತದೆ, the fly sings gumyi gumyi. ನನ್ನ

ಅಂಗಿಯ ಜುಮ್ ಅನ್ನುತ್ತದೆ, the palm of my hand has the sensation of jump (from cold).

The relative participles of the said verbs are used similarly (*cf.* the use of ಎವ್ವ in the passive, § 315, 2, *k*). Regarding ಎವ್ವ when forming a verbal noun in combination with ಉದು or ಅದು, the following instances may be given:— ವಿರಸವೆನಗಿದು ಮುಂಜಿಯೆಮ್ಮದನ್ ಒರೆಯದಿರು, do not say “this investiture with the sacred thread is sapless to me”. ಕೊತ್ತಿ ಬಲ್ಲದೆ ಹಾಲು ವಾಸಲ್ ಎಮ್ಮದನು, does the cat know (the difference between common) milk (and) that which is vowed? ತಾನು ಈ ಹೊತ್ತು ಹೊಸವಾಗಿ ಎಷ್ಟು ಕಲಿತೆವೆವ್ವದನ್ನು ಪ್ರತಿದಿನ ನೋಡುತ್ತಿರ ಬೇಕು, he must daily examine “how much more have I learned to-day?”. ಮಕ್ಕಳಿರಾ, ಯಾವದೊಂದನ್ನ ಕೆಲಸಕ್ಕೆ ಕೆಯ ಹಾಕು ವದಕ್ಕಿನ್ನ ಮುಂಚಿತವಾಗಿ ಅದನ್ನು ಮಾಡುವದೊಂದನ್ನ ನಿಮಗೇನಾದರೂ ಉಪಯೋಗವದೆಯೋ ಇಲ್ಲವೋ ಎವ್ವದನ್ನು ಪೂರ್ಣವಾಗಿ ವಿಚಾರ ಮಾಡಿ ನೋಡಿರಿ, children, before you apply (your) hand to anything, examine thoroughly whether it is in any way useful to you or not. ನಾವು ಸುಮ್ಮನೆ ಬಾಯಿಗೆ ಬನ್ನ ಹಾಗೆ ಮಾತಾಡ ಬಾರದೆಮ್ಮವದಕ್ಕೆ ಒಂದ ದೊಡ್ಡ ಕಾರಣವುಣ್ಣು, there is an eminent reason, why we should not vainly (and) inconsiderately speak. ಆ ಪುಸ್ತಕದಲ್ಲಿ ನೀತಿಯ ಪಾಠ ಗಳುಣ್ಣು; ಅವುಗಳನ್ನು ಚನ್ನಾಗಿ ಓದಿ ನೆನಪಿಟ್ಟು ಕೊಣ್ಣು ಅದರಿಂದ ನಡ ಕೊಳ್ಳ ಬೇಕೆಮ್ಮದಾಗಿ (ಎವ್ವದು + ಆಗಿ) ಬರೆದದೆ, in that book there are ethic rules; it is written (therein) that you should read and remember them carefully and walk accordingly. ಭೃತ್ಯನನ್ನು ಕರೆದು ಹೀಗೆ ಮಾಡುವುದಾಗಿ ಆಜ್ಞಾಪಿಸುವದು, calling (one's) servant and ordering “do thus”. ನರಿಯು, ಅಣ್ಣಾ, ಹೋಗಿ ಬರುತ್ತೇನೆ, ಲೋಭವಿರಲಿ ಎನ್ನ, ಅನ್ನದ್ದೇ (past relative participle) ಹೊಡೆದಿತ್ತು, the fox said with emphasis (to the fowl) “elder brother, I go (now) and shall return. (Your) favour remain (on me)!” and started.

333. ಎಂದರೆ or ಅಂದರೆ are frequently used after a conjugated verb to express the meaning which that verb would give, if its relative participle in combination with ಅರೆ were used, *e. g.* ಇನಿನಿಂದ ನೀನು ನಮ್ಮ ಸಾಲಿಗೆ ದಿನಾ ಬರುತ್ತ ಬಾ ಅಂದರೆ ಒಂದೆರಡು ತಿಂಗಳೊಳಗೇ ನಿನಗೆ ನನ್ನನ್ನೆ ಬರೆಯಲಿಕ್ಕೆ ಬಂದೀತು, if hence thou daily come [lit. “daily come” if (one) says] to our school, you will probably become able to write like me even in one or two months. ದೊರೆ ಬಂದರಂದರೆ, if master has come [lit. if (one) says “master has come”]. ಗುಬ್ಬಿಯು ಆ ತತ್ತಿಯ ಮೇಲೆ ಕೂತಿತ್ತಂದರೆ ಅದರಿ ಮೆಯ್ಯಾವಿನಿಂದ ಮದಿಯಾಗುತ್ತದೆ, if the sparrow sits on that egg [lit. “sat” if (one) says], a young will be born by the warmth of its body. ತಮ್ಮ ಕೆಯ್ಲೆ ಆದಷ್ಟು ಬಡವರ ಪರಾಮರಿಕ ಮಾಡ ಬೇಕು ಅಂದರೆ

ದೇವರು ತಮಗೆ ದಯೆ ಮಾಡುವನು, if you take care of the poor [lit. "you must take care of the poor" if (one) says] as much as you can, God will be kind towards you. ಕಾಯಿಗಳು ಹಣ್ಣಾದವೆಂದರೆ ಬಿಸಲಿಗೂ ಗಾಳಿಗೂ ಅರಳಿ ಒಳಗಿನ ಹತ್ತಿ ಹೊಲಿಗೆ ಬರುತ್ತದೆ, if the pods are ripe, they will open by the effect of sunshine and wind, and the cotton that is inside, will come out. ರಾಮ ಪುರವೆನ್ನು ಊರಿಗೆ ಹೋಗು ಅಂದರೆ ನಿನಗೆ ಎರಡು ದುಡ್ಡಿಗೊನ್ನು ತೆಂಗಿನ ಕಾಯಿ ದೊರೆಯುವದು, if thou goest to the town called Rāmapura, thou wilt get a cocoa-nut for two dudḍus. ಇಲ್ಲಿ ಕತ್ತಲಾಯಿತೆಂದರೆ ನನಗೆ ಈ ಗುಡ್ಡದೊಳಗೆ ದಾರಿ ಸಿಗಲಿಕ್ಕಿಲ್ಲ, if darkness sets in here, I shall not find the way in this hilly country. ಈ ಕಠಾಣಿಯನ್ನು ನಾವಿಬ್ಬರೂ ಹಂಚಿ ಕೊಣ್ಣು ಬಿಡುವಾ ಅಂದರೆ ಜನ್ಮದ ದರಿದ್ರ ವಿಚ್ಛಿನ್ನವಾಗುವದು, if we two divide this costly pearl among us, (our) poverty of birth will cease. Observe also the following instance — ದೊರೆಗಳು ಶನಿವಾರ ಬಂದರು; ಈ ಶನಿವಾರತನಕ ಅಂದರೆ ಒಂದು ವಾರ ಆಯಿತು, the gentleman came last Saturday; (from that time) till this Saturday, if one says, it is a week.

It is to be remarked here that ಎಂದರೆ or ಅಂದರೆ is also used to express the English 'that is to say', e. g. ಸನ್ಮ ಗೃಹಂನೇ ಇಸವಿಯಿನ್ದ ಗತಿಲಿವೇ ಇಸವಿಯ ತನಕ ಅಂದರೆ ಸುಮಾರು ಇನ್ನೂರು ವರ್ಷಗಳ ವರೆಗೆ, from A. D. 1490 till A. D. 1687, that is to say for about 200 years. ಗ್ರೇಟ್ ಬ್ರಿಟನ್ ಸಂಯುಕ್ತರಾಜ್ಯದ ಕ್ಷೇತ್ರಫಲವು ತುಸು ಹೆಚ್ಚುಕಡಿಮೆ ಸಿಂಹಲ್ದೀಪದಷ್ಟು ಅಂದರೆ ೨೫ ಸಾವಿರ ಚೞ್ವಾಕಮೈಲು ಉಣ್ಣು, the area of the united kingdom of Great Britain is about as great as that of Ceylon, that is to say 25000 square miles. ಈ ಮೀನು ತಿರಿಗಾಡಿ ದರೆ ಕಡಲುಕ್ಕೆ ನೀರು ಹೆಚ್ಚುವದು ಅಂದರೆ ಅಷ್ಟು ದೊಡ್ಡ ಮೀನು, if this fish moves about, the sea swells and increases, that is to say such a big fish.

334. With regard to the use of ಎಂದರೆ or ಅಂದರೆ after a conjugated verb adduced in § 333 the remark is to be made that ಅದೊಡೆ, ಅದಡೆ or ಅದರೆ (cf. the verse in § 319) are similarly used, e. g. ಶೂಲಿಮನ್ತ್ರವನೇ ಅಪ್ಪಿದೆಯಾ ದೊಡೆ, if thou knowest Śiva's mantra. ನಿಮ್ಮೂಯಿಗವ ತಪ್ಪಿಸಿದನಾದೊಡೆ, if he left your service undone. ಹೊಲಿ ಬಿದ್ದರಾದೊಡೆ, if they escaped. ಸನ್ನಿಸಿದ ರಾದೆ, if they touch. Also ನೀನು ನಾಳೆ ಪುಣೆಗೆ ಹೋಗುವದಾದರೆ, if to-morrow thou goest to Puṇē. Cf. § 296.

335. In the modern dialect 'intentionally' is expressed by ಬೇಕೆನ್ನ, (lit. having said "it must"), e. g. ನಾನು ಬೇಕೆನ್ನ ಕನ್ನಡಿಯನ್ನು ಒಡಿಯಲಿಲ್ಲ, I have not broken the looking-glass intentionally; (and 'unintentionally' may be translated ಸಾಕೆನ್ನ or ಬೇಡೆನ್ನ).

336. In the same dialect 'they say', 'on dit' is expressed by adding ಅನ್ನೆ (§ 196, remark 4; § 198, 7, remark 2) to a sentence, *e. g.* ಬ್ರಾಹ್ಮಣನು ಆ ಚಿನಿವಾರನ ಬಡಿಗೆ ಹೋಗಿ, ಅನ್ನದ್ದು (see § 337) — ನಾಯಕರೇ, ತಮ್ಮಲ್ಲೇನೋ ನೀರು ತುಮ್ಮುವದೊನ್ನು ದೊಡ್ಡ ಹಣ್ಣಿ ಅದೆಯೆನ್ನೆ, the Brāhmaṇa went to that money-changer and said "sir, they (people) say you have a certain large metal vessel into which water uses to be filled". ಒನ್ನ ಜಾತಿಯ ಕಪ್ಪೆಗಳು ಇಡೀ ಕೋಬೀ ಮರಿಯನ್ನು ಸುಂಗುತ್ತವನ್ನೆ, they say that a sort of frogs swallows a whole chicken. ಬರುತ್ತಾರನ್ನೆ, "they are coming" they say (or I am told). ಬನ್ನರನ್ನೆ, "they are come", I am told.

337. From the instances in § 332 it appears that ಎನ್ or ಅನ್ are generally placed at the end of a statement, etc.; it is, however, allowed to put them also before it in order to introduce it, *e. g.* ತನ್ನೆಯು ಇಬ್ಬರನ್ನ ಕರೆದು ತನ್ನೆದುರಿಗೆ ನಿಲ್ಲಿ ಹೇಳಿ, ಅನ್ನದ್ದು — ಮಕ್ಕಳಿರಾ, ನೀವಿಬ್ಬರೂ ದಿನಾಲು ಕನ್ನಡೀ ಸೋಡುತ್ತಾ ಇರಿ, etc., the father called both (his children), told them to stand before him, and said (lit. a having said) "children, daily look on the looking-glass". ಒನ್ನ ದಿನ ಒಬ್ಬ ಮುದುಕನು ಕೆಲವು ಹುಡುಗರಿಗೆ ಅನ್ನದ್ದು — ಮಕ್ಕಳಿರಾ, ನಾನು ನಿಮಗೆ ಹಿತವಾಗ ಬೇಕೆನ್ನ, ಅಪೇಕ್ಷಿಸುತ್ತೇನೆ, on a certain day an old man said to some boys "children, I desire your welfare". ದೇವನೇನ್ನನು ನಮ್ಮಿಯಣ್ಣಿಗೆ—ಆವಗಂ ಬಜುವೇದವೇ ದಾರಿ, the god said to Nambiyanna—"always (are) even the manifold vēdas the road". ಸತಿಯೆನ್ನಳ್ ಇನೆಯಂಗಿ—ಅಲಿಯೆ ನಲಿಯೆನು ಭಕ್ತಿಯಂ, the wife told the beloved one "I do not know, I do not know devotion".

In such a case ಎನ್ or ಅನ್ may be preceded by ಇನ್ನು (*cf.* § 326 ಅದೆ ನ್ತೆನ್ನೊಡೆ), *e. g.* ಬಲಿಯಮ್ ಅರಸಿಯಂ ಸನ್ನಯ್ಯಲಿನ್ನೆನ್ನಂ, thereupon, in order to appease the queen, he spoke thus—. ಮತ್ತಮ್ ಅರಸನ್ ಇನ್ನೆನ್ನಂ, again the king spoke thus—. ಮತ್ತಮ್ ಇನ್ನೆನ್ನಳ್, again she spoke thus—. ಅವಳ್ ಇನ್ನೆನ್ನಳ್, she spoke thus—. ಅವರ್ ಇನ್ನೆನ್ನರ್, they spoke thus—. ತನ್ನೆಗಿನ್ನಂ, he spoke thus to (his) father—. ನರೇನ್ನ ನನ್ನನಂಗಿ ಪತಿಮೋಹಿನನ್ನನನ್ ಇನ್ನೆನ್ನಂ, to the son of the king the son of Patimōhi spoke thus—. Also: ಇನ್ನೆನ್ನೊರೆದು, having spoken thus (with reference to preceding words).

Or ಇದಂ, this, may be put after ಎನ್, *e. g.* ಅವನ್ ಎನ್ನನ್ ಇದಂ, he spoke this—.

There is still to be mentioned the use of a relative participle in the form of a verbal noun to introduce a statement, etc., without ಎನ್ or ಅನ್, *e. g.* ಅವನು ಆಲೋಚಿಸಿದ್ದು — ಈಕೆಯು, ಕರೀ ಬೀಜದ ಚೀಲವೆನ್ನು, ಹೇಲಿಯವದು ಮದ್ದಿನ

ಜೀಲವು, he reflected “what she says is a bag of black seed, (is) the bag of gunpowder”. ಸಿಂಹವು ಹೇಳುತ್ತಿದ್ದು — ನೀವೆಲ್ಲರೂ ತಿಳಿದವರೇ ಇದ್ದೀರಿ, the lion said “all of you certainly know”. In such a case ಎನಸ್ತರೇ is to be supplied, for which see § 323.

XXIII. On ಇಲ್ಲದೆ, ಅಲ್ಲದೆ, ಅಲ್ಲು.

338. In § 212, No. 7 ಇಲ್ಲದೆ, ಅಲ್ಲದೆ (*cf.* § § 170. 361) and ಅಲ್ಲು appear as classed with the adverbs by the Śābdānuśāna.

ಇಲ್ಲದೆ.

In that case ಇಲ್ಲದೆ has the meaning of ‘in absence of’, ‘without’ (vinārtham), *e. g.* ಅಕ್ಕರಮ್ ಇಲ್ಲದೆ ತಕ್ಕರ್ ಅಕ್ಕಮೆ, do distinguished people originate without letters (*i. e.* without the knowledge of letters or science)? ನೀನ್ ಇಲ್ಲದಿವೆಲ್ಲಮ್ ಒಳವೆ, ಭಾನುತನುಜಾ, without thee are all these (valuable things) in existence (for me), O Karna? ಭಕ್ತಿಯಿಲ್ಲದೆ ಕೆಟ್ಟು ಹೋದೆ, without devotion thou wilt be ruined. ತಳುವಿಲ್ಲದೇ ಬಪ್ಪೆನೆ, shall I not come even without delay? ತೆರುಹಿಲ್ಲದೇ, even without intermission. ಅನೇಕಜನಗೆ ಕಷ್ಟವಿಲ್ಲದೆ ಇರುವುದು ಬೇಕು, many men like to live without labour.

But originally ಇಲ್ಲದೆ is the negative participle of ಇಲ್, not being present or not having been present, not being, not having been (see § 170; *cf.* ಇಲ್ಲ § 298), *e. g.* ಇನಿತಿಲ್ಲದಿಹ ರಾಜ್ಯಂ ದುರ್ಬಲಮ್ ಎನಿಕ್ಕುಂ, a kingdom in which so much (*viz.* a strong king, etc.) is not existing, is called weak. ಔರಸ ಪುತ್ರನ್ ಉತ್ತಮಂ, ಮೇಣ್ ಅವನ್ ಇಲ್ಲದೊಡೆ, a son generated by one’s self (is) the best; and if not being he is (*i. e.* if he did not exist). ಇಲ್ಲಿ ಭಕ್ಷಿಸಲ್ ಒನ್ನವುಂ ಮುನ್ನಿಲ್ಲದಿದೊಡೆ, thereafter not being anything to eat here if is (*i. e.* if thereafter there were nothing to eat here). ಬುದ್ಧಿ ಇಲ್ಲದಿದ್ದರೆ ನೀತಿ ಇರುವದಿಲ್ಲ, if (there) is no understanding, (there) is no right behaviour. ಪ್ರಯೋಜನಕ್ಕಿಲ್ಲದೇ ವ್ರಯವಾಗಿ ಹೋಗುವಿಕೆ ವ್ಯಯವೆನ್ನೆನಿಸುವದು, to a useful purpose even not being a spending a going (*i. e.* spending even for no use or without use) is called vyaya.

ಇಲ್ಲದೆ being thus originally a negative participle or gerund, forms also the relative participle ಇಲ್ಲದ (see § 273), *e. g.* ದುಃಖವಿಲ್ಲದರ್, those who have no sorrow. ಎಡೆದೆಹು ಇಲ್ಲದ ಸಾಲು, a line that has no break. ಕೊವ್ವಿಲ್ಲದ ಎತ್ತು, an ox that has no horns. ಬುದ್ಧಿ ಇಲ್ಲದವನು, a man who has no understanding. ಇಲ್ಲದುದು, that is not existing.—It is to be

remarked that ಇಲ್ಲದ, like ಉಳ್ಳ, may govern also the accusative, *e. g.* ನಿಧಕ್ತಿಯನ್ನಿಲ್ಲದುದು (see § 316 under No. 1).

ಅಲ್ಲದೆ (*cf.* § 300, 1, remark *a*).

ಅಲ್ಲದೆ when considered as an adverb (§ 212, 7) means 'excepting', 'except' (vinātham, Śabdānuśāsana), and occasionally 'but', *e. g.* ಜಿನನ್ ಅಲ್ಲದೆ ದೇವರ್ ಒಳರೇ, are (there any) gods except Jina? ನೀನ್ ಅಲ್ಲದಾವನ್ ಅಧಿಕನ್ ಇಳೆಯೊಳ್ ಜಿನವಾ, except thee, Jinapa, who is an excellent person on earth? ಖದ್ಯೋತಂಗಳ್ಳಿರುಳ್ಳದರ್ಕ್ಕಮ್ ಇದಿರೊಳ್ ಮೆಯ್ದೋರ್ಕ್ಕೆಯೇನ್ ಆರ್ಕುಮೆ, except at night fire-flies (have not the ability to shine); let the sun shine in front, what ability (to shine) have they? ಕುಸುಮಾಯುಧ, ನಿನ್ನ ಬಲ್ಪ ಪೆಣ್ಣಕ್ಕಳೊಳ್ ಅಲ್ಲದಿಲ್ಲ, Kāma, except among females, thou hast no power. ಕುಳದ ನಿಯಾಮದೊಳ್ ಎನ್ನಂ ಕ್ಷಳಕ್ಕೆ ಲಾಕ್ಷರವಿಕ್ಲವಮ್ ಇಲ್ಲ; ವಿಕಲ್ಪಂ ಕ್ಷಳನ್ ಅಲ್ಲದಿಲ್ಲ, in an alliteration wherein the kuḷa (the Kannaḍa ಳ್) is, the optional use of the letter ಳ್ for the kṣaḷa (the Saṁskṛita ಳ್) does never occur; an optional use, excepting (that of) the kṣaḷa, is not to occur (in such a case). ಉಯ್ ನೆಯ್ ಸುಯ್ ಒಯ್ ಧಾತುಗಳೊಳ್ ದ್ವಿತ್ವಮ್ ಅಲ್ಲದಿಲ್ಲ ವಿಕಲ್ಪಂ, in the verbal themes uy nēy suy ōy (there) is no other use except the doubling (of their final letter when ಅಲ್ is suffixed). ಆಕಾರಾನ್ತಮ್ ಅಲ್ಲದುಂ ಪರಮಾದ ಚತುರ್ಥಿಗೆ ಗೆಯ್ನೆಕ್ಕುಂ, excepting the terms that end in ಅ, (there) is (the suffix) ಗೆ for the dative when it (*i. e.* its suffix) follows the rest (*viz.*) those that end in (other) vowels and in consonants. ಧನವನ್ ಈಯಲು ಬರ್ಪದಲ್ಲದೆ ತನುವನ್ ಈಯಲ್ ಅದೆನ್ನು ಬರ್ಪದು, it is possible to offer (one's) riches, but how will it be possible to offer (one's) body? ಆದಿವಿವಿಭಕ್ತಂಗೆ ಮದುವೆಯನ್ ಆದರದಿ ನಾ ಮಾ ಲಿಪ್ಪಿನ್ ಅಲ್ಲದೇ ದುಹಿತೆಯಂ ಭವಿಗೆ ಕೊಡೆಂ, except I reverently marry (her) to a devotee of Ādiśiva, I do not give this (my) daughter to a worldling. ದೇವರ ಕೃಪೆಯನ್ನಲ್ಲದೆ ಪಾಪಕ್ಕೆ ಪರಿಹಾರವಿಲ್ಲ, except through the grace of God (there) is no forgiveness for (*i. e.* of) sin. ಹಾಲು ಮೊಸರಾಗುವದಲ್ಲದೆ ಮೊಸರು ಪಾಲಾದೀತೇ, except that milk becomes curds, could curds become milk?

Occasionally ಒಡೆ or ಅಡೆ (or ಅರೆ) may precede ಅಲ್ಲದೆ, *e. g.* ನಿಮ್ಮ ಕೆಯ್ಯಲಿ ಮಡಿದೊಡಲ್ಲದೆಯಮ್ಮ ಶಾವಮೋಕ್ಷವಾಗದು, except he die by your hand, I shall get no deliverance from my curse. ಎಮ್ಮುವಂ ಪೂಜಿಸಿದಡಲ್ಲದೆ ಭಕ್ತಿ ದೊರೆಯದು, except one adores me, devotion will not be obtained.

ಅಲ್ಲದೆ sometimes loses so much of its originally verbal character that it is added to a relative past participle (unless the rule in § 167 be

applied), *e. g.* ನಿನ್ನಂ ನೋಡಿದಲ್ಲದೆ (=ನೋಡಿದ ಅಲ್ಲದೆ, or perhaps ನೋಡಿದು ಅಲ್ಲದೆ), except I see thee. ಬೆಳಗಿದಲ್ಲದೆ, except it become bright. ಶತ್ರುಜಾನ್ಯಂ ಸಂಸ್ಕೃತದೋಳ್ ಪದವಿಧಿಯಂ ನೆಲೆ ತಳೆದಲ್ಲದೆ (Commentary: ಧರಿಸಿದಲ್ಲದೆ) ಕನ್ನಡ ದಲ್ಲಿ ಲಿಂಗಮಾಗದು ನಿಜದಿಂ, a term with final ಅತ್ may well form a word in a Samskrita compound, but in (true) Kannaḍa does not become a nominal theme by itself. ಊರಿಗೆ ಬನ್ನ ಮಾರಿ ಉಣ್ಣಲ್ಲದೇ ಹೋಗದು, Māri that has come to a town, does never go away except she eats.— On the other hand we have also: ತಲೆ ತಾಗಿಸಿದ್ದಲ್ಲದೆ (=ತಾಗಿಸಿದ್ದು ಅಲ್ಲದೆ) ಬುದ್ಧಿ ಬಾರದು, except he knock (his) head (against something), understanding will not be obtained (by him).

Likewise this disappearance of its original character seems to occur when ಅಲ್ಲದೆ is followed by an accusative (see § 300, 1, remark b), *e. g.* ಮೃಡನ ಭಕ್ತರನ್ ಅಲ್ಲದಾರುವನ್ ಅಯಿವರ್ತಿವೆವು, except devotees of Śiva we know and love nobody. ಎನ್ನನ್ ಅಲ್ಲದೆ ಸತತಂ, ಬಯಿಕ್ಕನ್ನ ಪದವಿಯನ್ ಆದೊ ಡಾತಂ (see § 287, remark) ತನ್ನ ಮನದೊಳು ನೆನೆವುದಿಲ್ಲ, except always upon me, he does not think even upon my (high) rank.

ಅಲ್ಲದೆ may also get the meaning of 'besides' (ಮೇಲ್, ಮತ್ತೆ), *e. g.* ಅದಲ್ಲದೆ, besides that. ಇದಲ್ಲದೆ, besides this. ಅವನಲ್ಲದೆ ಮತ್ತೆ ಕೆಲವರು ಬನ್ನರು, besides him some others came. ನೋಣಗಳು ಸೊಗಸಿನ್ ಹಾದಿರಾಡುತ್ತ ಹೊತ್ತುಗಳೆ ಯುತ್ತಿದ್ದವಲ್ಲದೆ ತಮ್ಮ ಹಿತದ ಕೆಲಸವನ್ನೇನೂ ಮಾಡಿ ಕೊಳ್ಳುತ್ತಿದ್ದಿಲ್ಲ, the flies spent (their) time by joyfully flying about, besides (that) they did not do any work useful to themselves. ದೇವರಾಜನು ದಕ್ಷಿಣಕ್ಕೆ ತನ್ನ ರಾಜ್ಯವನ್ನು ಬೆಳೆಸಿದ್ದಲ್ಲದೆ ಉತ್ತರದಲ್ಲಿ ವಿಜಾಪುರದವರ ಹೊಸಕೋಟೆಯ ಪರಗಣೆಯನ್ನು ತಕ್ಕೊಂಡನು, Dévarāja, besides enlarging his kingdom much towards the south, took, in the north, the district of Hōsakōṭṭ of the Vijāpura people. ಅವನು ಹಣಗಾಡಿನಲ್ಲದೆ ಧರ್ಮಿಷ್ಠನಾಗಿದ್ದಾನೆ, besides a rich man he is a very liberal man.

The original verbal character of ಅಲ್ಲದೆ as a gerund (*cf.* § 300) appears still in the following instances: — ಸ್ಥಿರಮ್ ಅಲ್ಲದೆ ಸ್ನೇಹ ಮಾಲ್ಪವನು, a man who, (his love) not being steady, loves (*i. e.* a man unsteady in his affection). ಮಾಮರನ್ ಅಲ್ಲದಿಲ್ಲ, a mango tree not being it is not (*i. e.* it certainly is a mango tree). ತನಿಗಿವ್ವಿನ ಮಲ್ಲಿಗೆಯಲ್ಲದಿಲ್ಲ, a jasmine of rich fragrance not being it is not (*i. e.* it certainly is a jasmine of rich fragrance). ಪ್ರಯತ್ನಮಲ್ಲದಿರ್ಪ ಗುರುತ್ವದೋಳ್, in respectability that requires no (particular) effort (to acknowledge).

The relative participle of ಅಲ್ಲದೆ is ಅಲ್ಲದ, *e. g.* ಅದಲ್ಲದೊಡೆ, if it be not that (or thus). ಅಲ್ಲದುದು, that is improper. ತಾನ್ ಅಲ್ಲದನ್ಯಂ, another

who is not he. ಸ್ಪಷ್ಟಮಲ್ಲದ ನುಡಿ, speech that is not distinct. ಅಲ್ಲದ ಕಾರ್ಯಂ ಗಳ, acts that are not proper. ಬಿನ್ನದಿಂಗೆ ಬನ್ನದಲ್ಲದ ನಿಜವಹಸ್ಥ ಮಕಾರಂ, such an ಮ as does not stand for the bindu. ಪ್ರತಿಷೇಧಮ್ ಅಲ್ಲದಲ್ಲಿಯೂ, also where there is no negative sense.

ಅಲ್ಲ.

In § 212, 7 ಅಲ್ಲ is classed with the adverbs that are verbal forms; it is a bhāṇavācāna of the verb ಅಲ್ and another form of ಅಲ್ಲದು. It is used, like ಅಲ್ಲ (which see in § 300), in pratishēdha, negativing, etc., e. g. ಬರೆಪವ್ವೊಕ್ಕ ಉಚ್ಚರಿಸಲ್ ಬಾರದುವು ಆಕ್ಕರಮ್ ಅಲ್ಲ, (sounds) that are written (but) cannot be read (except in an inarticulate manner, as sounds for thunder, etc.), are no letters (lit. letters a being not). ಅವನಲ್ಲ, not he! ಅವಳಲ್ಲ, not she! ಅದಲ್ಲ, not that! ತಕ್ಕದಲ್ಲ, it is not fit. ಮುಳಸತ್ತೆಮ ಗಾತನೊಳ್, we have no (such a thing as can be called) anger against him. ದೇವಾ, ಸಿಂಹಳೇಂದ್ರನ್ ಎನ್ನಂ ಕಪ್ಪಮ್ ಇತ್ತನ್ ಅಲ್ಲ, O king, Siṃhaḷēndra is one who has never paid tribute.

ಅಲ್ಲೆ, i. e. ಅಲ್ಲ to which the ಎ of inferential interrogation (§ 212, 6) is suffixed, is used as follows:— ಎಲೇ, ಇದಲ್ಲೆ ತುಹಿನೆಕ್ಕೋಣೀಧರುತ್ತಂಗನಾನು ಗಳೊಳ್ ಭೇರನ ಬನ್ನ ವಾಯ್ದುದು ನೋಡಾಕಾಶಗಂಗಾಜಲಂ, O look, is not this the water of the celestial Ganges that runs swiftly down on the table-lands of the snowy mountain? ಪೊನ್ನಿಂ ಸಮನಿಮಗುಮ್ ಅಲ್ಲೆ ಹೆಣ್ಣುಂ ಮಣ್ಣುಂ, are not women and lands acquired by means of gold? (Cf. ಅಲ್ಲೆ § 300, 3).

XXIV. On the repetition of verbs, and on the combination of certain verbs.

339. The repetition of nouns, pronouns, adjectives, numerals, adverbs, interjections and imitative sounds has been treated of in §§ 303—309.

In § 152 it has been stated that there are no true frequentative or iterative verbs in Kannaḍa, but that a kind of iterative verbs may be formed by simple repetition (yugaḷōcāraṇa, dvihprayōga) or triple repetition (triprayōga).

Instances of such iterative verbs elucidating their forms are given in § 165, b, 1—4, where short participles are concerned, and in § 211, 1—11, where all the various repetitions are given, but without the respective various meanings conveyed by them. (Cf. § 361.)

In the present paragraph the meanings are adduced. They are the following:—

1, directing the attention of others to a distant object or affair (dūra, Śābdamanidarpaṇa), *e. g.* ಆ ತೋರ್ಪುದಾ ತೋರ್ಪುದು ಬಾನೋಳ್ ಧ್ವಜ ಪಟಂ, there in the sky (lit. in that — that sky) appears, appears the banner!

2, directing the attention of others to a near object or affair (samīpa, Śmd.), *e. g.* ಇದೆ ಇದೆ ಸಾರ್ಕೆ ಸಾರ್ಕೆ ಗಣಕಾವಳಿ ಪೇಲ್ದಿ ಮುಹೂರ್ತಂ, lo, lo! let (them) approach, let (them) approach! (it is) the time told by the assemblage of astrologers.

3, repeatedly directing one's own face or attention towards an object or affair (abhikṣhaṇa, abhikṣhaṇa, pratimukhāvalōkana, Śmd.), a person's own repetition of action or experiencing (abhikṣhaṇya, Śābdānuśāsana), *e. g.*

ಗಿಳಿಯೊಡನೋದಿಯೋದಿ ನುಡಿಗಲ್ಪು, ಮದಾಲಸರಾಜಹಂಸಮ

ಣ್ಣಿಳಿಯೊಡನಾದಿಯಾದಿ ನಡೆಗಲ್ಪು, ಕಲಾಸಿಗಳಾಟಮಂ ಮನಂ |

ಗೊಳಿ ನಡೆ ನೋಡಿ ನೋಡಿ ಕುಣಿಯಲ್ ನೆಲೆ ಕಲ್ಪು, ಕಲಾಗುಣಂ ಪೊದ

ದ್ವಿಳವಡೆ ಬಾಲಭಾವದೊಳಿ ಭಾವಕೆಯರ್ ಬಳಿವರ್ ನಿರಸ್ತರಂ || having read and read (*i. e.* having repeatedly read) with parrots and (thus) learned speech, having played and played with the assemblage of flamingoes languid with passion and (thus) learned walking, having inquisitively and carefully seen and seen the dance of peacocks and (thus) having learned to dance well, the females with (their innate) taste for the beautiful continually grew up to the development of the excellence of fine arts (Śmd.).—ಅಟ್ಟಟ್ಟಿಮಿಪಿದಂ, he lowered (the pot) after continual boiling (its contents). ಉಣ್ಣುಣ್ಣು ಪೊದಂ, he repeatedly ate and (then) went. ನೋಡಿ ನೋಡಿ ನಕ್ಕಂ, he looked on and looked on and (then) laughed (Śābdānuśāsana). ಉಸಿಕ್ಕನಿದ್ದಿದ್ಧೇಂ ಕಾರಣಂ, he was and was (*i. e.* continued to be) silent; what (is) the cause? (Basavapurāṇa). ಓದೋದಿ ಬೇಸತ್ತನು, he read and read, and became tired. ಆಡಾದಿ ಕಟ್ಟನು, he played and played, and (at last) was ruined (Nudigaṭṭu). ಒನ್ನೇ ಕಡೆಯಲ್ಲಿ ಕುಳಿತು ಕುಳಿತು ನಿಮಗೆ ಬಹಳ ಬೇಸದಿ ಬನ್ನಿದ್ದೀತು, having sat and sat in one place you will be much wearied. ಬಿದ್ದು ಬಿದ್ದು ನಕ್ಕನು, he fell and fell and laughed (*i. e.* he rolled with laughter). ಆ ಬೇಸೆಯಿನ್ನ ಸತ್ತು ಸತ್ತು ಉಲಿದನು, of that disease he died and died (*i. e.* was on the brink of death) and (still) remained alive.

4, enjoining on others the repetition of an act in order to encourage or incite them (Kriyāsamabhihāra, Śmd.), *e. g.* ನಡೆ ನಡೆಯೆನ್ನು ನುಡಿದರ್,

“walk, walk!” they said. ಇದಿರ್ಚಿದಿರ್ಚಿನೆ ಜಟಾಯು, when Jaṭāyu said “withstand, withstand!”

5, ordering with agitation, or hurrying an action; expressing anxiety, (cāpalatē, Śmd.; sambhrama, Śabdānuśāsana), *e. g.* ಒಪ್ಪಿ ಸೊಪ್ಪುನು ಸುದತಿಯಂ, deliver, deliver the woman with handsome teeth! ಅಣ್ಣಾಣ್ಣು, be manly, be manly! (Śmd.). ಹೋಗು ಹೋಗಯ್ಯ, go, go, sir! ಬಿಡು ಬಿಡಾ ಸನ್ನೇಹವ, give up, give up (your) doubt! ಎಲೆ ಬಸವ, ಕೊಡು ಕೊಡು ಪೆಟ್ಟಿಗೆಯ ಹೊನ್ನೆಲ್ಲವ, O Basava, give, give all the gold of the box! (Basavapurāṇa). ಒಡ್ಡೊಡ್ಡೊಡ್ಡೆನು ತೊಡ್ಡಿ ಮೇಳದವಳ್ ಕುಂಕುಮವಾರಿ ಕುಪ್ಪಳಿಸಿ ಪೊಯ್ದಳ್, the female buffoon saying “resist, resist, resist!” resisted, gathered saffron water and threw (it, Śmd.). ಇತ್ತ ಬಾ, ಇತ್ತ ಬಾ, ಇತ್ತ ಬಾ, come this way, come this way, come this way! ಆನೆ ಬನ್ನದಾನೆ ಬನ್ನದಾನೆ ಬನ್ನದು, an elephant has come! an elephant has come! an elephant has come! ದಣ್ಣು ಬನ್ನದೇಲಿ, ದಣ್ಣು ಬನ್ನದೇಲಿ, the army has come, arise! the army has come, arise! the army has come, arise! (Śabdānuśāsana).

6, continuous, unceasing action (sātatyā, Śabdānuśāsana), *e. g.* ಬನ್ನಂ ಬನ್ನಂ, he came and came. ಪೊದಂ ಪೊದಂ, he went and went. ಕಣ್ಣಂ ಕಣ್ಣಂ, he saw and saw. ಬರೆವರೆ (-ಬರೆ), when (it) came and came (Rsv.). ಬರುತ್ತ ಹೋಗುತ್ತ, ಬರುತ್ತ ಹೋಗುತ್ತ ಇದ್ದಾನೆ, he is coming and going, coming and going (Nūḍigattū). ಬರುತ್ತಾ ಬರುತ್ತಾ ರಾಯನ ಕುದುರೆ ಕತ್ತೆ ಆಯಿತು, the king's horse coming and coming (nearer) was (but) a donkey. ಆ ಚಕ್ರ ವರ್ತಿ ಶತ್ರುಗಳನ್ನು ಅಟ್ಟಿ ಕೊಣ್ಣು ಹೋಗುತ್ತಾ ಹೋಗುತ್ತಾ ಅವರ ದೇಶದ ಮಧ್ಯಭಾಗದಲ್ಲಿ ಹೋಗಿ ತಲಪಿದನು, that emperor pursued the foes, and going and going (*i. e.* marching on) arrived in the midst of their country. ಕುಯಿಬರೆಲ್ಲ ಓಡುತ್ತೊಡುತ್ತ ಅಲ್ಲಿ ಬನ್ನ ನೋಡಿದರೆ ತೋಳ ಇಲ್ಲ, when all the shepherds running and running came there and looked, (there) was no wolf. ಅದವಿಕುಯಿಗಳು ಮನುಷ್ಯರಿಗೆ ಮೊದಲು ಹೆದರಿದಾಗ್ಯೂ ಬರ ಬರುತ್ತಾ (see § 172) ಈಲಾಗುತ್ತವೆ, though the ribfaced deer at first are afraid of men, coming and coming (*i. e.* in course of time) become attached (to them). ಆಫಿನ ಕಾಯಿ ಬರ ಬರುತ್ತಾ ಚಣ್ಣಿನಷ್ಟು ದೊಡ್ಡದಾಗುವದು, the pods of opium become in course of time as big as balls. ಹೋಗ ಹೋಗುತ್ತಾ ದಾರಿಯೊಳಗೆ ಅವರಿಬ್ಬರೂ ಆಲೋಚಿಸಿದ್ದೇನೆಂದರೆ, proceeding and proceeding on the road both of them reflected as follows.

7, completeness of an action (kriyāśākalya, Śabdānuśāsana), *e. g.* ಕೊಯ್ ಕೊಯ್ಯ ಎನ್ನ ಕೊಯ್ಯಂ, he said (to himself and another) “reap,

reap!" and (thus) reaped (the whole harvest). ಪೊಯ್ ಪೊಯ್ಯ ಎನುತ್ತೆ ಪೊಯ್ದಂ, saying (to himself and another) "beat, beat!" he (thus) beat (consummately). ಬಾ ಬಾಯೆನುತ್ತೆ ಬನ್ನಂ, saying (to himself) "come, come!" and (thus) came. The Nūḍigaṭṭu has the following instances:—ಸವರು ಸವರೆನ್ನ ಸವರಿದನು. ಕುಡಿ ಕುಡಿಯೆನ್ನ ಕುಡಿದನು. ಎಣಿಸೆಣಿಸೆನ್ನ ಎಣಿಸಿದನು.

8, intensity, emphasis, high degree (ādhikya, Śābdānuśāsana), *e. g.* ಅದುದಾದುದಂ, it has been done, it has been done! ಎಮಗಪ್ಪು ದೆಮಗಪ್ಪುದು, it must become ours, it must become ours! ತೋಳ ತೋಳಗಿದುದು, it shone very much. ಬೆಳ ಬೆಳಗಿದುದು, it became very bright. ಮುಲಿ ಮುಲಿಗಿದುದು, it sank rapidly. ಮೊಲಿ ಮೊಲಿಗಿದುದು, it roared very much (Śābdānuśāsana). ಅಹುದಹುದು, it will become, it will become! ಅಸಮನೇತ್ರನು ವಿಷವನ ಆರೋಗಿಸಿ ದುದುಣ್ಣುಣ್ಣು, Śiva drank poison, it is (so), it is (so)! ಅಭವನ್ ಈ ಘಟದೊಳ್ ಉಣ್ಣುಣ್ಣಿನಿತು ಸನ್ನೇಹವಿಲ್ಲ, the unborn one (Rudra) is, is in this earthen vessel! (there) is not the least doubt. ಆಗಲಾಗಲಿ, may it become (so, or let it be so), may it become (so)! ಪರಸುಖಾಪ್ಪೋರಾಶಿಯೊಳು ನೆಪಿ ತೋದು ನೆಪಿ ತೋದು, having dipped well, having dipped well in the ocean of excellent joy (Basavapurāṇa). ಇದೊವೆಗಳು ಹಗಲೆಲ್ಲ ದುಡಿದು ದುಡಿದು ಕಷ್ಟ ಪಡುತ್ತವೆ, ants work and work and exert themselves the whole day. ಬೇಟೆ ಯಾಡುವ ಕೆಲಸಕ್ಕೆ ನಾಯಿಗಳು ಬೇಕೇ ಬೇಕು, dogs are absolutely required for the chase. ಕೆನ್ನೆಯಿಲ್ಲೆ ಸಿಕ್ಕೇ ಸಿಗುತ್ತದೆ, a red water-lily will certainly be found. ಜ್ಞಾನಿಗಳು ವಿಷಯಸುಖವನ್ನು ಬಿಟ್ಟೇ ಬಿಡುತ್ತಾರೆ, the wise will decidedly abandon sensual enjoyment. ಇದ್ದೇ ಇರುತ್ತದೆ, it certainly is. ಇದನ್ನು ಮಾಡೇ ಮಾಡುವಿರಿ, you will certainly do this.

ಪಥಮ್ ಇದಲ್ಲಲ್ಲ, this is not, is not the proper way. ಬೇಡ ಬೇಡ, it is not required, it is not required. ಬೇಡ ಬೇಡೆನ್ನು ಬಿಡಿಸಿದಂ, he said "it is not fit, it is not fit!" and loosened (him). ಅನ್ಯಾಯದ ಹಣವು ನಮಗೆ ಬೇಡೇ ಬೇಡ, we absolutely do not want money of (*i. e.* acquired by) injustice. ಒಲ್ಲೆನೊಲ್ಲೆನು, I will not, I will not. ಸಾಕು ಸಾಕು, enough, enough! ಸೃಷ್ಟಿ ಯಲ್ಲಿ ಅಯೋಗ್ಯವಾದವುಗಳು ಇಲ್ಲೇ ಇಲ್ಲ, certainly (there) are no useless things in creation.

ತಪ್ಪು ತಪ್ಪದೆ ಶರ ಶರಂಗಳಂ ತೆಗೆದೆಚ್ಚುತ, taking arrow after arrow and shoot- ing without ever failing. ನಿಲ್ಲ ನಿಲ್ಲದೆ, without waiting in the least. ಬಿಡ ಬಿಡದೆ ನಡೆ ತಪ್ಪು ವೇಡೆಗಳು, waves that came incessantly.

In intensity, etc. triple repetition also occurs, *e. g.* ಬನ್ನ ಬನ್ನ ಬನ್ನಂ, he came, he came, he came. ಉಣ್ಣುಣ್ಣುಣ್ಣು ಪೋದಂ, he ate and ate and

ate, and (then) went. ತೊಳ ತೊಳ ತೊಳಗಿತ್ತು, it shone excessively. ಬೆಳ ಬೆಳಗಿತ್ತು, it became excessively bright (Śabdānuśāsana). (ನಡ ನಡ ನಡಗುತ್ತ, trembling excessively.)

9, pain or trouble (ābādha, piḍē, Śabdānuśāsana), *e.g.* ಪೋದ ಪೋದಂ, alas, he went. ಬನ್ನ ಬನ್ನಯ್, alas, thou hast come. ಬಾರ್ ಬಾರೆಂ, oh, I do not come. ಪೋಪ ಪೋಪೆಂ, oh, I shall go.

10, succession (one after the other): totality, *e.g.* ಶಿಶುವಂ ಕಣ್ಣ ಕಣ್ಣ ಬಲೆಯರ್ ಕರೆ ಕರೆದರ್, the women who one after the other happened to see the child, called (it near). ಕಣ್ಣ ಕಣ್ಣವರಿಗೆಲ್ಲಾ ಹಲ್ಲು ಕಿರಿದರೂ ಗಣ್ಣ ಸತ್ತ ಮುಣ್ಣಿಗೆ ಬೋಲಿಸದೇ ಬಿಡರು, though the widow whose husband has died, grins at all she sees, they do not let her be unshaved. ಬನ್ನ ಬನ್ನವರು ನಿನ್ನಿಸಿದರೆ ಗಣ್ಣ ಸತ್ತ ದುಃಖ ಬಿಟ್ಟು ಹೋದೀತೇ, if all who come revile (her), will the grief caused by (her) husband's death leave (her)? ಕಣ್ಣ ಕಣ್ಣವರನ್ನೆಲ್ಲ ಸಮಾಧಾನ ಮಾಡುವದಕ್ಕಾಗಿ ಆ ಮುದುಕನು ಮಾಡಿದ ಯತ್ನವು ಕೆಯ್ಯೊಡಲಿಲ್ಲ, the endeavour made by the old man to please all he saw, was unsuccessful. ಕಣ್ಣ ಕಣ್ಣ ದನ್ನೆಲ್ಲ ಕಡಿಯುತ್ತಿದ್ದನು, he was cutting down every thing he saw. ಆಗ ಅವರು ಆ ಕಟ್ಟಿಗೆಗಳನ್ನು ನೋಡ (see § 181, note *c*; § 211, 5, foot-note) ನೋಡುವಷ್ಟದಿಲ್ಲಿ ಮುಲಿದು ಹಾಕಿದರು, then (after the bundle of sticks had been untied) they broke the sticks one after the other as they saw them.

11, variety, *e.g.* (ಶ್ರೀಮನ್ತರು) ತಾವು ಹೋದ ಹೋದಲ್ಲಿ ಜನರು ರಾಜನಿಷ್ಟೆಯಿನ್ನ ಮಾಡಿದ ಆದರಾತಿಥ್ಯಕ್ಕೆ ಬಹಳ ಮೆಚ್ಚಿದರು, he (the Prince of Wales) was much pleased with the courteous hospitality which the people, from attachment to the ruler, showed in the various places to which he went. ಅವನು (ರಾಮರಾಜನು) ಹೋದ ಹೋದಲ್ಲಿ ಮತ್ತೀದಿಗಳನ್ನು ಕಡಿಸಿದನು, he (Rāmarājā) destroyed the mosques in the various places to which he went. ಒಳ್ಳೇ ನಡತೆಯ ಮನುಷ್ಯನು ಎಲ್ಲರಿಗೂ ಬೇಕಾದವನು; ಹೋದ ಹೋದಲ್ಲಿ ಬಹುಮಾನ ಹೊನ್ನವನು, a man of good conduct is welcome to all; in the various places to which he goes, he is respected.

ಆ ಹಾಳೆಯನ್ನು ಬೇಕು ಬೇಕಾದ ಹಾಗೆ ಕೊಲಿದು ಕಿಡಿಕೀ ಕನ್ನಡಿ ಮುಂತಾದವುಗಳನ್ನು ಮಾಡುವರು, that sheet of glass they cut according to the various requirements, and make window-panes, etc. (of it). ಬಡಿಗೆಯವನು ಕಟ್ಟಿಗೆಗಳನ್ನು ಕೊಲಿದು ಕೆತ್ತಿ ಬೇಕು ಬೇಕಾದ ಹಾಗೆ ಜೋಡಿಸಿ ಕೊಳ್ಳ ಬೇಕು, the carpenter has to cut the pieces of wood, to plane (them) and to join (them) according to the various requirements. ಕರಾಚೀ ಹತ್ತರದ ಹಳ್ಳಿಯವರು ಮೊಸಳೆಗಳನ್ನು ಪೂಜಿಸುತ್ತಿದ್ದರು; ಅವುಗಳಿಗೆ ಬೇಕು ಬೇಕಾದನ್ನ ಸವಿ ಸವಿ ಆಹಾರಗಳನ್ನು ಒಯಿದು ನೈವೇದ್ಯ

ಕೊಡುತ್ತಿದ್ದರು, the villagers near Karāñi used to worship alligators; they took, according to the various circumstances, different sweet eatables to them and presented them as offerings.

340. Certain verbs are often (especially in the colloquial dialect) combined with others, being placed after their past participle (gerund). They are principally the following:—

1, ಆಡು, to play, which gives the preceding verb the meaning of

a) playful motion or action, *e. g.* ಹುಡುಗರು ಕುಣಿದಾಡುತ್ತಾರೆ, ಬದಿಯಾಡುತ್ತಾರೆ, ಚೀ ಆಡುತ್ತಾರೆ, boys dance, cry and scream. ಒಣಗಿದ ಎಲೆ ಉದುರುವಾಗ್ಯೆ ಹಸಿಯೆಲೆ ನಗಾಡುತ್ತದೆ, when the dry leaves drop, the green leaves laugh. ಸರೋವರದೊಳೆ ಅಬಲೆಯರ್ ನಲವಿನ್ನೆ ಮುಯಿಕಾಡಿದರ್, the women joyfully immersed themselves in the pond. ಕತ್ತೆ ಹೊರಳಾಡುತ್ತದೆ, the ass wallows.

b) moving here and there or about, *e. g.* ಹಾವು ಹರಿದಾಡುತ್ತದೆ, the serpent creeps about. ನಾಯಿ ಕುನ್ನಿಗಳು ಒನ್ನೆರಡು ತಿಂಗಳಿಗೆ ಚನ್ನಾಗಿ ಓಡಾಡ ಹತ್ತುತ್ತವೆ, young dogs begin to run about well in one or two months. ಆ ಜನರು ತಿರಿಗಾಡುತ್ತಾರೆ, those people wander (or walk) about. ಕಳ್ಳರು ಸುಯಿದಾಡುತ್ತಾರೆ, thieves roam about. ಹಕ್ಕಿ ಹಾರಿದಾಡುತ್ತವೆ, birds fly about.

c) moving backward and forward, moving to and fro as a body suspended, oscillation, waving, *e. g.* ಜೋಕಾಲೆ ತೂಗಾಡುತ್ತದೆ, the swing moves to and fro. ತೆನೆಗಳು ಒಲಿದಾಡುತ್ತವೆ, the ears of corn move. ತೂಕವಿ ದ್ದದ್ದು ತೂಗ್ಯಾಡೀತೇ, does that which is poised, oscillate? ಕೊರಳಲ್ಲಿ ನೇತಾಡುವ ಒಡವೆ, a pendulous ornament depending from the neck.

d) reciprocal motion done by one (or each) to the other: mutuality, *e. g.* ಚೂಣಿಯೊಳೆ ಬೆರಸಿ ಪೊಯ್ದಾಡಿದರ್, they met in the van and beat each other. ರಾಮ ರಾವಣರು ಹೊಡೆದಾಡುತ್ತಾರೆ, Rāma and Rāvaṇa beat one another. ಅವರಿಬ್ಬರು ಬಯ್ದಾಡುತ್ತಾರೆ, they revile each other. (Peculiar is ಮಾಯಿಾಡು, to exchange one thing for another; to sell).

It may be remarked here that ಆಡು is also suffixed to the infinitive ending in ಅಲ್ and ಅ, *e. g.* ನಳನು ಜೂಜಿನಿನ್ನ ರಾಜ್ಯವನ್ನು ಹೋಗಲಾಡಿದನು, Naḷa made (his) kingdom to go (*i. e.* lost his kingdom) by gambling. ರಥಗಳು ತಾಕಲಾಡಿದವು, the chariots struck one against the other. ಮಾನವಂ ಹೋಗಾಡಿದಂ, he made to go (*i. e.* lost his) honour.

2, ಇಡು, to put, which makes the idea of the preceding verb, so to say, complete, *e. g.* ಅಜ್ಞಾನಿಗಳು ವಿದ್ಯೆಯನ್ನು ಮುಚ್ಚಿಡುತ್ತಾರೆ, stupid persons

completely hide learning from sight. ಉಬ್ಬರು ಹಣವನ್ನು ಹೂಲಿಡುತ್ತಾರೆ, greedy persons bury (their) money. ತಾನು ಕಣ್ಣದನ್ನೂ ಕೇಳಿದ್ದನ್ನೂ ವಿಚಾರದಿನ್ನ ಬರೆದಿಟ್ಟನು, he wrote down with deliberation what he saw and heard.

3, ಕುಡು, ಕೊಡು, to give, which occasionally, to some extent, complete the idea of the preceding verb, *e. g.* ಪದದೊಳ್ ಇರ್ದಾರ್ಥಮಂ ತಮ್ಮಮ್ಮರ್ಥಾನು ಗುಣಮಾಗಿ ವಿಭಾಗಿಸಿ ಕುಡುವದಿಂ ವಿಭಕ್ತಿಗಳೆನಿಸುಗುಂ, from separating the meaning which is in a word, into species according to their various purposes, the vibhaktis (inflections) have got their name (Śabdamaṇi-darpaṇa, vṛitti to sūtra 35; in this case ಕುಡು is superfluous, as is shown by Kēśava's sūtra which has only ಪದಾರ್ಥಮಂ ವಿಭಾಗಿಸುವದಿಂ ವಿಭಕ್ತಿ). ನೀನ್ ಎನಗೆ ವಸಂತನಾಗಮನವಂ ನೆಹಿ ಸೂಚಿಸಿ ಕೊಟ್ಟಯ್, thou indicatedst the arrival of spring to me very nicely. ರಾಮನು ಕೃಷ್ಣನಿಗೆ ಲೆಕ್ಕವ ತಿಳಿಸಿ ಕೊಟ್ಟನು, Rāma made known arithmetic to Kṛishṇa. ಅವನು ನಿನಗೆ ಹೇಳಿ ಕೊಡುತ್ತಾನೆ, he tells thee. ಕುದುರೆಯು ಕಣ್ಣಲಿಯನ್ನು ಒಕ್ಕೊಟ್ಟಿತು (for ಒಗೆದು ಕೊಟ್ಟಿತು), the horse threw the double bag off (from its back). ಅದು (ಆ ಬೆಲ್ಲ) ತುಸು ಎನ್ನು ತಿಳಿದು, ಅದನ್ನು ಜಿಲ್ಲಿ ಕೊಟ್ಟನು, he thought that it (the piece of jaggory was) small, and threw it away.

4, ಬರು (ಬರ್), to come, which sometimes is used to complete the idea of the preceding verb, *e. g.* ಜವೆ ಆಲುವತ್ತು ದಿನಕ್ಕೆ ಬೆಳೆದು ಬಹ ಭೂಮಿ, a soil in which barley ripens in sixty days. ಮಹಾಸಾಗರದ ಆಲುವ ಕೆಲವು ಕಡೆಯಲ್ಲಿ ಒವ್ವತ್ತು ಮೆಯ್ಲು ಇದ್ದನೆ ಕಣ್ಣ ಬನ್ನಿರುತ್ತದೆ, it has appeared that the depth of the ocean in some places is nine miles. ಮಹಾಸಾಗರದಲ್ಲಿಯ ಬೆಟ್ಟಗಳ ತಿರೋಭಾಗಗಳು ಬಹಳ ಸ್ಥಳದಲ್ಲಿ ನೀರ ಮೇಲೆ ಕಣ್ಣ ಬರುತ್ತವೆ, the tops of mountains in the ocean in many places appear above the water.

It may be remarked that to say *e. g.* ಅಮ್ಮಾ ಹೋಗುತ್ತೇನೆ, is unidiomatic in colloquial language, it is to be ಅಮ್ಮಾ ಹೋಗಿ ಬರುತ್ತೇನೆ, mother, I go and come (back).

5, ಬಿಡು, to leave, which also makes the idea of the preceding verb somehow complete, *e. g.* ಅವನು ಹೆಣ್ಣತಿಯನ್ನು ಬಿಟ್ಟು ಬಿಟ್ಟನು, he left (his) wife. ರಾಮನು ವ್ಯಾಕರಣವನ್ನು ಕಲಿತು ಬಿಟ್ಟನು, Rāma learned grammar. ಅದನ್ನು ಕೊಂದು ಬಿಡುತ್ತೇನೆ, I shall kill it. ಅವನು ಹೋಗಿ ಬಿಟ್ಟನು, he went away. ಕುದುರೆಯನ್ನು ಮಾರಿ ಬಿಟ್ಟನು, he sold the horse.

6, ಹಾಕು, to put, to throw, which also makes the idea of the preceding verb somehow complete, *e. g.* ಇವನನ್ನು ವರ್ಗದೊಳಗಿನ್ನ ತೆಗೆದು ಹಾಕಿದರು, they removed him out of the class. ಬಾಯ್ವಡಕರು ಅನ್ಯರ ವಸ್ತುಗಳನ್ನು

ಎತ್ತಿ ಹಾಕುತ್ತಾರೆ, great talkers remove the things of others by stealing. ಭೀಮನು ಕೌರವರನ್ನು ಕೊಂದು ಹಾಕಿದನು, Bhīma killed the Kauravas. ಕಟ್ಟಿಗೆಗಳನ್ನು ಮುರಿದು ಹಾಕಿದರು, they broke the pieces of wood. ನಾಯಿಗಳನ್ನು ಬನ್ನ ಗಿಡಕ್ಕೆ ಕಟ್ಟಿ ಹಾಕಿದರು, they tied the dogs to a tree.

7, ಹೋಗು, to go, which likewise makes the idea of the preceding verb somehow complete, e. g. ಲೆಕ್ಕವು ತಪ್ಪು ಹೋಯಿತು, the account is wrong. ದುಷ್ಟರು ಹಾಯಾಗಿ ಹೋಗುತ್ತಾರೆ, bad people will be ruined. ಕಿಸೆಯ ಬನ್ನ ತೂತಿನೊಳಗಿದ್ದ ದುಡ್ಡು ಬಿದ್ದು ಹೋದವು, the duddus fell out of a hole in (his) pocket. ಕುದುರೆ ಕನ್ನಕದೊಳಗೆ ಬಿದ್ದು ಸತ್ತು ಹೋಯಿತು, the horse fell into a ditch and died. ಮಾತು ಬನ್ನಾಗ ಸೋತು ಹೋಗುವವನೇ ಜಾಣ, when a dispute comes on, even he is a wise man who submits. ಕೆಟ್ಟು ಹೋಗುವ ಹಾಗಿದ್ದಾನೆ, he is likely to be ruined.

341. In order to form what may be called a sort of reflexive verb, ಕೊಳ್ (ಕೊಳ್ಳು), to take, is added to the past participle of a preceding verb (to that of ಕೊಳ್ itself too), also if this participle is a short one (see § 165, a, 1—7, and cf. § 169). We have already met with this kind of formation in the passive (see § 315, 2, e; cf. also § 260). This so-called reflexive verb is used to denote that the action takes place in behalf of the subject (agent), regarding the subject's good or damage, and so on as circumstances require; it will be seen that 'to take', the original meaning of ಕೊಳ್, will not unfrequently offer a sufficiently clear explanation of its meaning.

The following instances taken from the three dialects will elucidate its use:—

ಈ ಕ್ರಮದಿನ್ ಅರಿದು ಕೊಳ್ಳೆ, in this order one may learn to know (the terminations of the instrumental).—ಕಮಲಮುಖೀ, ತಿಳಿದು ಕೊಳ್ಳುದೆನ್ನಯೆ ಮತ ದಿಂ, O wife, understand (the daṇḍaka metre) even through my rule. ಮೂಕರು ಮೋಸಗಾಡಿರಿರುತ್ತಾರೆನ್ನ ಹೆಡ್ಡರು ತಿಳಿಯುತ್ತಾರೆ; ಅದರಿನ್ನೆಯೇ ಈ ತೊತ್ತು ಅದರೂ ತಿಳು ಕೊಣ್ಣಳು, foolish people think that the dumb are tricksters; thus also this maid-servant thought. ಗೂಗೆಗಳು ಕೂಗಿದರೆ ಕೇಡಾಗುವದೆನ್ನ ಬುದ್ಧಿಹೀನರು ತಿಳ ಕೊಣ್ಣು ಹೆದರುತ್ತಾರೆ, foolish persons think that if owls cry, evil will happen, and are afraid. ಬಿಸಲೊಳಗೆ ದಾರಿ ನಡೆದು, ದಣಿದು, ನೀರಡಿಸಿ, ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಬನ್ನ ಈಡಲ ಮರದ ನೆರಳಿಗೆ ಹೋಗಿ, ಕುಳಿತು ಕೊಣ್ಣು, ತಪ್ಪುಗೆಯೊಳ ಗಿನ ಹಾಲು ಕುಡಿಯ ಹತ್ತಿದನು; ಅದನ್ನು ಎರಡನೇ ದಾರಿಕಾರರು ನೋಡಿ, ಈ ಹಾರುವನು ಹೆಣ್ಣು ಕುಡಿಯುತ್ತಾನೆನ್ನ ತಿಳು ಕೊಣ್ಣು, ಊರೊಳಗೆ ಸುದ್ದಿ ಬೀಲಿದರು, a Brāhmaṇa who had travelled in the hot sun, felt fatigued and had become thirsty,

went to the shade of a wild date tree, sat down and began to drink the milk that was in (his) copper vessel; other travellers saw it, thought "this Brāhmaṇa drinks toddy", and spread the news in the town.—ತಾವೆ ಕೃಪಾಶೂನ್ಯರೆನ್ನು ನಿನ್ನಿ ಸಿ ಕೊಣ್ಣರ್, even they blamed themselves that they (were) destitute of pity.—ಪರರಿಗೆ ಕೇಡ ಮಾಡಿ ತನಗೆ ಲೇಸು ಮಾಡಿ ಕೊಳ್ಳುಹ, causing damage to others and causing welfare to one's self. ಮಾಡಿ ಕೊಣ್ಣ ನಣ್ಣನು, a friend that one has acquired. ಒನ್ನು ಕತ್ತಿ ಮಾಡಿ ಕೊಣ್ಣನು, he made himself a knife. ಅವನು ತನಗೆ ತಾನೇ ನೋವು ಮಾಡಿ ಕೊಳ್ಳುತ್ತಿದ್ದಾನೆ, he is hurting even himself. ರಾಮಾ, ನಿನ್ನ ಕಾಲಿಗೆ ಏನು ಮಾಡಿ ಕೊಣ್ಣೆ, Rāma, what hast thou done to thy foot? ಇವನು ರಾಜಕನ್ಯಿಕೆಯನ್ನು ಮದುವೆ ಮಾಡಿ ಕೊಣ್ಣನು, he married a king's daughter. ಆ ಗುಬ್ಬಿ ಎಲ್ಲಿ ಮನೆ ಮಾಡಿ ಕೊಣ್ಣು ಇರುತ್ತದೆ? ನಮ್ಮ ಮನೆಯ ಮಾಳಿಗೆಯ ಕುವೆ ಮೇಲೆ ಗೊಡು ಕಟ್ಟಿ ಕೊಣ್ಣು ಇರುತ್ತದೆ, where has that sparrow made (its) house? it has built (its) nest on the balustrade of the flat roof of our house. ಒಡವೆಗಳನ್ನು ಮಾರಿ ಹಣ ಮಾಡಿ ಕೊಣ್ಣನು, he sold (his) jewels and (thus) made money. ಈ ಹುಡುಗನು ಕಣ್ಣ ಹುಡುಗರನ್ನೆಲ್ಲ ಗೆಳೆಯರನ್ನು ಮಾಡಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನು ಬಹು ಆತುರ ಪಡುತ್ತಿದ್ದನು, this boy felt great desire to make all the boys he saw his friends.—ವಸಿಷ್ಠ ಪುತ್ರ ಶೋಕದಿಂದ ಕೊರಳಲ್ಲಿ ಕಲ್ಲ ಕಟ್ಟಿ ಕೊಣ್ಣು ಬಿದ್ದರೆ ನೊಯಿ ತೆಪಿನಾದ ನದಿ, the river which became a hundred branches when the son of Vasishṭha, from sorrow, tied a stone to (his) neck and fell (into it). ಸಪ್ತದ್ವೀಪಗಳಂ ಕಟ್ಟಿ ಕೊಣ್ಣು, having made the seven divisions of the terrestrial world his own.—ಮುಸುಡನ್ ಎತ್ತಿ ಕೊಣ್ಣು ಇರ್ಪ ವನು, he who has lifted up (his) face.—ಕಳದು ಕೊಳ್ಳುಹ, grasping (for one's self). ಒಬ್ಬ ಸಾವಕಾರನು ವ್ಯಾಪಾರದೊಳಗೆ ಎಲ್ಲ ಹಣ ಕಳ ಕೊಣ್ಣನು, a certain merchant lost all (his) money in trade. ನೀವು ಒನ್ನು ಒಣ್ಣೆಯನ್ನು ಕಳ ಕೊಣ್ಣೆನ್ನೆ ತೋಲುತ್ತಿದೆ, it seems as if you had lost a camel.—ಪರರರ್ಥವ ಸೆಳೆದು ಕೊವ್ವು ಪಾತಕತನಂ, the sin of robbing the things of others.—ತನ್ನ ನೋಲವ ನುಡಿದು ಕೊವ್ವುಂ, he who confesses his being overcome.—ರಾಮನು ಪುಸ್ತಕವನ್ನು ಓದಿ ಕೊಳ್ಳುತ್ತಾನೆ, Rāma reads a book (for his own benefit).—ನಾನು ಈ ಚೂರಿಯ ನ್ನು ನಾರಾಯಣನ ಗಣ್ಣು ಬಿಚ್ಚಿ ತೆಕ್ಕೊಣ್ಣೆನು, I opened the bundle of Nārāyaṇa and took his knife (to myself).—ಆ ಹಾಲು ಮಾರಿ ಕೊಣ್ಣು ಅವನು ಹೊಟ್ಟೆ ತುಮ್ಮಿ ಕೊಣ್ಣನು, he sold that milk and (thus) satisfied the wants of (his) stomach.—ಕಟ್ಟ ಕಡೆಯಲ್ಲಿ ಅವನು ತನ್ನನ್ನೇ ಮಾರಿ ಕೊಣ್ಣನು, at last he sold even himself.—ಪುಸ್ತಕ ಕೊಣ್ಣು ಬರುವೆನು, I shall buy a book (for myself) and return.—ರೊಕ್ಕಾ ಕೊಟ್ಟು ಕೊಣ್ಣು ಹೀಗೆ ಕೆಡಿಸಿದರೆ ನಮಗೇ ಕೇಡು, if you thus wastefully spend money (in your own behalf), it will be even our ruin.—

ಸಿಪಾಯಿಯ ಮಗನು ತನ್ನೆಯ ಹದನಾದ ಕತ್ತಿಯನ್ನು ತಕ್ಕೊಂಡು, ಪಲ್ಲೆ ಹೆಚ್ಚಲಿಕ್ಕೆ ಹೋಗಿ, ತನ್ನ ಬೊಟ್ಟು ಕೊಯಿದು ಕೊಣ್ಣನು, the native soldier's son took the sharp sword of his father, went to mince vegetables (with it) and (in doing so) cut off one of his fingers.— ನೀನು ಎದೆ ಬಡ ಕೊಣ್ಣು ಚಿನ್ನೆ ಮಾಡ ಬೇಡ, you must not (thus) beat your chest and grieve.— ಬೆಳಿಗ್ಗೆ ಕುದುರೆಗಳನ್ನು ಹೊಡ ಕೊಣ್ಣು ಹೋಗಿ ಅಡವಿಯೊಳಗಿನ ಗಿಡ ಗಣ್ಣಿಗಳನ್ನು ಮೇಯಿಸಿದನು, at dawn he drove (his) sheep to the jungle and made them eat the shrubs therein.— ಸಿಂಹ ಗಳೂ ಹುಲಿಗಳೂ ನನ್ನನ್ನು ಕಣ್ಣು ತಮ್ಮ ತಮ್ಮ ಗವಿಗಳೊಳಗೆ ಹಗಲೆಲ್ಲ ಮಲಗಿ ಕೊಳ್ಳುತ್ತವೆ, when lions and tigers see me (the sun), they lie down the whole day in their respective dens. ಪೂರ್ವರಾತ್ರೆಯಲ್ಲಿ ಬೇಗ ಮಲಗಿ ಕೊಣ್ಣು ಬೆಳಿಗ್ಗೆ ಬೇಗ ಎದ್ದು ವರು ಬಹಳ ಹಿತವು, it is very salutary to lie down (to sleep) quickly (early) in the first part of the night and to rise quickly (early) at dawn.— ಹೊದ್ದು ಕೊಮ್ಮ ಸೀರೆ, a garment that is wrapped round one's self. ಅವನಿಗೆ ಹೊದ್ದು ಕೊಳ್ಳಲಿಕ್ಕೆ ಏನಿವೆ ಅಂಚಡಿ ಇದ್ದಿಲ್ಲ, he had no cloth whatever to cover himself with.— ಯಜಮಾನನು ಕೆಯ್ ಕಾಲು ತೊಳ ಕೊಳ್ಳಲಿಕ್ಕೆ ಎದ್ದನು, the master stood up to wash (his) hands and feet.— ಆಕಳು ಮೆಯ್ ಮೇಲೆ ಆಗಾಗ್ಗೆ ಬಾಲಾ ಯಾಕೆ ಬಡ ಕೊಳ್ಳುತ್ತದೆ? ನೊಣಾ ಜಾಡಿಸಿ ಕೊಳ್ಳುತ್ತದೆ, why does the cow now and then beat (with its) tail on (its) body? It drives the flies away.— ಮರೊ ದುಮ್ಮಿಗಳ ವೃಂದಮಂ ಕೂಡಿ ಕೊಣ್ಣೆಳೆವೆಲರ್ ಬನ್ನದು, the breeze joined a flock of young black bees and came along (with them).— ಕಾಲಿಗೆ ನೋವು ಆದದರಿಂದ ಎಣ್ಣು ದಿವಸ ನಾನು ಸಾಲಿಗೆ ಹೋಗಲಾಡಿ ಮನೆಯಲ್ಲಿಯೇ ನಿನ್ನು ಕೊಣ್ಣೆನು, because I had got pain in (my) feet, I could not go to school for eight days and remained at home.— ಅದು ಪಾಠಸ್ಥರು ಇಲಿ ಕೊಳ್ಳುವದಕ್ಕಾಗಿ ಕಟ್ಟಿದ ಧರ್ಮಭತ್ತವು, that is a house built with the object that travellers may alight (or lodge therein).— ಗಣ್ಣಾಸ್ತರ ಬನ್ನಾಗ ಉಲಿ ಕೊಳ್ಳುವ ಹಂಚಿಕೆಗಳು ಏನಾದರೂ ನಿನಗೆ ಗೊತ್ತು? do you know any means by which one may escape when danger approaches.— ರಾಯನು ಒನ್ನು ಅನೇ ಮೇಲೆ ಕುಳಿತು ಕೊಣ್ಣು ವಿಜಯನಗರಕ್ಕೆ ಬಂದನು, the king took a seat on an elephant and came to Vijayanagara. ಮರದ ನೆರಳಿಗೆ ಹೋಗಿ ಕೂತು ಕೊಣ್ಣನು, he went to the shadow of a tree and sat down.— ಬೇನೆಯಿಲ್ಲ ದಣು ಕೊಣ್ಣವ, he who is exhausted by sickness.— ಒನ್ನು ಕತ್ತಿ ಮಾಡಿಸಿ ಕೊಣ್ಣನು, he had a knife made (for himself).— ತನ್ನನ್ನು ತಾನೇ ಕೆಡಿಸಿ ಕೊಣ್ಣನು, he ruined himself.— ಬೆಸನ ಹೇಲಿಸಿ ಕೊಳುಹ, obtaining permission. ಸಾಕ್ಷಿ ಹೇಲಿಸಿ ಕೊಣ್ಣನು, he got evidence (in his own interest).— ಒನ್ನು ಜಾತಿಯ ಚಿರ್ಚು ಸಮುದ್ರದ ದಣ್ಣಿಯಲ್ಲಿದ್ದು ಕೊಣ್ಣು, ಕೊಲಿಕ ಮಾಂಸ ಮುನ್ನಾದ್ದನ್ನು ತಿನ್ನುತ್ತವೆ, a kind of leopard lives on the sea-coast, and eats decayed flesh and other

things.—ನಾಲ್ಕು ಮಂದಿ ಕಳ್ಳರು ಕೂಡಿ, ಪಟ್ಟಣಸೆಟ್ಟೇ ಮನೆಯ ಕನ್ನಾ ಕೊಡಿದರು, ಇದ್ದ ವಸ್ತು ಒಡವೆಗಳನ್ನೆಲ್ಲ ಕದ್ದು ಕೊಣ್ಣು, ಹಂಚಿ ಕೊಳ್ಳುವದಕ್ಕೆ ಅಡವಿಯೊಳಗಿನದೊನ್ನು ಹಾಯಿ ದೇಗುಲದ ಹಾದೀ ಹಿಡಿದರು, four thieves united, made a hole (in the wall) of the house of the chief merchant, stole all the valuable things that were (there), and took the road to a dilapidated temple in the jungle in order to divide (them among themselves).—ದನ ಕಲಿ ಮುನ್ನಾದವುಗಳನ್ನು ಸರಿಯಾಗಿ ಮೂಲಿ ಪಾಲು ಮಾಡಿ ಹಂಚಿ ಕೊಳ್ಳಿರೆನ್ನು ವರ್ತಕನು ತನ್ನ ಮೂಲಿ ಮಂದಿ ಮಕ್ಕಳಿಗೆ ಹೇಲಿ, ಸತ್ತು ಹೋದನು, the merchant told his three children to make three equal parts of the cattle etc. and divide them (among themselves), and died.—ಆ ಹೆಂಗಸು ತಲೆಯ ಮೇಲೆ ಏನು ಹೊತ್ತು ಕೊಣ್ಣು ಬರುತ್ತಾಳೆ, what does that woman carry on (her) head and comes (here)?—ಹೆಣ್ಣಿತಿಯನ್ನು ಕರೆದು ಕೊಣ್ಣು, ಊರಿಗೆ ಹೊದಿಟು ಹೋದನು, he called (his) wife and went abroad (with her).—ಕುದುರೆ ಕಣ್ಣು ಕೊಣ್ಣುರೋ, did they find the horse?—ಅದನ್ನೆಲ್ಲಿ ಇಟ್ಟು ಕೊಣ್ಣುಳು, where did she hoard it? ಈ ಕುದುರೆ ಇಟ್ಟು ಕೊಳ್ಳುತ್ತೀರೇನು, are you going to keep this horse?—ದೊಡ್ಡ ಹುಡುಗನು ತೊಟ್ಟು ಕೊಂಡ ಅಂಗಿ, the jacket which the big boy had put on.—ನೀವು ಯಾರಯ್ಯಾ? ಹುಚ್ಚು ನಾಯಿಗಳನ್ನು ಹಿಡ ಕೊಣ್ಣು ಎಲ್ಲಿಗೆ ಹೋಗುತ್ತೀರಿ? who are you, sir? where do you go having seized (i. e. with) the mad dogs? ಕೊಡ್ಡೀ ಹಿಡ ಕೊಣ್ಣು, ತೋಟಕ್ಕೆ ಬಂದನು, he seized the axe, and went to the garden. ಹಿಡು ಕೊಳ್ಳುವದು, seizing (laying hold of).—ಸಾಲೆಯಲ್ಲಿ ಅಯ್ಯನವರ ಅಪ್ಪಣೆಯನ್ನೆ ನಡ ಕೊಳ್ಳ ಬೇಕು, at school (one) must conduct one's self according to the command of the master. ನಾವು ತಾಯಿ ತಂದೆ ಅಕ್ಕ ತಂಗಿ ಅಣ್ಣ ತಮ್ಮಂದಿರ ಕೂಡ ಪ್ರೀತಿಯಿನ್ನ ನಡ ಕೊಳ್ಳ ಬೇಕು, we must converse in love with (our) parents, sisters and brothers. ಅವರೆಲ್ಲರ ಮೇಲೆ ಒಬ್ಬನೇ ಅರಸು ಆಳುತ್ತಿರುತ್ತಾನೆ; ಅವನಿಗೂ ಅವನು ನೇಮಿಸಿದ ಅಧಿಕಾರಿಗಳಿಗೂ ಅವರು ಭಯ ಭಕ್ತಿಯಿನ್ನ ನಡ ಕೊಳ್ಳ ಬೇಕು, over them all rules one king; they must obey him and the officers appointed by him with fear and devotion. ಮುಖ್ಯವಾದದೊನ್ನು ಕುದುರೆ ಹಿಡ್ಡಿನ ಮುಂದೆ ಇರುತ್ತದೆ, ಅದಲಿ ಸೂಚನೆಯನ್ನೆ ಎಲ್ಲ ಕುದು ರೆಗಳು ನಡ ಕೊಳ್ಳುವವು, a chief horse is in front of the herd, all the horses follow its guidance.—ನಿಂಗಳ್ಳನು ಒಬ್ಬ ವೈದ್ಯನ ಮನೆಗೆ ಹೋಗಿ, ಅವನ ಕೆಯ ಕಾಲು ಬಿದ್ದು—ಸ್ವಾಮಿ, ನನ್ನ ಮಗನೊಬ್ಬನು ಮನೆಯಲ್ಲಿ ಬೇನೆಯಿನ್ನ ಮಲಗಿದ್ದಾನೆ; ಅದಕ್ಕೆ ದಯ ಮಾಡಿ ಮನೆತನಕ ಬನ್ನಿ, ಅವನನ್ನು ನೋಡಿ, ಔಷಧ ಕೊಟ್ಟರೆ ನಾನು ಬಾರಿರುವ ಮಟ್ಟಿಗೆ ತಮ್ಮ ಉಪಕಾರ ಮಲೆಯಲಿಕ್ಕಿಲ್ಲ ಎನ್ನು, ಹೇಲಿ ಕೊಣ್ಣನು, Niigappa went to the house of a physician, fell at his hands and feet, and spoke “sir, a son of mine lies prostrate in the house from sickness; if therefore you please to come to (my) house, examine him and give (him) medicine,

I shall not forget your kindness as long as I live". ಹೊನ್ನನು — ವೈದ್ಯನೇ, ಸುಮ್ಮನೇ ಔಷಧಗಳನ್ನು ಯಾಕೆ ತರಿಸುತ್ತೀರಿ? ನಾನು ಅವನ್ನು ಎನ್ನಿಗೂ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ನು, ವಿಚ್ಛಿನ್ನವಾಗಿ ಹೇಳಿದನು. ಆಗ ವೈದ್ಯನು ಯಾಕೆ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ನು ಕೇಳಲು — ದಯೆ ಮಾಡಿ ಆ ಮಾತು ಕೇಳ ಬೇಡರಿ! ನಾನು ಹೇಳಿಲಾಯಿತು ಎನ್ನು, ಸುಮ್ಮನಾದನು. ಅದಕ್ಕೆ ವೈದ್ಯನು — ಏನಯ್ಯಾ? ಹೇಳಿರುವದಕ್ಕೆ ಅಡ್ಡಿಯೇನು? ನೀನು ಒಳ್ಳೇ ಹಟವಾರಿ ಕಾಣುತ್ತೀ ಅನ್ನಲು, ಹೊನ್ನನು — ಸ್ವಾಮಿ, ದಯೆ ಮಾಡಿ ಹಾಗೆ ಮಾತ್ರ ತಿಳಿಯ ಬೇಡರಿ! ಎನ್ನು, ಏನಯದಿನ್ನ ಹೇಲಿ ಕೊಣ್ಣನು, "doctor", Hönna (Ningappa's son who was not sick, but nearly starved, as he refused to take any food himself in order that his poor father, brothers and sisters might have something to eat) said positively, "why do you send for medicines (on my account)? I shall never take them". Then the physician asked "why will you not take (them)?" Hönna answered "please, do not ask so. I cannot tell (you)", and became silent. Thereupon the physician said "sir, what obstacle is there to telling (me)? You seem to be a perfect obstinate fellow". Then Hönna entreated (him) with humility, saying "O sir, please, only do not think so!" ಅವರಿಗೆ ಹೇಲಿ ಕೊಳ್ಳ ಬೇಕು, you should speak to him. ಹೇಲಿ ಕೊಳ್ಳಲಿಕ್ಕೆ ಮಾತದೆ, I have something to say (to you). — ಬೇಡಿ ಕೊಣ್ಣು ತಿನ್ನ ಬಹುದು, ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಾರದು, one may solicit (and receive alms) and (thus) eat, (but) by stealing one should not eat. — ನಾನು ತಲೆಯ ಮೇಲೆ ಕಿರೀಟ ಹಾಕಿ ಕೊಣ್ಣು, (the sun says) "I having put a diadem on (my) head". ದಯೆ ಮಾಡಿ ಇದೊನ್ನ ಸಾರಿ ಆತನ ತಪ್ಪು ಹೊಟ್ಟೆಯೊಳಗೆ ಹಾಕಿ ಕೋ, please, put his fault in your belly (*i.e.* conceal and forgive it) this one time. — ಆ ಆನೆಯನ್ನು ಆತನು ಹತ್ತಿ ಕೊಣ್ಣು, ತಿರಿಗಿ ಆನೆಗುಂದಿಗೆ ಹೋದನು, he mounted that elephant and returned to Ānēgundi. — ಮೋಡವೆಮ್ಮ ಶಿಲ್ಪಿಯನ್ನು ತಲೆಗೆ ಸುತ್ತಿ ಕೊಳ್ಳುತ್ತೇನೆ, (the sun says) "I put a muslin cloth, that is to say clouds, round (my) head".

For comparison's sake the following instances which contain verbs without ಕೊಳ್ (and of which some show at first sight a not easily perceivable difference in meaning from the above-given ones) may here be introduced:—

ರೂಢಾನ್ವರ್ಥಾಂಕಿತಮ್ ಎನ್ನಾ ನಾಮಂ ಮೂದಹಮ್, ಅಜಾಗೆ (commentator ತಿಳಿಗೆ), those ready nouns are of three kinds, *viz.* rūḍha, anvartha, ahkita; know! — ನಲ್ಲಳೆ, ನನ್ನ ಕಾಲ್ಪಡಿದವೆಂ, ತಿಳಿ, O beloved woman, I seize thy feet; know! ತಂಗಿಗೆ ತಕ್ಕ ವರನ್ ಈತನೆನ್ನು, ಮದನಂ ತಿಳಿದಂ, Madana perceived that this man (was) a suitable husband for (his) younger sister. ತರಲಾಕ್ಷ್ಮಿಯದಕ್ಕೆ ಮತ್ತೊನ್ನ ಭಿಸ್ತಾಯಮಂ ತಿಳಿದಳ್, the woman with tremulous eyes understood it differently. ಅತಿಜೀವಮ್ ಇರಲು ಮೋಕ್ಷದ ಗೊತ್ತು ತಿಳಿ, whilst yet living learn the marked peculiarities of final liberation! — ಮನೆಯಂ

ಮಾಡಿದಂ, he made a house. ಆನ್ ಎಲ್ಲರ್ ಈಗಲ್ ಅಶ್ವಮೇಧವಂ ಮಾಡುವಂ, let all of us now make a horse-sacrifice! ಸ್ನಾನ ಮಾಡಿರೊ ಜ್ಞಾನತೀರ್ಥದಲಿ, bathe in the sacred water of knowledge! ಮನೆ ಕಟ್ಟಿ ನೋಡು, ಮದುವೆ ಮಾಡಿ ನೋಡು, build a house and (then) see, marry (*i. e.* unite in wedlock) and (then) see! ಒನ್ನೆದೊಳ್ ಕಟ್ಟುವುದೆ ಪಿರಿಯ ಪುಲಿಯುಮಂ ಕವಲಿಯುಮಂ, must (one) tie a royal tiger and a brown cow in one place? ಆಳು ಕಟ್ಟಿದವನೇ ಅರಸು, ಕೂಡು ಇಕ್ಕಿದವನೇ ದಾತ, one who has enlisted soldiers (is) a king, one who has distributed boiled rice (is) a donor.— ಮಾವನ ಮನೆಯೊಳ್ ಆಂ ತಲೆಯತ್ತಿ ನಡೆಯಂ, I shall not lift up (my) head and walk in my uncle's house.— ತಕ್ಕ ಔಷಧ ಕೊಡಿಸಿ, ಪಥ್ಯ ಮಾಡಿಸಿ, ಬೇಗ ಅವರ ಬೇನೆಯನ್ನು ಕಳೆಯುವರು, they will have proper medicine given, have diet prescribed, and quickly remove their sickness.— ಬಾಣಮಂ ಸೆಳೆದಂ, having pulled an arrow (out of his quiver).— ಸತ್ಯಮಂ ನುಡಿ, speak the truth! ಸೋಲೆ ನುಡಿದವನು, he who acknowledges that (he) has been overcome.— ವೇದವನ್ ಓದಿದಾತನು, he who has read the vėdas.— ತೆಗೆದಯ್ ವೋಕ್ಷದ ಬಟ್ಟೆಯಂ, thou tookest the road of final liberation.— ಹೆಣನೊಳ್ ಪ್ರಾಣವಂ ತುಮ್ಮುವ ಸಮರ್ಥಕೆ, power which fills life into a corpse.— ಕಳ್ಳ ಮಾಣುವ ಗೃಹ, a house in which toddy is sold. ಈ ಆನೆಗಳನ್ನು ಯಾರಿಗೂ ಮಾಣ ಬೇಡಿರಿ, you should not sell these elephants to anybody.— ಸಾಲವ ಕೊವ್ವುವನು, he who borrows. ಮಧ್ಯವ ಕೊವ್ವು ರಾವು, a place where spirits are bought. ನಾನು ಒನ್ನು ಕುದುರೆ ಕೊಳ್ಳ ಬೇಕು, I must buy a horse. ಎರಡು ದುಡ್ಡಿನ ಹಾಲು ಕೊಡ್ತನು, he bought milk for two dūdḍus.— ಕಾಮವಸ್ತುಗಳಂ ಕುಡುವುದು, granting the things desired. ಕೊಟ್ಟು ಕಟ್ಟುವನಲ್ಲ, ತಿರು ಬದುಕಿದವನಲ್ಲ, (there) is none who has given (alms, etc.) and (thus) been ruined, (there) is none who has (idly) roamed about (in quest of alms) and (thus) lived (happily).— ಕೊಯ್ವ ಕಾಲನ್ನು ನಾಯಿ ತಿನ್ನರೇನು? ನರಿ ತಿನ್ನರೇನು? what does it matter whether a dog eats the leg that has been cut off, or whether a jackal eats (it)? ಮೂಗು ಕೊಯಿದರೂ ಮೂಗಿನ ಸೊಳ್ಳೆ ಉಣ್ಣಲ್ಲ? ಅನ್ನ ಹಾಗೆ, as if (one) said “though (one's) nose be cut off, do not the nostrils remain?”— ಒಬ್ಬ ಕೂಲಿಕಾಣುವ ತನ್ನ ಹೆಣ್ಣು ತಿಯನ್ನು ಆಗಾಗ್ಗೆ ಬಡಿಯುವನು, a day-labourer used to beat his (quarrelsome) wife repeatedly.— ಬತ್ತದ ಪೆಟ್ಟು ಹೆತ್ತವರು ಹೊಡೆದರೆ ನೋಯದೇ, if (one's) parents apply the blows with a cane, do they not pain?— ಕುಳ್ಳಿರಲಕಾಯದೆ ಮೇಲು ಮೊಗಮಾಗಿ ಮಲಗ ಹ ಮಗವು, an infant that cannot (yet) sit up and lies with (its) face turned upwards. ಅಡವಿಯೊಳಗೆ ಒನ್ನು ಮರದ ಕೆಳಗೆ ಒನ್ನು ಹುಲಿ ಮಲಾಯು ಮಲಗಿತ್ತು, a young tiger lay in the jungle under a tree.— ಅಂಗಡೀ ಮಾಣ, ಗೊಂಗಡೀ ಹೊದ್ದ, he sold (his) shop and put on a blanket.— ಅವನ ತನ್ನೆಯು ಅವನಿಗೆ ಏನಾದರೂ ಕೊಣ್ಣು ತಿನ್ನು ಎನ್ನು ನಾಲ್ಕು ದಡ್ಡು ಕೊಟ್ಟನು, his father gave him six dūdḍus, saying “buy something to eat!”— ಚನ್ನ ಹಾಸಂ ನಿದ್ರೆಯಂ ತ್ಯಜಿಸಿ, ಮೊಗದೊಳೆದು, ಮುಕ್ಕುಳಿಸಿದಂ, Candrahāsa quitted sleep, washed (his) face, and rinsed his mouth.— ಆತನ ತಲೆ ಹುಲಿಗಳನ್ನು ಜಾಡಿಸಿದನು, I dusted away the insects of his head (*i. e.* I beat him soundly).— ಬೆಳುದಿಂಗಳೊಡನೆ ಕೂಡಿದ ಇರುಳು, a night united with moonlight. ದಕಾರದೊಳ್ ಕೂಡಿದ ಯಕಾರಕ್ಕಂ ದ್ವಿತ್ವದ ಜಕಾರಮ್ ಅಕ್ಕುಂ, and the letter ಯ combined with ದ becomes ಜ್.— ನಿನ್ನ ಇರ್ದವ, a man who stands. ನಿನ್ನಂ, a man who stands.— ಮರದತ್ತೆಣ್ಣಿಡಿದಂ, he came down from the tree. ದಣ್ಣು ಇಡದಿದ್ದ ಸ್ಥಲ, a place where an army is encamped.— ಕಪು ತಾಯಿ ಬಲಾಯನ್ ಉಡ ಯದು, a calf does not leave the company of (its) mother. ಹಾಡೂರಿಗೆ ಉಳಿದವನೇ

ಗವುಡ, even he who has remained alive, is the chief officer of the ruined village. — ಪಜುಗೋಲೊಳ್ ಕುಳ್ಳಿದ್ವಂ, he sat down in the basket-boat. ಈ ಕಾನ್ನೆ ಚಿನ್ನೆಯಾಗುತೆ ಕುನ್ನು, ನೋವುಗಳಂ ಪಲವನ್ ಉಪ್ಪೆ ನೋವು, ಬೇಸತ್ತಳ್, the wife sat in distress, performed several meritorious acts of devotion, and became dispirited (as these proved useless). ಈಚಲ ಮರದ ಕೆಳಗೆ ಕೂತು ಅಕ್ಕಿ ಕೂದಿದ ಹಾಗೆ, as if (one) sits under a wild date tree and drinks buttermilk. ಗಣ್ಣು ಸು ಕೂತು ಕೆಟ್ಟನು, ಹೆಂಗಸು ತಿರುಗಿ ಕೆಟ್ಟಳು, the male sat (idly) and (thus) was ruined, the female roamed about and (thus) was ruined. ಈ ಬದುಕು ತಾವಿಬ್ಬರೇ ತಕ್ಕೊಳ್ಳ ಬೇಕೆನ್ನು ಹವಣಿಸಿ ಕೊಣ್ಣು ಕುಳಿತಿದ್ದರು, they thought that even both of them should take this property to themselves, and sat (there in the jungle). — ಓಡಿ ಓಡಿ ಹುಡುಗ ದಣಿದರೂ ತನ್ನೆಗೆ ಎಚ್ಚರಿಕೆ ಇಲ್ಲ, though the boy ran and ran and became tired, (his) father did not care at all. — ಒಬ್ಬ ಸಿಪಾಯಿಯು ಕಾಳಗಕ್ಕೆ ಹೋಗ ಬೇಕೆನ್ನು ಒನ್ನು ಬಹು ಹದನಾದ ಕತ್ತಿ ಮಾಡಿಸಿದ್ದನು, a native soldier having said “I must go to war”, had had a very sharp sword made. — ಅವನು ಹೋದ ಹೋದಲ್ಲ ಮನೀದಿಗಳನ್ನು ಕೆಡಿಸಿದನು, wherever he went, he destroyed the mosques. ತನ್ನ ಕೆಡಿಸಿದಂಗೆ ಕೇಡ ಮಾಡುಹ, (one) causing ruin to the man who has ruined him. — ಕವಿತೆಯಂ ಪೇಟಿಸಿದಂ, he had a poetic composition told. — ಬತ್ತಲೆಯುಡವಳು, she who is naked. ಇದ್ದ ತಂಗಳು ನನಗೆ ಇಕ್ಕು, give me the stale-food (thou) hast. — ಕದ್ದ ಕಳ್ಳನ ಮಾತು ಬದ್ಧಮ್ ಆದರೆ ಏನು, what is it, if a thief's word (once) become true? — ಅಣ್ಣ ತಮ್ಮನಿರಾದರೂ ಹಣ್ಣು ಹಂಚಿ ಉಣ್ಣುತ್ತಾರೆ, even brothers divide a ripe fruit and eat. — ಹೊಣೆಯ ಹೊತ್ತು ಬದುಕುವನವು, a man who lives by carrying loads. ಕತ್ತೆ ಬಲ್ಲದೆ ಹೊತ್ತು ಕಸ್ತೂರಿಯ ಪರಿಮಳವ, does a donkey know the fragrance of the musk it carries? — ಕರೆವರೆ ಉಣ್ಣು, if (one) invites (thee), eat. ಉಣ್ಣಲಿಕ್ಕೆ ಮ್ಹಣಿ ಕರೆಯ ಬೇಕು, (you) should invite people to dinner. ತನ್ನ ಆಳು ಕರೆದು, ಒನ್ನು ತಮ್ಮಗೆಯೊಳಗೆ ನೀರು ತುನ್ನು ಕೊಣ್ಣು ಬಾ ಎನ್ನು, ಹೇದುದಳು, she called her servant and said “fill water into a brass vessel and bring (it)”. — ಭಾನುವಂ ಕಾಣಿಕವು ಕಾಣ್ಪುದೇ, does an owl see the sun? — ಚಿತ್ತವಿಟ್ಟು ಕೇಳುವದು, to apply the mind to and listen. ಕಾಲ್ಕುಪ್ಪಸಮನ್ ಇಟ್ಟು, ಸೀಸಕಮಂ ಸಿಂಗರಿಸಿ, having put on trowsers and embellished (their) helmets. — ಕನತ್ತನಕವಚಮಂ ತೊಟ್ಟು, ಕಾಲ್ಕುಪ್ಪಸಮನ್ ಇಟ್ಟು, having invested themselves with shining golden coats of mail and put on trowsers. ತುಡಿಗೆಯಂ ತೊಟ್ಟಂ, he put on (his) ornaments. ಪಸುರುಂಗಿಯಂ ತೊಟ್ಟನು, he put on a green coat. — ಮೃಗಂಗಳಂ ಹಿಡಿದ ಬಲೆ, a net with which wild animals are caught. — ಮೂಗಾವುದಮಂ ನಡೆದಂ, he walked three leagues. ಮನುಷ್ಯನು ಬದುಕಿ ಇರುವ ಮಟ್ಟಿಗೂ ಒಳ್ಳೇ ನಡತೆಯಿನ್ದ ನಡೆಯ ಬೇಕು, a person should walk very properly as long as he lives. ವಿದ್ಯೆ ಕಲಿತರೆ ಅವರು ನಡೆಯಿನ್ದ ನಡೆಯುವರು, if (they) learn knowledge, they will walk properly. See an instance in this paragraph under ‘to fear’. — ಮಣಿಯಗಾಣನಿಗೆ ದುಃಖ ಸುಖ ಹೇದುದರೆ ಮಣುವಿನ ಲೆಕ್ಕ ಬಿಟ್ಟುನೇ, if (he) tells the maniyagāṇa (his) bad and good circumstances, will he not count the mounds? ತಾಯಿ, ನೀನಾದರೂ ಒನ್ನು ಹಂಚಿಕೆ ಹೇಯ ಎನ್ನು, ಬೇಡಿ ಕೊಣ್ಣಳು, she requested “mother, tell even you a means (to me)!” — ಕುರುಪತಿಯಂ ಎಷ್ಟು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ, Vishnu asked the half of the land of the lord of the Kurus. ಈ ಮುದುಕ ಬಿಕ್ಕೆ ಬೇಡಿ ಕಾಯ ತರುತ್ತಾನೆ, this old man solicits alms and (thus) brings grain (to his house). — ಕಿಸೆಯೊಳಗೆ ಕೆಯ್ ಹಾಕಿ ನೋಡಲು ರೊಕ್ಕವಿದ್ದಿಲ್ಲ, when (he) put (his) hand into (his) pocket and examined, (there) was no money. — ಕಾಳಗದ ಬಣ್ಣಿಯಂ

ಹತ್ತಿ ಹೊದಹಂ, he who mounts a war-chariot and drives. ಕೋಣ್ಣೆಯಂ ಪತ್ತುವೆಂ, I shall ascend the fort. ತೆಂಗಿನ ಮರ ಯಾಕೆ ಹತ್ತುತ್ತಿ, why doest thou ascend the cocoa-nut tree? ಕುದುರೆಯನ್ನ ಹತ್ತುವ ಸವಾರ, a horseman who mounts a horse. — ಅಲ್ಲಿಯ ಪೆಣ್ಣರನ್ ಅಗ್ನಿ ಸುತ್ತಿದಂ, Agni surrounded the women of that place.

The terms that express 'to fear' generally appear without ಕೊಳ್, *e. g.* ಪಾಪಕ್ಕುಂಜುಗುಂ ತಕ್ಕುಂ, a worthy person fears sin. ಆ ಹುಡುಗನು ಅಂಜಿ, ತೋಳ ಬನ್ನೆಲೆ ತೋಳ ಬನ್ನು ಎನ್ನು, ಒದಲೊದನು, the boy feared, and cried "the wolf has come, O the wolf has come!" ಕುದುರೆ ಕಡಿವಾಣಕ್ಕೆ ಅಳುಕುತ್ತದೆ, the horse is afraid of the bridle. ಆ ತೊತ್ತು ಹೆದಲೊದಳು, that servant-maid was afraid. On the other hand there are also instances like the following one: — ದೇವರಿಗೆ ಅಂಜಿ ಕೊಣ್ಣು ಯಾವಾಗಲೂ ಒಳ್ಳೇ ರೀತಿಯಿನ್ದ ನಡೆದರೆ ಆತನು ನಮಗೆ ಸಹಾಯ ಮಾಡುವನು, if (we) fear God and always behave properly, He will help us. *Cf.* § 348, 6.

342. For the sake of emphasis ಉಣ್ಣು, is, is occasionally added to the end of a verb which appears in the form of a verbal noun, *e. g.* ಕೆಲವು ಗಿಡಗಳ ತೋಟಿಗಳಿನ್ದ ಸಹ ಕಾಗದ ಮಾಡುವುದುಣ್ಣು, also of the bark of some trees (they) make paper. ಇರುಳು ಬೆಕ್ಕುಗಳಾಗಲಿ ಬೆಕ್ಕಿನ ಮರಿಗಳಾಗಲಿ ಸಿಕ್ಕಿದರೆ ಗೂಗೆ ಗಳು ಕಣ್ಣು ಕುಕ್ಕಿ ಅವುಗಳನ್ನು ಕೊಲ್ಲುವುದುಣ್ಣು, if at night cats or young cats are met (by them), owls will peck (their) eyes and kill them. ಗುರುವಿನನ್ನೆ ಶಿಷ್ಯ ಎನ್ನ ಅನ್ನುವುದುಣ್ಣು, (they) use to say "the pupil (is) like (his) spiritual teacher". ಹಿಂದುಸ್ಥಾನಕ್ಕೆ ಪರದೇಶಗಳಿನ್ದ ತರ ತರದ ಸರಕುಗಳು ಬರುವುದುಣ್ಣು, various objects of commerce come from foreign countries to India. ಹಣ್ಣೆ ಈಯಿತೆವ್ವು ಮಾತು ಎನ್ನಾದರೂ ಸವ್ವು ವಿಸುವದುಂಟೊ, does it ever happen that a metal pot brings forth young? ಬ್ರಹ್ಮನು ಘನೆಯಲ್ಲಿ ಬರದ ಬರಹ ತಪ್ಪುವದುಣ್ಣೇ, will the writing that Brahmā has written on the forehead, fail?

XXV. On comparison.

343. In Kannada the comparative and superlative degrees are expressed in the following way:—

1, by the simple dative (*cf.* § 348, 7), *e. g.*

a) ಲೋಕಕೀತನ್ ಅಧಿಕಂ, this man (is) excellent to the world, *i. e.* this man (is) most excellent in the world. ತಿವಂಗಿಲಾದಿಗಳ್ ಅದೊನ್ನಕ್ಕೊನ್ನ ಪಿರಿ ದಪ್ಪ ವಾನ್, the timingila and so on are fishes of which the one is large to the one, *i. e.* of which one is larger than the other. ಒನ್ನಕ್ಕೊನ್ನ ಪಿರಿಯ ವಪ್ಪ ವಾನ್, fishes of which one is larger than the other.

b) ಮೇರುವೆಂಗೀತನ್ ಅರ್ಗಳಂ, this man (is) great (or high) to Mēru, *i. e.* higher than Mēru. ಕುಲಕಂ ಚಲಕಂ ಭೂತಳದೊಳ್ ಅರ್ಗಮ್ ಅಧಿಕಂ, superior to all in the world as to family and firmness of character (see § 284). ಸೊಲ್ಲಿಸಿ ಭೇದವನ್ ಅಪೊದೊಡೆ ಕಿಲಿಯ ತಾನ್ ಎಲ್ಲರಿಗೆ ಹಿರಿಯ, the small one, if (he) speaks discriminately, (is) great to all, *i. e.* (is) greater than all (or the greatest of all). ಕಾಗೆಗೆ ನೀಲಿಲ ಹಣ್ಣು ಕಪ್ಪು, the ripe fruit of the *Eugenia jambolana* (is) black to, *i. e.* blacker than, the crow. ನನ್ನ ಕುದುರೆಗೆ ನಿನ್ನ ಕುದುರೆ ದೊಡ್ಡದು, thy horse (is) larger than mine. (*Cf.* the second verse in § 280.)

c) ತನಗೆ ಇದಕ್ಕೂ ಬಹಳ ಬೆಲ್ಲ ಬೇಕೆನ್ನನು, he said he wanted much more jaggory than even this. ನಾಗರ ಹಾವಿನ ವಿಷವು ಎಲ್ಲಕ್ಕೂ ಕೆಟ್ಟದು, the poison of the cobra (is) the worst of all. ಗೋಧೀ ರೊಟ್ಟಿ ಎಲ್ಲಕ್ಕೂ ಮೇಲಾದದು, wheaten bread (is) the best of all.

2, by the dative combined with ಇನ್ನೆ, (ಇನ್ನ or) ಇನ್ನ (ಇನ್ನಾ), 'from' (ಇನ್ನ being another form of ಇನ್ನ, *cf.* § 282), suffixes of the ablative (or instrumental, see §§ 109 *seq.*; 352, 4, a), *e. g.*

a) ಕಲಿಬರ್ ಇದ್ದೂರ್ಗಿನ್ನೆ ಕಾಡೊಳ್ಳಿತು, a jungle (is) good to-from a town in which (there) are envious people, *i. e.* a jungle (is) better than a town in which envious people are.

b) ಆಕಾಶಕ್ಕಿನ್ನ ಎತ್ತರವಿಲ್ಲ, ಭೂಮಿಗಿನ್ನ ಅಗಲವಿಲ್ಲ, (there) is no height to-from the sky, (there) is no breadth to-from the earth, *i. e.* (there) is nothing higher than the sky, (there) is nothing broader than the earth. ವಿದ್ಯಕ್ಕಿನ್ನ ಬುದ್ಧಿ ಶ್ರೇಷ್ಠ, ಬುದ್ಧಿಗಿನ್ನ ಅನ್ನ ಶ್ರೇಷ್ಠ, intellect (is) far better than science, food (is) far better than intellect. ವಿದ್ಯೆಯು ದ್ರವ್ಯಕ್ಕಿನ್ನ ದೊಡ್ಡದು, knowledge (is) greater than wealth. ತಾಮ್ರಕ್ಕಿನ್ನ ಬಂಗಾರವು ತುಟ್ಟಿ ಇರುತ್ತದೆ, gold is dearer than copper. ಸಿಂಹಕ್ಕಿನ್ನ ಹುಲಿಯು ಬಹಳ ಕ್ರೂರವು, the tiger (is) much fiercer than the lion. ಇದಕ್ಕಿನ್ನ ಅದು ರಮಣೀಯವಾದದ್ದು, that (is) more beautiful than this. ಏನು ಅಪೊಯದವ ಶ್ವಾನಕ್ಕಿನ್ನ ಕಡೆ, he who knows nothing (is) viler than a dog. ಇದಕ್ಕಿನ್ನ ಅದು ದೊಡ್ಡದು, that (is) larger than this. ಜ್ಞಾನಕ್ಕಿನ್ನ ಹೆಚ್ಚು ಇಷ್ಟವಾದದು ಯಾವದು, what (is) more dear than knowledge?

c) ತಾಯಿಗಿನ್ನ ಹಿತವರಿಲ್ಲ, ಸಕ್ಕರೆಗಿನ್ನ ಸವಿ ಇಲ್ಲ, (there) are none more beneficial than a mother, (there) is nothing sweeter than sugar. ಮಾನವಿಲ್ಲದ ಬಾಲ್ಯಕ್ಕಿನ್ನ ಸಾವು ಲೇಸು, death (is) better than a life without honour. ಕತ್ತೆಯ ಕಿವಿ ಕುದುರೆಯ ಕಿವಿಗಿನ್ನ ಉದ್ದು, the ears of the donkey (are) longer than the ears of the horse. ಬಿಳೇ ಕರಡಿಗಳು ಊದೀ ಬಣ್ಣದ ಕರಡಿಗಳಿಗಿನ್ನ ದೊಡ್ಡ

ವಿರುತ್ತವೆ, white bears are bigger than bears of brown colour. ಅವನು ನನಗಿಂತ ನಾಲ್ಕು ವರ್ಷ ಚಿಕ್ಕವನು, he (is) four years younger than I. ಆ ಬಾವಿಗಿಂತ ಈ ಬಾವಿಯು ಆರಿಯಿಗಿಂತ, this well is deeper than that well. ಆ ಹುಡುಗಿಗಿಂತ ನಿಮ್ಮ ಹುಡುಗಿಯು ಜಾಣೆ, your girl (is) more clever than that girl. ಕಬ್ಬಿಣವು ಮಿಕ್ಕ ಧಾತುಗಳಿಗಿಂತ ಬಹಳ ಉಪಯೋಗವುಳ್ಳದು, iron (is) much more useful than the other metals. ಅಲದ ಬೀಜವು ಕಸಕಸೀ ಕಾಯಿಗಿಂತ ಬಹು ಸಣ್ಣದು, the seed of the Banian tree (is) much smaller than poppy-seed. ಹೆಬ್ಬಾವುಗಳು ಉರಿದ ಹಾವುಗಳಿಗಿಂತ ಬಹಳ ದೊಡ್ಡವು, boas (are) much larger than the other snakes. ಕೆಟ್ಟ ಹಾವಿಗಿಂತ ನಾಗರ ಹಾವಿಗೆ ಸಿಟ್ಟು ಬಹಳ, cobras have more wrath than the (so-called) vicious snakes. ನಾಯಿಗಳಿಗಿಂತ ತೋಳಗಳು ತುಸು ದೊಡ್ಡವು, wolves (are) a little larger than dogs. ಕುದಿಯ ಹಾಲಿಗಿಂತ ಲೂ ಆಕಳ ಹಾಲಿಗಿಂತಲೂ ಆಡಿನ ಹಾಲು ಮೃದುವಾಗಿ ಸವಿ ಇರುತ್ತದೆ, the milk of goats is thicker and sweeter than the milk of sheep and the milk of cows. ಪುತ್ತಳಿಗಿಂತ ಮೇಲುಬಂಗಾರವಿಲ್ಲ, ಮಕ್ಕಳಿಗಿಂತ ಮೇಲುತೊಡಲಿಲ್ಲ, (there) is no gold better than pure gold, (there) is no lisping-nicer than (that of) children. ಭೂಮಿಯ ಮೇಲಿನ ಎಲ್ಲ ಸುಂದರವಾದವುಗಳಿಗಿಂತಲೂ ಒಡವೆಗಳಿಗಿಂತ ಮೇಲಾದ ಸುಂದರನೂ ತೇಜವುಳ್ಳವನೂ (ಸೂರ್ಯನಾದ) ನಾನೇ, of all the beautiful and brilliant things on earth even I (the sun, am) the most beautiful and brilliant. ತಮಗಿಂತ ಮೇಲಾದವರನ್ನು ಸರಿಗಟ್ಟಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನು ಬಣಹೆಮ್ಮೆ, the vain pride that wants to make equal to one's self those who are greater than one's self. ಕೆಲವು ಪಶುಗಳಿಗೆ ಇತರ ಪಶುಗಳಿಗಿಂತ ಹೆಚ್ಚು ಬುದ್ಧಿ ಇರುತ್ತದೆ, some animals have more understanding than other animals. ಮೂರು ತಾಸುಗಳಿಗಿಂತ ಹೆಚ್ಚು, more than three hours. ನೂರು ರೂಪಾಯಿಗಿಂತ ಕಡಿಮೆ, less than a hundred rupees. ಸಿಂಹಲದ್ವೀಪದಲ್ಲಿ ಮಳೆಗಾಲ ನಮ್ಮಲ್ಲಿಗಿಂತ ಹೆಚ್ಚು, the rainy season (is) more (abundant) in Ceylon than with us. ಗುಡ್ಡದೊಳಗಿಲ್ಲದೂ ಕಲ್ಲು ದಾರಿಯಿಲ್ಲದೂ ಒಜ್ಜಿ ಹೊತ್ತು ಕೊಂಡು ಹೋಗ ಬೇಕಾದರೆ ಕುದುರೆಗಳಿಗಿಂತ ಕತ್ತೆಗಳೇ ಬೇಕು, if (it) is necessary to carry burdens over mountains and stony roads, donkeys are more desirable (or useful) than horses.

d) ಬಂಗಾರಕ್ಕಿಂತಲೂ ಜ್ಞಾನವು ಹೆಚ್ಚಿನದು, knowledge (is) something greater than even gold. ಎಲ್ಲರಿಗಿಂತಲೂ ದೇವರು ದೊಡ್ಡವನು, God (is) greater than all.¹⁾

3, by the ablative and its substitute the instrumental (§ 352, 4, a), e. g.

a) ಕೃಷ್ಣನತ್ತಣಿಂ ಬಲಭದ್ರಂ ಪಿರಿಯಂ, Balabhadra (is) old from Krishna,

¹⁾ It is to be remarked that uneducated people occasionally use such sentences as ವಾಲಿ ಹಾಗೆ ಬಲವನ್ನಿಲ್ಲ, ಹಾಲಿನಕ್ಕಿಂತ ಸವಿ ಇಲ್ಲ. ಮುಂಚಿನಕ್ಕಿಂತ ಚನ್ನಾಗಿ. ಅಯ್ಯಾಹು ರೂಪಾಯಿಗಳಿಗಿಂತ ಕಡಿಮೆ. ಕತ್ತೆಗಳು ದೊಡ್ಡ ಹೋತಿನಕ್ಕಿಂತ ಸ್ವಲ್ಪ ಉದ್ದು ಇರುತ್ತವೆ. They evidently think that ಅಕ್ಕಿ or ಅಕ್ಕಿ are separate suffixes which require the genitive case.

i. e. older than Krishna. ನಕುಲನತ್ತಣಿಂ ಸಹದೇವಂ ಕಿರಿಯಂ, Sahadêva (is) younger than Nakula. ಅರ್ಜುನನತ್ತಣಿಂ ವಾಸುದೇವನಿ ಅಧಿಕಂ, Vâsudêva (is) more excellent than Arjuna. ಆತನತ್ತಣಿನೀತಂ ಪಟು, this man (is) more clever than that man. See § 349, 8.

b) ಕೃಷ್ಣನಿಂ ಪಿರಿಯಂ ಬಲಭದ್ರಂ, Balabhadra (is) old from Krishna, *i. e.* older than Krishna. ದುರ್ಯೋಧನನಿಂ ಕಿರಿಯಳ್ ದುಶ್ಯಲೆ, Duṣṣalē (is) younger than Duryôdhana. ಜ್ಞಾನವಿಲ್ಲದ ಕಾಯವು ಹಾವಿರ ಸ್ಥಾನದಿಂ ಕಡೆಯೆ, a body without knowledge (is) even worse than a village in ruins. (*Cf.* the first verse in § 280.)

c) ಇನಿಯನೆ ಬೆಲ್ಲದಿನಿಯಂ (— ಬೆಲ್ಲದಿನೆ ಇನಿಯಂ), a (or my) paramour (is) indeed a man sweet from jaggory, *i. e.* sweeter than jaggory. ರಣಕ್ಕೆ ನಿನ್ನೆ ನೀಂ ಮುಂಚಿದಯ್, thou art more excelling than I in respect of war (*i. e.* thou excellest me in war).

d) ಎಮ್ಮಿನ್ದಮ್ ಇಳೆಯೊಳು ನೀವು ಹೀನಮೆ, you (are) mean from us indeed, *i. e.* indeed meaner than we, on earth.

e) ಪೆರಿರಿನ್ದ ಮೇಲೆವ್ವಂ, a man who says “I am better from others” *i. e.* “better than others”. ದಾರಿದ್ರ್ಯದಿನ್ದ ಮರಣ ಒಳ್ಳೇದು, death (is) better than poverty. ಕಾಗೆಯಿನ್ದ ನೀರಿಲ ಹಣ್ಣು ಕವು, the ripe fruit of the *Eugenia jambolana* (is) blacker than the crow. ತುಚ್ಛಮಾತು ಆಡುವವನು ಹುಚ್ಚನಿನ್ದ ಕಡೆ, a man who utters low words (is) worse than a fool.

f) ತನ್ನಿನ್ದವೂ ಹಿರಿಯನು, a male older from him, *i. e.* older than him (or an elder brother). ತನ್ನಿನ್ದಲೂ ಹಿರಿಯಳು, a female older than her (or an elder sister). (In these two instances the *ವೂ* and *ಲೂ*, ‘also’, ‘even’, appear to be redundant.)

4, by the locative (*cf.* § 350, 2), *e. g.*

a) ತನುಜರೊಳ್ ಚಿಕ್ಕವಂ, in (or among) sons the young one, *i. e.* the youngest son. ದೇವರೊಳ್ ನಿರ್ದೋಷಿಯಾಪ್ತಂ, the fit one among princes (is) the guiltless one, *i. e.* the guiltless one (is) the fittest of princes. ರತ್ನಂಗೆ ಕೊಳ್ ಮಾಣಿಕ್ಕಮ್ ಉತ್ತಮಂ, the ruby (is) the best of precious stones. ತುಯಿ ಗಳೊಳ್ ಕಾರಾಕಳ್ ಪಾಲುಳ್ಳದು, of cows the black cow has most milk. ವಸ್ತ್ರದೊಳ್ ಬೆಳ್ಳಟ್ಟಿಯೊಳ್ಳತ್ತು, white cloth (is) the best cloth. ಅವರೊಳ್ ಓಡುವಂ ಕಾಲ್ವೇರಿ, he who runs (is) the quickest of them.

b) ಎಲ್ಲ ನಾಡುಗಳ ಕುದುರೆಗಳೊಳಗೆ ಅರಬಿಸ್ಥಾನದ ಕುದುರೆಗಳು ಮೇಲು, Arabian horses (are) the best horses of all countries.

c) ಆವುಗಳಲ್ಲಿ ಕಪಿಲೆ ಉತ್ತಮ, the brown cow (is) the best of cows. ಹುಡು

ಗರಲ್ಲಿ ರಾಮನು ಜಾಣನು, Râma (is) the most clever of the boys. ವಜ್ರವು ರತ್ನಗಳಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದದ್ದು, the diamond (is) the most excellent of precious stones. ಸಿಂಹವು ಎಲ್ಲ ಶ್ವಾಪದಗಳಲ್ಲಿ ಬಲು ಭಯಂಕರವು ಇರುತ್ತದೆ, the lion (is) by far the most formidable of all wild beasts. ಎಲ್ಲ ವಸ್ತುಗಳಲ್ಲಿ ವಜ್ರವು ಕಠಿಣವಾದದ್ದು, the diamond (is) the hardest of all things. ಆ ಮನೆಯು ಎಲ್ಲ ಮನೆಗಳಲ್ಲಿ ಹೆಚ್ಚೀದು, that house (is) the oldest of all houses.

5, by the genitive as a substitute of the locative (see § 352, 1, c), *e. g.* ಚಾರಿಗಳ ಬಲ್ಲಹಂ, the best of liberal persons. ಈವರ ದೇವಂ, the most eminent of donors. ರಸಿಕರ ಚಕ್ರವರ್ತಿ, the most splendid of the witty.

XXVI. On Syntax.

344. The ancient Kannaḍa grammars which the author of the present grammar has consulted, do not use a particular word to express **syntax** or the **construction of sentences**; however the Samskr̥ita term *vākya-vinyāsa* which expresses it, may be adopted.

Regarding the construction of a sentence (*vākya*) **kāraka**, *i. e.* the relation of the noun to the verb, is to be considered. Kēśava says that **kāraka** is on account of the verb (*kriyānimitta*), and that the case terminations (*nāma-vibhaktis*) are suffixed by the power of **kāraka** (*kāra-kavaśadim*). (Regarding **kāraka** see §§ 253, 2; 357, 1. 2, a). *Cf.* also § 354, 3, a.

There are six such **kārakas** or relations, *viz.*

1, **kartṛi**, the doer of an action, the active noun, the agent (*cf.* § 150), used in connection with a transitive or active verb (*sakarmaka*) or if expressing the agent's circumstances or state, in connection with an intransitive (*akarmaka*, see § 148). It stands in the **nominative case** and is the subject of the verb (*cf.* §§ 347, 9; 357, 2).

2, **karma**, the object on which the action of the **kartṛi** falls, *i. e.* the idea expressed by the **accusative case**.

3, **karana**, the instrument, *i. e.* the idea expressed by the **instrumental case**.

4, **sampradāna**, the recipient of the object of giving or of the gift, *i. e.* the idea expressed by the **dative case**.

5, **apādāna**, ablation, *i. e.* departure or removal from a fixed point, coming from, *i. e.* the idea expressed by the **ablative case**.

6, *adhikarāṇa*, location, place of the action or state of the agent, *i. e.* the idea expressed by the locative case.

The idea of the genitive case is not considered a *kāraka*, because it expresses the relation of two nouns to each other (*sambandhārtha*), but not the relation of a noun and verb (§ 351).

345. The nominative (*cf.* 352, 6, *a. 6, b*) considered by itself expresses

1, *līṅga*, *i. e.* specification, *e. g.* ಚನ್ನಂ, ಇನ್ನಂ, ಮನುಷ್ಯಂ, ಗೋಮಿನಿ, ಕಾಮಿನಿ, ಆನೆ, ಕುದುರೆ, ಮರಂ, ಗಿಡು, ಪಕ್ಕು, ಮಿಗಂ;

2, *ārtha*, *bhāva*, *i. e.* sort or kind, state of being, *e. g.* ನಿಧಿಯಂ, ಗುಚ್ಛಂ, ಕೆಂಚಂ, ಕರಿಯಂ, ಅಸಿಯಂ, ಇನಿಯಂ;

3, *vaṇana*, *vaṇanamātra*, *gṇanāṇē*, *i. e.* (mere grammatical) number, numeration, *e. g.* ಒನ್ನ, ಎರಡು, ಮೂವು, ಒವರ್, ಇವರ್, ಮೂವರ್;

4, *sambōdhanē*, *abhimukhikarāṇa*, *i. e.* addressing (see § 140), *e. g.* ದೇವ! ಸರ್ವೇಶ! ಚಕ್ರವರ್ತಿ!

When it becomes the agent or subject (*kartri*), simple sentences formed by it are *e. g.* the following:—ದೇವನ್ ಒಳ್ಳಿದಂ, the king (is) good. ಪಾಲ್ ಬಿಳಿದು, milk (is) white. ಅವಂ ವಿಮಲಮತಿ, he (is) pure-minded. ನೀಂ ಕಾಮಂ, thou (art) Kāma. ಆಂ ನನ್ನಿ, I (am) Nandi. ತಾನ್ ಅವಂ, it (is) he. ಇವರ್ ಪುರುಷರ್, these (are) males. ಅವರ್ ಪೆಣ್ಣಿರ್, those (are) females. ನೇಸಪ್ಪಿ ಮೂಡಿದುದು, the sun rose. ಒವರ್ ಬನ್ನಂ, one man came. ಇವರ್ ನುಡಿದರ್, two persons spoke. ದೇವಂ ಮೆಚ್ಚಿದಂ, the king was pleased. ಅವಂ ಕೊಂದಂ, he killed. ಅವರ್ ಮಾಡ್ಪಿ, let them make! ಸರ್ವೇಶ, ಕೇಳ್, hear, O paramount lord!

It is to be remarked that when the subject is a personal pronoun, it is often omitted, as it is contained in the personal terminations of the verb (see § 193 *seq.*), *e. g.* ಇದ್ವೆನೆ, ಇರುತ್ತೇನೆ, I am; ಬನ್ನಪಂ, ಬರುತ್ತಾನೆ, he comes; ಪೋದಯ್, ಹೋದೆ, ಹೋದಿ, thou wentest; ನುಡಿದಳ್, ನುಡಿ ದಳು, she uttered; ನಡೆದರ್, ನಡೆದರು, they walked.

346. In sentences in which the accusative or object (*karma*, *cf.* § 352, 2, *a seq.*; 5, *b. 6, b*), *i. e.* the case of things (*vastu*), etc. on which the action of the verb falls, occurs, the things, etc. may be said to be:—

1, *iṣṭā*, *i. e.* wished for, *e. g.* ನೇವಳಮಂ ತೆಗೆದಂ, he took the necklace; ತುಡಿಗೆಯಂ ತೊಟ್ಟಂ, he put on the ornament; ಪೂವಂ ಮುಡಿದಂ, he set flowers in the hair.

In such a case also a double accusative (dvikarma) uses to take place, *e. g.* ಗುರುವಂ ಜ್ಞಾನಮಂ ಬೆಸಗೊಡ್ಡಂ, he asked wisdom of the guru; ದಾನಿಯಂ ದಾನಮಂ ಬೇಡಿದಂ, he begged a gift of the liberal man; ಕುರುಪತಿಯಂ ವಿಷ್ಣು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ, Vishnu asked the king of the Kurus for the half of (his) land; ಪಶುವಂ ಪಾಲಂ ಕಲ್ಪಿದಂ, he extracted milk from the cow; ಅವ ಗಳಂ ಭಕ್ತರಂ ಮಾಡಿದಂ, he made them devotees.

Regarding a double accusative with causal verbs the following sentences may be adduced:—ಅರಸಂ ಭೃತ್ಯನನ್ ಊರನ್ ಅಯ್ದಿಸಿದಂ, the king caused (his) servant to go to the town; ಗೋವಳಂ ತುಮಿಗಳಂ ಮನೆಯಂ ಪುಗಿಸಿದಂ, the cowherd caused the cows to enter the house; ಜೋದನ್ ಅರಸನನ್ ಆನೆಯನ್ ಏರಿಸಿದಂ, the driver caused the king to mount the elephant; ಗುರು ಶಿಷ್ಯನಂ ವ್ಯಾಕರಣಮನ್ ಓದಿಸಿದಂ, the teacher caused (his) disciple to read the grammar (see § 149 *seq.*).

2, anishta, *i. e.* not wished for, *e. g.* ಪಾವಂ ದಾಣ್ಣಿದಂ, he crossed a snake.

3, nivartya, *i. e.* to be produced (as something new), *e. g.* ಮನೆಯಂ ಮಾಡಿದಂ, he built a house; ಕಾವ್ಯಮಂ ಪೇಲ್ಪಿದಂ, he told a poem.

4, vikārya, *i. e.* to be transformed, *e. g.* ಪಲುವಂ ಕಡಿದಂ, he cut down the forest; ಕಾಯಂ ಪೋಲ್ಪಿದಂ, he split the fruit.

5, prāpya, *i. e.* to be reached or arrived at, *e. g.* ಊರನ್ ಅಯ್ದಿದಂ, he reached the town; ಮರನಂ ಸಾದರ್, he approached the tree.

6, vaishayika, *i. e.* to be observed by the senses, *e. g.* ನೇಸಲಿಂ ನೋಡಿದಂ, he saw the sun; ಗೀತಮಂ ಕೇಳ್ತಂ, he heard a song; ಪೂವಂ ಮುಸಿದಂ, he smelt a flower; ಅವನಂ ನೋಡಿದಂ, he saw him.

7, kāla, *i. e.* relating to time (*cf.* § 348, 29), *e. g.* ಅಯಿದಿಂಗಳಂ ತಪ್ಪಿದಂ, he lingered six months; ತ್ರಿರಾತ್ರಮನ್ ಇದರ್, he remained three nights; ಜಾವಮಂ ತೋರಿಲ್ದಂ, he wandered about a night-watch; ಮಾಸಮಂ (ವ್ಯಾಕರಣಮನ್) ಓದಿದಂ, he studied (grammar) for a month.

8, adhva, *i. e.* relating to space, *e. g.* ಅರೆಗಾವುದಮಂ ಪರಿದಂ, he ran half a league; ಮೂಗಾವುದಮಂ ನಡೆದಂ, he walked three leagues.

347. In sentences in which the instrumental case (karaṇa, *cf.* § 352, 2, b. 3. 4, a. 4, b) is used, the following specific meanings are considered to be expressed by it:—

1, karaṇa, *i. e.* an instrument, *e. g.* ಕೊಡಲಿಯಿಂ ಕಡಿದಂ, he cut with

an axe; ಗದೆಯಿಂ ಮೋದಿದಂ, he struck with a club; ಕಣ್ಣಿಂ ನೋಡಿದಂ, he saw with (his) eyes; ಕುಡುಗೋಲಿಂ ಕೊಯ್ದಂ, the cut off with a sickle.

2, hētu, *i. e.* cause, instrumentality, means, *e. g.* ಒಲಗದಿಂ ಪಡೆದಂ, he obtained through service; ತಗಹಿಂ ಸಿಲ್ಪಿದಂ, he was impeded by an obstacle; ದೈವದಿಂ ಬಪ್ಪಿದಂ, he lived by fate; ಧನದಿಂ ಕುಲಂ, by wealth high station (is acquired); ಬಿಜ್ಜೆಯಿಂ ಜಸಂ, by learning fame (is acquired); ತತ್ವಜ್ಞಾನದಿಂ ಮೋಕ್ಷಂ, by the knowledge of truth final liberation (is obtained).

To this class of sentences may be added the following instances with causative verbs taken from the Śābdānuśāsana:— ಪುರೋಹಿತನ್ ಅರಸನಿಂ ದಾನಮಂ ಕುಡಿಸಿದಂ, the domestic priest had a gift given by the king; ಅರಸಂ ಗವುಡನಿಂ ಪೊಲಸನ್ ಉಯಿಸಿದಂ, the king had the field ploughed by the grāvudā; ಗುರು ಶಿಷ್ಯನಿಂ ವ್ಯಾಕರಣಮನ್ ಓದಿಸಿದಂ, the teacher had the grammar read by (his) pupil.

3, saṃyōga, *i. e.* association, *e. g.* ಸಂಗಡದಿಂ ಬಂದಂ, he came in company (Śābdamanidarpana); ಮಗನಿಂ ಕೂಡಿ ಬಂದಂ, he came accompanied by (his) son; ಲಕ್ಷ್ಮಿಯಿಂ ಬೆರಸಿ ಹರಿಯೊಪ್ಪಿದನು, Hari shone joined by Lakshmi; ಉಮೆಯಿಂ ಸಂಗಡಿಸಿ ಮೆಚಿದಂ ಪೆಚಿದಲೆಯಂ, he on whose forehead is a crescent (*i. e.* Śiva) assumed an ostentatious appearance accompanied by Umē (Śābdānuśāsana).

4, upādāna, *i. e.* material cause (*cf.* § 350, 9), *e. g.* ಮರದಿಂ ಮಾಡಾ ನೆಯಂ, make an elephant of wood!

5, siddhi, *i. e.* accomplishment (within a time, within a distance), *e. g.* ಮಾಸದಿಂ ವ್ಯಾಕರಣಂ ಪೂರ್ಣಮಾಯಿತು, the grammar became complete within a month; ಬರಿಸದಿಂ ಶಾಸ್ತ್ರಂ ಮುಗಿದುದು, the treaty was finished in the rainy season; ಕ್ರೋಶದಿಂ ವೇದವನ್ ಓದಿದಂ, he read the vēda within a cos; ಗಾವುದ ದಿಂ ಶಾಸ್ತ್ರಮಂ ಪಠಿಸಿದಂ, he recited the treatise in the course of a league (Śābdānuśāsana).

6, bhēda, prakāra, *i. e.* speciality, particular sign or mark, *e. g.* ಕಣ್ಣಿಂ ಕುರುಡಂ, he (is) blind of (both his) eyes; ಕಾಲಿಂ ಕುಣ್ಣಂ, he (is) lame in (his) legs; ಕೆಯ್ಯಿಂ ಮೋಟಂ, he (is) deprived of a forearm; ಜಾತಿಯಿಂ ಪಾರ್ವಂ, he (is) a Brāhmaṇa as to (his) caste; ಪ್ರಕೃತಿಯಿನ್ ಒಳ್ಳಿದಂ, he (is) good as to (his) nature (Śābdānuśāsana).

7, (vidhi, *i. e.* manner, *e. g.* ತ್ವರೆಯಿನ್ದ ನಡೆದನು, he walked in a quick manner; ಜಸ್ತದಿನ್ದ ಓದಿದನು, he read in a beautiful manner; ಜಾಣ್ಮೆಯಿನ್ದ ಮಾ

ತಾಡಿವನು, he spoke in a clever manner). *Cf.* adverbs expressed by the instrumental in § 281.

8, *ithambhūtalakṣhaṇa*, a so circumstanced characteristic mark, characterised in such manner, characterised by, *e. g.* ಕುಮ್ಮಣ್ಣುಲುವಿಂ ಛಾತ್ರನಂ ಕಣ್ಣಂ, he discerned the pupil by the (characteristic) water-pot; ಚೆಣ್ಣಿಕೆಯಿಂ ವಟುವನ್ ಅಜ್ಜಿದಂ, he knew the boy by the tuft of hair (*Śābdānuśāsana*).

9, *kartri* (*cf.* § 344), *i. e.* the efficient cause of a thing (in the so-called passive, § 315), *e. g.* ಸದಕಮ್ ಅಕ್ಕಸಾಲೆಯಿಂ ಮಾಡೆ ಪಟ್ಟುದು, the breast-ornament was made by the goldsmith; ಕಾವ್ಯಮ್ ನನ್ನಿಂ ಪೇಲಿ ಪಟ್ಟುದು, the poem was told by me.

In such a case also instances with a double instrumental case occur, *e. g.* ಅರಸನಿಂ ಬಾನಸಿಗನಿನ್ ಅನ್ನಂ ಮಾಡಿಸಲ್ ಪಟ್ಟುದು, by the king rice was caused to be made by the cook; ಹರಿಯನ್ನರ್ಜುನನಿಂ ಕರ್ಣಂ ಕೊಲ್ಲಿಸಲ್ ಪಟ್ಟಂ, by Hari Karṇa was caused to be killed by Arjuna.

348. In sentences in which the dative case (*sampradāna*, *cf.* § 352, 2 c. 5, a. 5, b. 5, c) is used, the following specific meanings are considered to be expressed by it:—

1, *sampradāna*, *i. e.* (simple) bestowing, *e. g.* ಬ್ರಾಹ್ಮಣಿಗೆ ಗೋವಂ ಕೊಟ್ಟಂ, he gave a cow to the Brāhmaṇa; ಯತಿಗೆ ಭಿಕ್ಷಮನ್ ಇಕ್ಕಿದಂ, he gave alms to the religious mendicant; ಬಸದಿಗೆ ಪೂಮಾಲೆಯನ್ ಇತ್ತಂ, he gave a garland of flowers to the temple.

2, *ruṇi*, *i. e.* being pleasurable or palatable, *e. g.* ಕೂಸಿಗೆ ಲಡ್ಡುಗೆಯಲ್ಲೆ, sweet-meat balls (are) agreeable to the taste of a child; ಬೆನಕಂಗುಣ್ಣಲ್ಲಿಗೆ ಯಲ್ಲೆ, rice-cakes (are) agreeable to the taste of Gaṇeśa. ಧಾರ್ಮಿಕಂಗೆ ಧರ್ಮಂ ರುಚಿಯಕ್ಕಂ, alms-giving is a pleasure to the pious man.

3, *īrṣhā*, *i. e.* jealousy, *e. g.* ಕವಿಗೆ ಕವಿ ಮುನಿವಂ, a poet uses to be displeased with a poet; ಕುಜನಂ ಸುಜನಂಗೆ ಸಯ್ಯಸಂ, a bad man cannot bear a good man.

4, *matsara*, *i. e.* envy, *e. g.* ಸವತಿಗೆ ಸವತಿ ಪುರುಡಿವಳ್, a rival wife uses to envy a rival wife; ಬಿರುದರ್ಗೆ ಬಿರುದರ್ ಸೆಣಿಸುವರ್, men of distinction use to envy men of distinction.

5, *hita*, *i. e.* suitableness, etc. (the *Śābdānuśāsana* has *ishṭa*, *i. e.* desirableness), *e. g.* ಪಶುವಿಗೆ ತೃಣಂ ಹಿತಂ, grass (is) good for cows; ರೋಗಿಗೆ ಗೌಷಧಂ ಹಿತಂ, medicine (is) fit for a sick person; ಯಾಜ್ಞಕಂಗೆ ಸ್ವರ್ಗಮ್ ಇಷ್ಟಂ, heaven (is) an object of desire for the sacrificer.

6, bhiti, *i. e.* fear (*cf.* § 349, 2), *e. g.* ಪಾಪಕ್ಕುಂಜುಗುಂ ತಕ್ಕುಂ, a good person fears sin; ಪುಲಿಗಕ್ಕುಗುಂ ಪಿಡಿ, a female elephant fears tigers.

7, unnati, ādhikya, (gurutva), *i. e.* greatness, superiority (age, in comparison, *cf.* §§ 343, 1. 2; 349, 8; 352, 2, *c.*), *e. g.* ಬೋಕಕ್ಕೀತನ್ ಅಧಿಕಂ, this man (is) greater than all (or the greatest of all); ಮೇರುವಿಂಗೀತನ್ ಅರ್ಗಂ, this man (is) higher than Mēru; ಹರಿಗೆ ಹರನ್ ಅಧಿಕಂ, Hara (is) greater than Hari; [ಒನ್ನಕ್ಕೊನ್ನ ಹಿರಿಯವಪ್ಪ ವಿನಾ, (various) fishes of which one is larger than the other; ಶೂದ್ರರಿಗೆ ಬ್ರಾಹ್ಮಣರು ಪೂಜ್ಯರು, Brāhmanas (are) more respectable than Śūdras; ಕಾಗೆಗೆ ನೀಲಿ ಹಣ್ಣು ಕಪ್ಪು, the ripe fruit of *Eugenia jambolana* (is) blacker than a crow; ರಾಮನಿಗೆ ಕೃಷ್ಣನು ಕಿವಿಯನು, Kṛishṇa (is) younger than Rāma].

8, svasti, *i. e.* well-wish, *e. g.* ಸಮನಿಸುಗೆ ಜಗಕ್ಕೆಲ್ಲಿಯುಮ್ ಅಭೀಷ್ಟಂ, ಕ್ಷೇಮವೃತ್ತಿ, ಕುಶಲಂ, ಭಾವುಕಂ (Ngr. ಭವ್ಯಂ), ಶ್ರೇಯಂ, ಶಿವಂ, ಶುಭಂ, ಸ್ವಸ್ತಿ, ಮಂಗಳಂ, ಕಲ್ಯಾಣಂ (a quotation of Kēśava from Nāgavarma's nighaṇṭu, our MS. p. 105), may everywhere accrue to the world desired objects, a state of well-being, happiness, prosperity, bliss, luck, joy, auspiciousness (and) good fortune.

9, svabhāva, *i. e.* natural disposition, nature, *e. g.* ಸಿಂಹಕ್ಕೆ ಶಾಯಂ, to the lion (is) valour (*i. e.* the lion possesses valour); ಕಪಿಗೆ ಚಪಲತೆ, the monkey possesses agility.

10, hētu, *i. e.* cause (*cf.* § 349, 6), *e. g.* ಸಿರಿಗುದ್ಯೋಗಂ, by wealth offices (are obtained); ಮುಳಿಗೆ ಮುಗಿಲ್, clouds (are the cause) of rain.

11, namaskāra, *i. e.* obeisance, *e. g.* ದೇವರ್ಗೆ ಪೊಡಮಟ್ಟಂ, he made obeisance to the king; ಗುರುವಿಂಗಿಪಿರಿದಂ, he made obeisance to the guru; ಜಿನಗೆ ನಮಸ್ಕರಿಸಿದಂ, he made obeisance to the Jina.

12, prāṇyanādarasmarāṇa, *i. e.* contemptuous thought concerning, or contemptuous mentioning of, beings, *e. g.* ಮಾನಸರಂ ಪುಲೆ ಕಷ್ಟಮಾಗೆ ನೆನೆವಂ, when misery happens (to him), he will count men (but) straw; ಸಿರಿಗೆ ಕಷ್ಟಮಾಗೆ ನುಡಿವಂ, when misery happens (to him), he will speak against the goddess of fortune (Śābdamanidarpaṇa); ಅವನನ್ ಆತಂ ತೃಣಕ್ಕೆ ಬಗಿದಂ, he counted him (but) straw; ಖಲನಂ ಸೌಮಿತ್ರಿ ಪುಲಿತ ಕವಡೆಗೆ ಬಗಿದಂ, Saumitri (*i. e.* Lakshmaṇa) counted the rogue (but) a worm-eaten cowrie; ನೀನ್ ಆತನನ್ ಒನ್ನಡಕೆಗೆ ಬಗಿದಯ್, thou countedst him (but) an areca nut (Śābdānuśāsana).

In such sentences also a double accusative may be used, *e. g.* ಅವನನ್

ಆತಂ ತೃಣಮಂ ಬಗೆದಂ, he counted him (but) straw; ಅವನಂ ಪುಲ್ಲಂ ತಿಳಿದಂ, he regarded him as (mere) straw.

13, anishṭa, *i. e.* hatred, dislike, undesirableness, *e. g.* ಆತಂಗೆ ವಿಷ ಮನ್ ಇಕ್ಕಿದಂ, he poisoned him; ಆತಂಗೆ ಕತ್ತಿಯಂ ಮಸೆದಂ, he whetted (his) sword against him; ಮಲ್ಲಂಗೆ ಒಳ್ಳಿತಲ್ಲು ವಜ್ರಮುಷ್ಟಿ, the vajramuṣṭi-weapon (is) noxious to wrestlers; ಲೋಕಕ್ಕನಿಷ್ಠಂ ಬದಿಂ, famine (is) disagreeable to the world.

14, sâdriṣya, *i. e.* similarity, *e. g.* ಆತಂಗೀತಂ ತಕ್ಕಂ, this man (is) as deserving as that man; ಐರಾವತಕ್ಕೆ ಸುಪ್ರತೀಕನ್ ಓರಗೆ, the (elephant) Supratika (is) equal to the (elephant) Airāvata; ಗೋವಿಂಗೆ ಗವಯಂ ಸದೃಶಂ, the (ox) Gayal likens a cow; ಚೆನ್ನಂಗೆ ಸಮಾನಂ ಮುಖಂ, a face (is) like the moon.

15, pratinidhi, *i. e.* substitution, the being put or coming in the place of another, *e. g.* ಜೇನ ತುಪ್ಪಕ್ಕೆ ಸಕ್ಕರೆ ಸಲ್ವದು, for honey sugar may be used; ಆ ಕಬ್ಬಕ್ಕೀ ಕಬ್ಬಮ್ ಆಯಿತು, for that poetical composition this poetical composition has been substituted; ಪುಷ್ಕರಕ್ಕೀರಣ್ಡಮ್ ಅಕ್ಕುಂ, costus is used instead of Ricinus.

16, ishṭa, *i. e.* love, *e. g.* ಭಕ್ತಂಗೆ ವರಮನ್ ಇತ್ತಂ, he gave a boon to the devotee; ಕೆಳೆಯಂಗೆ ಸನ್ನಸಮಂ ಮಾಡಿದಂ, he made (his) friend glad.

17, prati, *i. e.* regard, with regard to, as to, *e. g.*

ನುಡಿಗೊಲ್ಲಂ ಸಲ್ಲದ ಕ

ನ್ನಡದೊಳ್ ಚತ್ತಾಣಮುಂ ಬೆದಣ್ಣೆಯುಮ್ ಎಂದೀ |

ಗಡಿನ ನೆಗೆಟ್ಟಿಯ ಕಬ್ಬದೊಳ್

ಒಡವ್ವಡಂ ಮಾಡಿದರ್ ಪುರಾತನಕವಿಗಳ್ || that in Kannāḍa which (according to the opinion of some) is wholly insufficient with regard to (its) words, (there is) jattāṇa and bēdaṇḍē, the ancient poets have proved by (their) renowned poetical works that now still exist. See § 284 (under dative ಕುಲಕಂ ಚಲಕ್ಕಂ); § 287, under 2 (ಎರಡು ಸಮಾಸಪದಕ್ಕಂ); § 287, under 3 (ಎರಡು ಮೆಯ್ಯಂ). Cf. § 302, 4.

18, (gamana, *i. e.* going to, the point toward which movement is directed, *e. g.* ಅವನು ಊರಿಗೆ ಹೋದನು, he went to the town; ನದಿಗಳು ಸಮುದ್ರಕ್ಕೆ ಹರಿಯುತ್ತವೆ, rivers flow into the sea; ರಾಮನು ವನಕ್ಕೆ ನಡಿದನು, Rāma walked to the forest).

19, [arghya, *i. e.* price or exchange, *e. g.* ಹತ್ತು ರೂಪಾಯಿಗೆ ಇದನ್ನು ಕೊಟ್ಟನು, I gave this for ten rupees; ದುಡ್ಡಿಗೆ ಪಂಜೇರು, five sērs for a duḍḍu;

ಅಫೀಮು ಬಹಳ ತುಟ್ಟಿ, ಎಲಿಫೆಂಟ್ ರೂಪಾಯಿಗೆ ಒಂದು ಸೇರು ಮಾಹಿತ್ಯದೆ, opium (is) very dear, one sér is sold for seven or eight rupees; ಎಷ್ಟಕ್ಕೆ ಕೊಡುತ್ತೀರಿ, for how much will you give (it)? ಎರಡು ರೂಪಾಯಿಗೆ ಕೊಡುತ್ತೇನೆ, I will give (it) for two rupees]. *Cf.* § 302, 7.

20, (mâtra, *i. e.* mereness, the one thing and no more, *e. g.* ಹೆಸರಿಗೆ ಅರಸನು, a king only as to name; ಮಾತಿಗೆ ಜಾಣನು, a wise man only as to words; *cf.* § 352, 4, *b*).

21, (dikku, *i. e.* direction, *e. g.* ಧಾರವಾಡಕ್ಕೆ ಬೆಳಗಾವಿ ಉತ್ತರ, Belgaum (is) to the north of Dharwar; *cf.* § 352, 4, *a. 3*).

22, [dûra, *i. e.* distance, *e. g.* ಧಾರವಾಡಕ್ಕೆ ಬೆಳಗಾವಿ ಹದಿನಾರು ಹರದಾರಿ ಅದೆ, Belgaum is sixteen haradâris from Dharwar; ಈಗ್ರೂರಿಗೆ ಆಗ್ರೂರು ಹರದಾರಿ, that village (is) three miles from this village; ಬೆಂಗಳೂರಿಗೂ ಮೈಸೂರಿಗೂ ಎಷ್ಟು ದೂರ, what (is) the distance between Bangalore and Mysore? *cf.* § 352, 4, *a. 4*].

23, śakti, *i. e.* power, *e. g.* ಮಲ್ಲಂಗಿ ಮಲ್ಲಂ ಶಕ್ತಂ, a wrestler (is) a match for a wrestler; ಆತಂಗೀತಂ ಸಮರ್ಥಂ, this man is able to mate with that man (Śabdānuśāsana).

24, asūryē, *i. e.* detraction, *e. g.* ಧರ್ಮಂಗಿ ಕೌರವನ್ ಅಸೂಯೆಗಿದ್ದುಂ, the Kaurava takes away from the reputation of Dharma; ರಾಮಂಗಿ ರಾವಣಂ ದೋಷವನ್ ಆರೋಪಿಸಿದಂ, Rāvaṇa ascribes vice to Rāma (Śabdānuśāsana).

25, drôha, *i. e.* mischief, *e. g.* ಆರಸಂಗೀತಂ ದ್ರೋಹಿ, this man (is) a traitor to the king; ಒಡೆಯಂಗಪಕಾರಿ ದಾಸೇರಂ, the servant does ill to (his) master (Śabdānuśāsana).

26, svâhâ, svadhâ, vashaṭkâra, *i. e.* the three ritual invocations of hail and prayer, *e. g.* ಅಗ್ನಿಗೆ ಸ್ವಾಹಾಕಾರಂ, hail to Agni! ಪಿತೃಗಳಿಗೆ ಸ್ವಧಾಕಾರಂ, benison to the manes! ಇಂದ್ರಂಗಿ ವಶಟ್ಕಾರಂ, vashaṭ to Indra! (Śabdānuśāsana).

27, tâdarthya, *i. e.* sake, purpose, material cause, *e. g.* ಮೋಕ್ಷಕ್ಕೆ ತತ್ತ್ವ ಜ್ಞಾನಂ, for final liberation knowledge of the truth (is necessary); ಕುಣ್ಡಲಕ್ಕೆ ಚಿನ್ನಂ, for an earring gold (is taken); ತೇಗ್ಗೆ ಮರಂ, for a chariot wood (is required); ಅಮೃತಾಶಕ್ತೊನಕ್ಕೆ, for pounding a pestle (is required) (Śabdānuśāsana).

28, utpâta, *i. e.* portents, *e. g.* ಬಿಳಿಚ್ಚೆ (lit. regarding famine) ಬೆಳ್ಳಿಂಚು, white flashes of lightning (portend) famine; ಲೋಕನಾಶಕ್ಕೆ ಕನ್ವಯ ಚಣ್ಣಿಕೆ, frogs' tufts (portend) the ruin of the world; ಬಿರುಬಿಸಿಲೆ ಕೆಮ್ಮಿಂಚು, red flashes of lightning (portend) excessive heat of the sun (Śabdānuśāsana).

29, [ಕಾಲ, *i. e.* time (*cf.* § 302, 2. 7; 303, 1, *a*; § 346, 7; § 352, 4, *a*, 5, *c*), *e. g.* ಇನ್ನಿಗಿ, to-day; ಸಾಯಂಕಾಲಕ್ಕೆ, in the evening; ಎರಡು ವರ್ಷಕ್ಕೆ, for two years; ಬರುವ ತಿಂಗಳಿಗೆ, next month; ಏಳು ಗಂಟೆಗೆ, at seven o'clock].

30, (ಯೋಗ್ಯತೆ, *i. e.* deserving state, *e. g.* ಮಾನಕ್ಕೆ ತಕ್ಕವನು, he who deserves honour; ತರಹರಿಸಲಾಯಿದವಳು ಮರಣಕ್ಕೆ ಪಾತ್ರಳು, she who cannot bear patiently deserves death).

31, (ಭೇದ, *i. e.* difference, *e. g.* ಇದಕ್ಕೂ ಅದಕ್ಕೂ ಬಹು ಹೆಚ್ಚುಕಡಿಮೆ, (there is) a great difference betwixt this and that; *cf.* § 352, 4, *a*, 2).

32, (ಕಾರಣ, *i. e.* cause, purpose, end, see §§ 302, 7; 352, 4, *a*, 11; *e. g.* ಯಾತಕ್ಕೆ ಬನ್ನಿ, why didst thou come? ಕೆಲಸಕ್ಕೆ ಬಂದೆನು, I came on business; ನೋಡುವದಕ್ಕೆ ಹೋದೆನು, I went to see).

Remarks.

1, In § 316 it is stated that 'to have', 'to possess' is expressed by ಉಳ್, etc. preceded by the dative case.

2, Regarding adverbs used with the dative see § 282 under dative.

3, Some verbs are often used with the dative, *e. g.* ಸೂರ್ಯನಿನ್ನ ನಮಗೆ ಬೆಳಕು ಬಿಸಲು ದೊರೆಯುತ್ತದೆ, from the sun we get light and heat; ಸಭ್ಯ ಅಳಕು ನಮ್ಮ ಬಡೆಯನು ಬಡವನಿದ್ದದ್ದಾನೆ ನನಗೆ ಹೊಟ್ಟೆ ತುಮ್ಮಾ ಮೇವು ದೊರಕುವದಿಲ್ಲ ಎನ್ನು ಹೇಳಿತು, the tame cow said "because my master is poor, I do not get sufficient food to fill my stomach". ನನಗೆ ಸಿಕ್ಕಿತು, I found (it). ನನಗೆ ತಿಳಿಯದು, I know not. ಅವನಿಗೆ ಹುಚ್ಚು ಹಿಡಿಯಿತು, he went mad.

349. In sentences in which the ablative case (*apādāna*, *cf.* § 352, 2, *d*, 4, *a*) is used, the following specific meanings are considered to be expressed by it:—

1, *apādāna*, *i. e.* (simple) separation from, coming from, going away from, *e. g.* ಮರದತ್ತಣಿಂ ಪಣ್ಣುದಿದುವು, ripe fruits fell from the tree; ಗಿರಿ ಯತ್ತಣಿಂ ಕಲ್ಲುರುಳುವು, stones rolled down from the mountain; ಕೆಲೆಯತ್ತಣಿಂ ಬಂದಂ, he came from the tank; ಓಡುವ ಕುದುರೆಯತ್ತಣಿಂ ಬಿಟ್ಟಂ, he fell from (his) horse which was running; ಪರಿವ ಬಣ್ಣಿಯತ್ತಣಿನ್ನರುಳಂ, he rolled from the cart which was moving rapidly; ಉಪಾಧ್ಯಾಯನತ್ತಣಿಂ ಮುಚ್ಚಿಯಾದಂ, he hid himself from the teacher; ಗುರುಗಳತ್ತಣಿಂ ಕೆಲವೊಕ್ಕಂ, he went out of the way of the guru; ಮುಗಿಲತ್ತಣಿಂ ಮಿಂಚು ಮಿಂಚಿತು, a flash of lightning flashed from the cloud.

2, *bhaya*, *i. e.* fear (*cf.* § 348, 6; § 352, 4, *a*, 6), *e. g.* ಅರಸನತ್ತಣಿಂ ದಾಹಿ ಬನ್ನದು, an inroad arose from the king; ಪುಲಿಯತ್ತಣಿನ್ನಂಜಿದಂ, he was afraid

of the tiger; ಪುಲಿಯತ್ತಣಿಂ ಭೀತಿ, fear (proceeding) from a tiger; ಪಾಪದತ್ತಣಿಂ ಪೆಳೆಯು, anxiety (coming) from sin.

3, svikāra, *i. e.* adoption, making one's own, (acquiring for one's self), *e. g.* ಸ್ವಾಮಿಯತ್ತಣಿಂ ನಿರ್ವಾಹಮ್ ಆದುದು, from (his) king the achievement (of his object) was got; ಉಪಾಧ್ಯಾಯನತ್ತಣಿಂ ವಿದ್ಯೆಯನ್ ಇರ್ಕುಳಿಗೊಣ್ಣಂ, he acquired knowledge from (his) teacher.

4, ishta, *i. e.* agreeableness, pleasure (*cf.* § 352, 4, *a.* 7), *e. g.* ರಮ್ಭೆಯ ತ್ತಣಿಂ ಸುಖಂ ಪ್ರಾಪ್ತಿಸಿದುದು, from Rambhē pleasure was obtained; ಪಾಪದತ್ತಣಿಂ ರಕ್ಷಿಸಿದಂ, he saved from sin; ಬಹಿದತ್ತಣಿಂ ಸಲಹಿದಂ, he saved from famine.

5, anishta, *i. e.* disagreeableness (*cf.* § 352, 4, *a.* 8), *e. g.* ಪಗೆಯತ್ತಣಿಂ ಬನ್ದನಂ ಬನ್ದುದು, imprisonment came from the enemy; ಪಾಪದತ್ತಣಿಂ ಮೋಹಿಸಿದಂ, he suffered bewilderment from sin.

6, hētu, *i. e.* cause, means, *e. g.* ಉದ್ಯೋಗದತ್ತಣಿಂ ಸಿರಿ ಬನ್ದುದು, wealth came from office. *Cf.* § 348, 10; § 352, 4, *a.* 9.

7, udaya, *i. e.* springing from, originating (*cf.* § 352, 4, *a.* 10), *e. g.* ಸದ್ವಂಶದತ್ತಣಿಂ ಪುಟ್ಟಿದಂ, he sprang from a good family; ಹಿಮವತ್ಪರ್ವತದತ್ತಣಿಂ ಗಂಗೆ ಪುಟ್ಟಿತ್ತು, the Ganges rose from the Himavat mountain; ಬೀಜದತ್ತಣಿಂ ಕುರಮ್ ಆದುದು, the sprout arose from the seed; ಶೃಂಗದತ್ತಣಿಂ ಶರಮ್ ಆದುದು, the water proceeded from the top of the mountain.

8, gurutva, pērmē, *i. e.* dignity, age (in comparison), *e. g.* ಕೃಷ್ಣನ ತ್ತಣಿಂ ಬಲಭದ್ರಂ ಪಿರಿಯಂ, Balabhadra (is) older than Kṛishṇa; ಅರ್ಜುನನತ್ತಣಿಂ ವಾಸುದೇವನ್ ಅಧಿಕಂ, Vāsudēva (is) more excellent than Arjuna; ನಕುಲನತ್ತಣಿಂ ಸಹದೇವಂ ಕಿಲಿಯಂ, Sahadēva (is) younger than Nakula; ಆತನತ್ತಣಿಂ ಸ್ಥಿತಂ ಪಟ್ಟು, this man (is) smarter than that man. *Cf.* §§ 343, 2, *a.*; 343, 3; 348, 7; 350, 2, *a-c.*

350. In sentences in which the locative case (adhikaraṇa, ādhāra, *cf.* § 352, 3, 5, *c.* 6, *a.*) is used, the following specific meanings are considered to be expressed by it:—

1, adhikaraṇa, ādhāra, *i. e.* (simple) relation to site, place, *e. g.* ಪಾಸಿನೊಳ್ ನಿಡ್ಗೆಯ್ದಂ, he slept on the bed; ಪಯಿಗೋಲೊಳ್ ಕುಳ್ಳಿದಂ, he sat down in the basket-boat; ಮನ್ನಿರದೊಳ್ ತುಯಿಗಳ್, the cows (are) in the house; ಮರದ ಹರಿಯಾಣದೊಳ್ ಉಣ್ಣಂ, he ate from a plate of wood; ದಿಮ್ಮದೊಳ್ ತೇಜಂ, (there is) splendour in the disk of the sun; ಅಲರೊಳ್ ಬೆಳ್ಳು, (there is) white colour in the flower; ತಾವರೆಯೊಳ್ ಪುಟ್ಟಿದಂ, he was born in a lotus (or sprang from a lotus); [ಮನೆಯಲ್ಲಿದ್ದಾನೆ, he is in the

house; ಅಡವಿಯಲ್ಲಿ ಅನ್ನವನ್ನಟ್ಟರು, they cooked rice in the jungle; ಮೆಯ್ಯಲ್ಲಿ ಕಸುವದೆ, (there) is strength in (his) body].

2, nirdhāraṇa, *i. e.* specifying one out of many (comparison, see § 343, 4. 5; § 352, 1, c).

a) as to quality (guṇa), *e. g.* ದೇವರೊಳ್ ನಿರ್ದೋಷಿಯಾಪ್ತಂ, a fit one among princes (or the fittest one of princes is) the guiltless one; ರತ್ನಂಗೆ ಳೊಳ್ ಮಾಣಿಕ್ಯಮ್ ಉತ್ತಮಂ, among jewels the ruby (is) precious; ತುಮಿಗ ಳೊಳ್ ಕಾರಾಕಳ್ ಪಾಲುಳ್ಳದು, among cows the black cow (is) that which has (most) milk; ವಸ್ತ್ರದೊಳ್ ಬೆಳ್ಳಟ್ಟಿಯೊಳ್ಳಿತ್ತು, among cloth white cloth (is) good;

b) as to action or being (kriyā), *e. g.* ಪರಿಕಾರಿರೊಳ್ ಈತಂ ಕಾಲ್ಪಲ್ಲಿದಂ, among the runners this man (is) a strong-footed one (or this man is the most strong-footed one of the runners); ಕಾದುವರೊಳ್ ಈತಂ ಮೆಯ್ಯಲ್ಲಿ, among those who fight this man (is) a strong-bodied one; ಅವರೊಳ್ ಓಡುವಂ ಕಾಲ್ತೀಗಿ, among them he who runs (is) a swift-footed one; ಪಣ್ಣೊಳ್ ಬೀಯ್ದುದು ತನಿವಣ್, among ripe fruits that which drops (from the tree is) a mature fruit (or the most mature fruit of ripe fruits is that which drops from the tree);

c) as to race (jāti), *e. g.* ಮಾನವರೊಳ್ ಪುರುಷರ್ ಉತ್ತಮರ್, among men males (are) chiefs (or males are the most eminent of men); ಪುರುಷರೊಳ್ ಕ್ಷತ್ರಿಯರ್ ಶೂರರ್, among males Kshatriyas (are) valiant men.

3, dravya, *i. e.* a fit object (considered by itself), *e. g.* ಇವರೊಳ್ ಈತನ್ ಎಮ್ಮಾತಂ, among these persons this one (is) ours; ಅವರೊಳ್ ಆತಂ ಕಲಿ, among those persons this one (is) the hero (Śabdānuśāsana).

4, pūjyasādhunipūṇa, *i. e.* the introduction of persons who are good to praiseworthy people or are skilful in praiseworthy things, *e. g.* ತಾಯೊಳ್ ಸಾಧು, (he is) kind to (his) mother; ತಾಯೊಳ್ ಒಳ್ಳಿದಂ, (he is) good to (his) mother; ಗುರುವಿನೊಳ್ ಸವಜಂ, (he is) true to (his) guru; ಪೂಜಿಯೊಳ್ ಜಾಣಂ, (he is) proficient in adoration; ಚಿತ್ರದೊಳ್ ಕುಶಲಂ, (he is) expert in (drawing) pictures (Śabdānuśāsana).

5, vishaya, *i. e.* a peculiar province or place, *e. g.* ಕಿವಿಯೊಳ್ ಪರ್ಚಿದಂ, he whispered in the ear; ಮೊಗಸೊಳ್ ನೇಲ್ದಂ, he was suspended by (his) mouth [o. r. — ಮೆಯ್ಯಂ, he chewed with (his) mouth].

6, vyāpaka, *i. e.* inherent property or substance (*cf.* No. 1), *e. g.* ಪೂವಿನೊಳ್ ಕಮ್ಮು, (there is) fragrance in flowers; ಕರ್ವಿನೊಳ್ ರಸಂ, (there

is) juice in the sugar-cane; ಎಳ್ಳೊಳ್ ಎಣ್ಣೆ, (there is) oil in the oil-plant; ಪಾಲೊಳ್ ಮಧುರಂ, (there is) sweetness in milk.

7, vyavahāra, *i. e.* engaging in, conduct or action in, *e. g.* ತಪದೊಳ್ ನೆಗ್ಗಲ್ವಂ, he engaged in austerities; ವೀರದೊಳ್ ಎಸೆದಂ, he distinguished himself in (the department of) valour.

8, kāla, *i. e.* time (*cf.* § 348, 29; 352, 6, *a. e. c.*), *e. g.* ವಸಂತದೊಳ್ ಮಾವು ಬನ್ನದು, mangoes appeared in spring; ಶರದೊಳ್ ದಿಗ್ವಿಜಯಮ್ ಉಚಿತಂ, universal conquest (is) proper in autumn; (ಒನ್ನು ತಿಂಗಳಲ್ಲಿ ವ್ಯಾಕರಣ ಓದಿದನು, he read through the grammar in one month; ಒನ್ನು ದಿನದಲ್ಲಿ ಕೆಲಸವಾಗುತ್ತದೆ, in one day the work will be done).

9, upādāna, *i. e.* material cause (*cf.* § 347, 4), *e. g.* ಮರದೊಳ್ ಸಮೆ ದಂಕವಣಿಯನ್ ಎಲೆದಂ, he ascended the decorated seat that was made of wood; [ಮೊಸರಲೆ ಮಾಡಿದದು, that which (they) have made even of curdled milk].

10, [karaṇa, *i. e.* means, *e. g.* ಕಾಲಲ್ಲಿ ನಡೆಯುತ್ತೇವೆ, we walk by means of (our) feet; ಕಣ್ಣಲ್ಲಿ ನೋಡುತ್ತೇವೆ, we see with (our) eyes].

351. The genitive case that is not classed with the six kārakas (see § 344), expresses the connection (sambandha) of nouns to nouns (*cf.* § 352, 5, *a.*; for adverbs with the genitive see § 282), which connection is of the following kinds:—

1, svāmisambandha, *i. e.* connection of ownership, *e. g.* ಊರೊಡೆಯಂ, the chief of the town; ನಾಡೊಡೆಯಂ, the chief of the district; (ಅರಸುಗಳ ಜೀಡಾರ, the house of the king; ರಾಯರ ಕುದುರೆ, the horse of the rāja; ಹುಡುಗರ ಪುಸ್ತಕ, the books of the boys; ಕುಮ್ಮಾಟಿನ ಹೆಣ್ಣತಿ, the wife of the potter).

2, kulasambandha, *i. e.* connection of family or caste, *e. g.* ಎಮ್ಮೆ ಸೊಮ್ಮು, the property of us (*i. e.* our property); ಎಮ್ಮೆ ಮೊಲೆ, our face; ಎಮ್ಮಳಿಯಂ, our son-in-law; ಎಮ್ಮ ತಮ್ಮಂ, our younger brother; (ಶೂದ್ರನ ಮಗನು, a Śūdra's son; ಬಣಜಿಗನ ಮಗಳು, a merchant's daughter).

3, jātisambandha, *i. e.* connection of genus, class or kind, *e. g.* ಆಸೆಯ ಘಟಿ, a troop of elephants; ಕುದುರೆಯ ಧಟ್ಟು, a multitude of horses; ಗಿಳಿಯ ಪಿಣ್ಣ, a flock of parrots; ಅರಲ ಕಮ್ಮು, the fragrance of flowers; ಕಣ್ಣ ಬೆಳ್ಳು, the white of the eye; (ಹೂಸಿಯ ಹಣ್ಣು, the ripe fruit of the tamarind; ಬಾಲ್ಕಿಯ ಕಾಯಿ, the fruit of the plantain; ಎಳ್ಳೆಲೆ, the leaf

of the betel plant; ನಾಯಿಯ ಮರಿ, a dog's puppy; ಕೋಟಿಯ ಕೂಗು, the cry of cocks).

4, avayavasambandha, *i. e.* connection of membership, *e. g.* ಮರದ ಕೊಮ್ಮೆ, the branch of a tree; ಪೂವಿನೆಸಳ, the petal of a flower; ಕೊಡೆಯ ಕಾವು, the stick of an umbrella.

5, lakṣaṇasambandha, *i. e.* connection of distinctive marks, *e. g.* ಟೊಪ್ಪಿಯ ಮಾನಿಸಂ, a man with a cap; ತತ್ತಳದ ರಾವುತಂ, a horseman of perplexity (*i. e.* a perplexed horseman, o. r. ಕತ್ತಳದ or ಕತ್ತಳದ ರಾವುತಂ); ಸಿಂಧು ದೇಶದ ಕುದುರೆ, a horse of Sindh; (ಕಸುವಿನಾಳು, a person of power, a powerful person; ದರ್ಪದ ಬಣ್ಣನು, a proud soldier; ಹಿತದ ಉಪದೇಶ, friendly advice).

6, sannidhānasambandha, *i. e.* connection of proximity or vicinity, *e. g.* ಕೆಜಿಯ ಕೋಡಿ, an outlet (in the proximity) of a tank; ಊರ ಮುನ್ನು, the place in front of a town; ಅದರಿ ಕೆಲಂ, the vicinity of that (*i. e.* its vicinity).

7, saṁsparśasambandha, *i. e.* connection of close contact, *e. g.* ಕಳದ ತಳಿರ್, young foliage on a threshing floor; ನೀರ ಹಾವನೆ, duck-weed on water; ತೋಳ ಬದ್ಧಿ, an ornamental tie on the arm.

8, sambandhasambandha, *i. e.* connection of connection (occurring when two genitives precede a noun), *e. g.* ನೊಸಲ ಕಣ್ಣ ದೇವಂ, the god of an eye of the forehead (*i. e.* the god who has an eye on the forehead); ತೋಳ ಬಾಳ ಕಾನ್ತಿ, the lustre of the sword of the arm; ಹರಿಯ ಪೊಕ್ಕುರಿ ತಾವರೆ, the lotus of the navel of Hari.

9, śeṣhasambandha, *i. e.* connection of remainder or rest, *e. g.* ಬಳ್ಳ ದರಿ, the substance that remains in a balla; ಅದರಿ ಮರಿ, the young one (which was left) to it.

10, vikārasambandha, *i. e.* connection of change of form, *e. g.* ಪೊನ್ನ ಕೋಲ್, a staff of gold; (ಚಿನ್ನದುಂಗರ, a ring of gold).

11, (sthālasambandha, *i. e.* connection of place, *e. g.* ಅಡವಿಯ ಪರವಾಸ, sojourning in the forest; ಕಾಶಿಯ ವಾಸ, dwelling in Kāśi; ಮನೆಯ ಊಟ, dinner at one's house).

Remark.

It may be stated here that several genitives, one after the other, in connection with only one noun, are sometimes used in the following manner (from which use will also appear that the conjunctions ಉಂ, etc. are never suffixed to the genitive, see § 284):—

ಕೀರದ ಹಂಸದ ಪಿಕದ ಚ
ಕೋರದ ಚಕ್ರಾಹ್ವಯದನ್ನೆ ಮಾಡಿದ ಗರುಡೋ |
ಧ್ವಾರದ ಮುತ್ತಿನ ನೀಲದ
ಹೀರದ ಮಾಣಿಕದ ಪೊಳೆವ ಜೀರ್ಣೋದವಿಗಳಂ || 125 ||

ತಮ ತಮಗೆ ಕಳೆದು ಕೊಡ್ತು ವಿವಿಧಗಂಧಜಲಗಳನ್ನೆ ಒರ್ವರೊರ್ವರೊರ್ವರ ಮೇಲೆ ಸಿಮ್ಮಿಸುವಾಗಳೆ
(Āndraprabhāpurāṇa vii). They discharged the shining syringes of emeralds, pearls, sapphires, diamonds (and) rubies which (artificers) had made (*i. e.* which had been made, see § 315, 2, under *k*) like parrots, swans, cuckoos, partridges (and) ruddy geese, against themselves, and besprinkled one another with water of various fragrance.

ಮಧುರವಾಣಿಯ ಕೃತಜ್ಞನ ದಾನಪರನ ಪರ
ವಧುವಿನೊಲೆಯ ಬೇಟೆಗೊಳಗಾಗದನ ಮಾನ
ನಿಧಿಯನಿಸುವನ ತೀರ್ಥಸಂಗತನ ಸಲೆ ಕೂಟಸಾಕ್ಷ್ಯವಂ ನುಡಿಯದವನಾ |
ವಿಧಿಕರ್ಮದ ಮಾಯೆಯಂ ಮಾಜದಾತನ ವ
ಸುಧೆಯೊಳ್ ಇಷ್ಟಾರ್ಥಪೂರ್ತಿಯ ನೆಗದ್ದುವನ ಬಹು
ವಿಧಧರ್ಮಗಳಂ ರಚಿಸುವನ ಮನೆಯೊಳ್ ಇನ್ನಿರೆ ಬಿಡದೆ ನೆಲಸಿರ್ಪಳೂ || 67 in Jaimini v ||.

The goddess of fortune "continually remains in the house of him who utters friendly words, is grateful, is intent upon giving, is kind to others' wives, is not addicted to chase, is rich in honour, associates with worthy persons, never utters false witness, does proper works, does not hide (his) doings, engages in abundant agreeable things on earth (and) performs various virtuous acts.

Compare also ಕೆಯ್ಯ ಕಾಲ ಎಲ್ಲು, the bone of the arm (and) of the leg (*i. e.* the radius of the arm and the skin-bone, Halāyudha). ರಾಮನ ಕೃಷ್ಣನ ಮಕ್ಕಳನ್ನು ತೋರಿಸು, show (me) the children of Rāma (and) Kṛishṇa; ನಿನ್ನಾ ಅವನಾ ದ್ವೇಷವದೆ, there is enmity between thee (and) him (Nudigaṭṭu).

352. The seven cases sometimes change places (*cf.* also § 253, 1, *a. b.*), *viz.*

1, *a*) the genitive stands for the nominative, *e. g.* ನಿಶ್ಯಂಕೆಯಿಂ ನೃಪನ ಪೇಲಿ and ಚಿತ್ತಭವಗೃಹದ ಸೊಂಕೆ stand for ನಿಶ್ಯಂಕೆಯಿಂ ನೃಪಂ ಪೇಲಿ and ಚಿತ್ತಭವಗೃಹಂ ಸೊಂಕೆ.

The author of the present grammar considers this statement of Kēśava to be erroneous, as the genitives ನೃಪನ and ಗೃಹದ stand before the nouns ಪೇಲಿ and ಸೊಂಕೆ; see § 188. (365).

The Śābdānuśāsana has the instance ನಿನ್ನ ಬನ್ನಯ್ for ನೀಂ ಬನ್ನಯ್, thou camest, the proof for the correctness of which must be left to Bhaṭṭa-kalaṅka dēva.

b) the genitive stands for the accusative, *e. g.* ಎಲವೊ, ನೀನ್ ಎನ್ನ ಕೊಂದಯ್ and ತೆಂಕನಾಡ ಮಡಿಯಲ್ಲೆನ್ನಂ ಮನಂ ಬರ್ಕುಮೆ stand for ಎಲವೊ, ನೀನ್ ಎನ್ನಂ ಕೊಂದಯ್, O thou killedst me, and ತೆಂಕನಾಡಂ ಮಡಿಯಲ್ಲೆನ್ನಂ

ಮನಂ ಬರ್ಕುಮೆ, does it ever come to (my) mind to forget the southern country?

The author of the present grammar thinks that ಎನ್ನ and ನಾಡ are accusatives with final ಅ, as he has indicated in § 117, a, 2; 122, a, 2.

c) the genitive stands for the locative (in comparison), *e.g.* ಚಾಾಗಿಗಳ ಬಲ್ಲಹಂ stands for ಚಾಾಗಿಗಳೊಳ್ ಬಲ್ಲಹಂ, a supreme one among liberal persons; ಈವರ ದೇವಂ for ಈವರೊಳ್ ದೇವಂ, a prince among donors; ರಸಿ ಕರ ಚಕ್ರವರ್ತಿ for ರಸಿಕರೊಳ್ ಚಕ್ರವರ್ತಿ, a king among the witty. See § 343, 5 and *cf.* § 350, 2, a.

2, a) the accusative stands for the nominative (*cf.* No. 6, b), *e.g.* ನುಣ್ಣು ನುಳ್ಳಂ stands for ನುಣ್ಣುಳ್ಳಂ (resting on ಉಳ್ meaning also 'to possess'), one who possesses fineness. The Śabdānuśāsana has also the instance: ದೇವದತ್ತನನ್ ಇದಂ, instead of ದೇವದತ್ತನ್ ಇದಂ. *Of.* §§ 346. 348, 12.

b) the accusative stands for the instrumental, *e.g.* ಪೂವಿನ್ ಅರ್ಚಿಸಿದಂ, he worshipped with flowers, stands for ಪೂವನ್ ಅರ್ಚಿಸಿದಂ, he presented flowers in worship. See § 347.

c) the accusative stands for the dative (*cf.* No. 5, b), *e.g.* ಪೊನ್ನಂ ಬಡ್ಡಿಯಂ ಕೊಟ್ಟಂ stands for ಪೊನ್ನಂ ಬಡ್ಡಿಗೆ ಕೊಟ್ಟಂ, he lent gold coins on interest; ಲೋಕಮನ್ ಅಧಿಕಂ for ಲೋಕಕ್ಕಧಿಕಂ, the greatest of all (this second sentence is from the Śabdānuśāsana; *cf.* § 348, 7); (ದೇವರನ್ನು ವನ್ನಿ ಸುತ್ತೇನೆ for ದೇವರಿಗೆ ವನ್ನಿ ಸುತ್ತೇನೆ; ಪಾದವನ್ನು ಎರಿಗುತ್ತೇನೆ for ಪಾದಕ್ಕೆ ಎರಿಗುತ್ತೇನೆ; ಅರಸನನ್ನು ಮಯಿ ಹೊಕ್ಕನು for ಅರಸನಿಗೆ ಮಯಿ ಹೊಕ್ಕನು; ಮೋಕ್ಷವನ್ನು ಚಿನ್ನಿಸು for ಮೋಕ್ಷಕ್ಕೆ ಚಿನ್ನಿಸು; thus also ಪರದ್ರವ್ಯವನ್ನು ಆಶಿಸ ಬೇಡ; ತಲೆಯನ್ನು ಅಡರಿದನು; ಮರವನ್ನು ಎಯಿದನು; ನನ್ನನ್ನು ಬಯ್ಯುತ್ತಾನೆ; ಊರನ್ನು ಸೇರಿದನು).

d) the accusative stands for the ablative, *e.g.* ಮಾಣವಕನಂ ಕಾರ್ಯಮಂ ಬೆಸಗೊಣ್ಣಂ, he demanded business of the lad, for ಮಾಣವಕನತ್ತಣಿಂ ಕಾರ್ಯಮಂ ಬೆಸಗೊಣ್ಣಂ. See § 349.

3, the locative stands for the instrumental, *e.g.* ಕೊಡಲಿಯೊಳ್ ಕಡಿದಂ stands for ಕೊಡಲಿಯಿಂ ಕಡಿದಂ, he cut with the axe; ಗದೆಯೊಳ್ ಪೊಯ್ದಂ for ಗದೆಯಿಂ ಪೊಯ್ದಂ; ಕಿವಿಯೊಳ್ ಕೇಳ್ವಂ for ಕಿವಿಯಿಂ ಕೇಳ್ವಂ; ಕುಡುಗೋಲೊಳ್ ಕೊಯ್ದಂ for ಕುಡುಗೋಲಿಂ ಕೊಯ್ದಂ. See § 350.

4, a) the instrumental stands for the ablative (*cf.* § 117, a, 5; see § 349; § 343 ablative and instrumental in comparison; § 302, 1 instrumental for 'since'; § 282 adverbs with the instrumental).

1. in simple apādāna, *e. g.* ಕೆಲೆಯಿಂ ಬನ್ನಂ stands for ಕೆಲೆಯಿತ್ತಣಿಂ ಬನ್ನಂ, he came from the tank; ಕರಿತಿರದಿಂ ಮುತ್ತೊಕ್ಕುವು for ಕರಿತಿರದತ್ತಣಿಂ ಮುತ್ತೊಕ್ಕುವು, from the head of the elephant pearls dropped; ಮರದಿನ್ನೆಲೆ ಬಿಟ್ಟಿದು for ಮರದತ್ತಣಿನ್ನೆಲೆ ಬಿಟ್ಟಿದು, a leaf fell from the tree. ಅಲಿವರಲ್ಲ ಕುಮ್ ಇನ್ನ ಗೋಪಮುಂ ಸೂಸಿದುವು. ತಿಳಿಗೊಳದಿನ್ನ ಪಾಡಿದುವು ಹಂಸಕುಳಂ. (ಊರಿನ್ನ ಬನ್ನನು; ಉಪ್ಪರಿಗೆಯಿನ್ನ ಇಲಿದನು; ಗಂಗೆ ಹಿಮಾಲಯದಿನ್ನ ಹರಿಯುತ್ತದೆ.)

ಮತ್ತಹಸ್ತಿಗಳ ಮಸ್ತಕದಿಂ ಬಿದಿರಿಂ ಫಣೀ

ನೋತ್ತಮಾಂಗದಿನ್ ಅಗುರ್ವಿಪ ಪನ್ನಿಯ ಕೋಲಿಕ್ಕಿಂ |

ಪತ್ತುವಿಟ್ಟಗನಿಕಾಯದೊಳ್ ಒಕ್ಕಳಮುತ್ತನಾ

ಯುತ್ತಮಿರ್ಪ ಶಬರವಿಪ್ರಿಯಕಾಮಿನಿಯರ್ಕಳಂ || by the beloved women of the Śabarās who were gathering the fine pearls which were loosened from the heads of the mad elephants, from the bamboos, from the heads of the cobras (and) from the tusks of the formidable hogs, and dropped on the massy rocks....

2. [in bhêda, *i. e.* difference (*cf.* § 348, 31), *e. g.* ಅದಲಿನ್ನ ಇದು ಬೇಲಿ, this (is) different from that].

3. (in dikku, *i. e.* direction, quarter, *e. g.* ಧಾರವಾಡದಿನ್ನ ಬೆಳಗಾವಿ ಬಡ ಗಲು, Belgaum (is) to the north of Dharwar; *cf.* § 348, 21).

4. (in dūra, *i. e.* distance, *e. g.* ಆ ಹಳ್ಳಿಯು ಇಲ್ಲಿನ್ನ ಆಯ್ದು ಮೈಲು ಆದೆ, that village is five miles from this place; ಊರಿನ್ನ ಅಡವಿ ಬನ್ನ ಕೂಗತೆ ಆದೆ, the jungle is a loud cry distant from the town; *cf.* § 348, 22).

5. [in kâla, *i. e.* time, *e. g.* ಬಹುಕಾಲದಿನ್ನ ತಮ್ಮ ದರ್ಶನವಾಯಿತು, it is long since you visited (me); ಚಿಕ್ಕನ್ನಿನಿಂದ ಅವನು ದರಿದ್ರನು, he (is) poor from (his) youth; *cf.* § 302, 1; § 348, 23].

6. (in bhaya, *i. e.* fear, *e. g.* ಹುಲಿಯಿನ್ನ ಅಂಜಿದನು, he was afraid of the tiger; *cf.* § 349, 2).

7. (in ishṭa, *i. e.* agreeableness, pleasure, *e. g.* ನನ್ನನ್ನು ಪಾಪದಿನ್ನ ರಕ್ಷಿಸಿದನು, he saved me from sin; *cf.* § 349, 4).

8. (in anishṭa, *i. e.* disagreeableness, *e. g.* ವೈರಿಯಿನ್ನ ಬಂಧನವಾಯಿತು, imprisonment came from the enemy; *cf.* § 349, 5).

9. (in hētu, *i. e.* cause, means, *e. g.* ಉದ್ಯೋಗದಿನ್ನ ಸಿರಿ ಬಂತು, wealth came from office; ವಿದ್ಯೆಯಿನ್ನ ವಿನಯ ಬರುತ್ತದೆ, from learning comes good behaviour; *cf.* § 349, 6).

10. [in udaya, *i. e.* springing from, originating (*cf.* § 349, 7), *e. g.* ಬೀಜದಿನ್ನ ಅಂಕುರವಾಗುತ್ತದೆ, the sprout arises from seed; ಲಕ್ಷ್ಮಿಯಿನ್ನ ಕಾಮನು ಹುಟ್ಟಿದನು, Kâma was born of Lakshmi].

11. [in ಕಾರಣ, cause, reason, see §§ 302, 7; 348, 32; *cf.* also:—
ಜ್ಞಾನದಿಂದ ವೃದ್ಧನು, on account of (his) wisdom (he is already) a full-grown
person; ಆಚಾರದಿಂದ ಪವಿತ್ರನು, on account of (his) right conduct (he is) a
good person].

b) [the instrumental stands for the dative, *e.g.* ಹೆಸರಿನಿಂದ ಅರಸನು for
ಹೆಸರಿಗೆ ಅರಸನು, a king (only) in name; *cf.* § 348, 20. Observe also: ಜನಿ
ವಾರದಿಂದ ಬ್ರಾಹ್ಮಣನು, (he is) a Brāhmaṇa (only) for (his) sacrificial thread;
ಜಟೆಯಿಂದ ತಾಪಸನು, (he is) an ascetic (only) for (his) matted hair; ಮಾತಿ
ನಿಂದ ಸಾತ್ವಿಕನು, (he is) a gentle person (only) in (his) words].

5, a) the dative stands for the genitive, *e.g.* ನಾಯ್ಕನಿಂದ stands for
ನಾಯ್ಕನಿಗಿಗಿ, the chief of the district; ಕೊಡೆಗೊಡೆಯ for ಕೊಡೆಯೊಡೆಯಂ,
the lord of the umbrella; ಎರ್ದೆಗಾರ್ತಾ for ಎರ್ದೆಯಾರ್ತಾ, a heart's ruler;
ಜಗಕ್ಕೊಡೆಯ for ಜಗದೊಡೆಯಂ, the lord of the world; (ಲೋಕಕ್ಕೆ ತನ್ನೆ for
ಲೋಕದ ತನ್ನೆ).

b) the dative stands for the accusative (*cf.* No. 2, c), *e.g.* ಶಿಷ್ಯನಿಗೆ ಕಲ್ಪಿ
ಸಿದಂ stands for ಶಿಷ್ಯನಂ ಕಲ್ಪಿಸಿದಂ, he ordered the pupil; ಆಕೆಗೆ ತಿಳಿಸಿದಂ for
ಆಕೆಯಂ ತಿಳಿಸಿದಂ, he informed her; (ದೇವರಿಗೆ ವಂದಿಸುತ್ತೇನೆ for ದೇವರನ್ನು ವಂದಿ
ಸುತ್ತೇನೆ; ಪಾದಕ್ಕೆ ಎರಿಗುತ್ತೇನೆ for ಪಾದವನ್ನು ಎರಿಗುತ್ತೇನೆ; thus also ಅರಸನಿಗೆ
ಮಂಜಿ ಹೊಕ್ಕನು; ಮೋಕ್ಷಕ್ಕೆ ಚಿನ್ನಿಸು; ಪರದ್ರವ್ಯಕ್ಕೆ ಅಶಿಸ ಬೇಡ; ತಲೆಗೆ ಅಡರಿದಳು;
ಮರಕ್ಕೆ ಎರಿದನು; ನನಗೆ ಬಯ್ಯುತ್ತಾನೆ; ಊರಿಗೆ ಸೇರಿದನು; ಆರಿಗಾದರೂ ಪೂರ್ವಕಮ
ಬಿಡದು, see § 291).

c) the dative stands for the locative (*cf.* § 350, 1. e), *e.g.* ತಾವರೆಗೆ
ವುಟ್ಟಿದಂ stands for ತಾವರೆಯೊಳ್ ವುಟ್ಟಿದಂ, he sprang from a lotus; ಬಿವ್ವಕ್ಕೆ
ತೇಜಂ for ಬಿವ್ವದೊಳ್ ತೇಜಂ, (there is) splendour in the disk of the sun;
ಅಲರ್ಗೆ ಬೆಳ್ಳು for ಅಲರೊಳ್ ಬೆಳ್ಳು, (there is) white colour in the flower;
ಎಳ್ಳೆಣ್ಣೆ for ಎಳ್ಳೊಳ್ ಎಣ್ಣೆ, (there is) oil in the oil-plant; (ಈ ಊರಿಗೆ ನಾಲ್ಕು
ಕೆಜಿಗಲುಣ್ಣು for ಈ ಊರಲ್ಲಿ ನಾಲ್ಕು ಕೆಜಿಗಲುಣ್ಣು; ಮೂರ್ಖರಿಗೆ ಬುದ್ಧಿಯಿಲ್ಲ for
ಮೂರ್ಖರಲ್ಲಿ ಬುದ್ಧಿಯಿಲ್ಲ).

6, a) the nominative stands for the locative (*cf.* No. 6, c), *e.g.* ಒನ್ನು
ದಿವಸಂ ಬನ್ನಂ for ಒನ್ನು ದಿವಸದೊಳ್ ಬನ್ನಂ, he came in one day.

b) the nominative stands for the accusative (*cf.* No. 2, c), *e.g.*
ಒನ್ನು ವರ್ಷಮ್ ಇರ್ದಂ stands for ಒನ್ನು ವರ್ಷಮನ್ ಇರ್ದಂ, he stayed one
year; ಘಟಂ ಮಾಡಿದಂ for ಘಟಮಂ ಮಾಡಿದಂ he made a water-vessel (the
first instance is from the Śābdamanīdarpaṇa, the second one from the
Śābdānuśāsana).

There may be adduced the following ancient additional instances (see § 120, a, 2): — *ನುಡಿವೊಡೆಲ್ಲರು ಮಾತೆಯರ್*, if (they) speak, all of them do not know (proper) words [*Śabdamanīdarpaṇa* sub sūtra 250 where the *Mūḍabidār* MS. has *ಮುಳಿವೊಡೆಲ್ಲರು ಮುನ್ನದೆಯರ್*, if (they) grow passionate, they do not know what is to come]. *ಮಗನೆ, ಮಗನೆ, ನೀನ್ ಒಳ್ಳಿತು ಗೆಯ್ಯಯ್*, O son, O son, thou didst what is good (*Śābdānuśāsana* s. sūtra 399). *ಪಶು ಕದಿಯಲ್ ಬನ್ನಂ*, he came to milk the cow; *ರಮಣಿ ನೋಡಲ್ ಬನ್ನಂ*, he came to see the woman (*Śābdānuśāsana*). *ಪೊಲನದೆಯದ ನೆಲನದೆಯದ ಕೆಲನದೆಯದ ಮಿಗದ ಮೂರು ವಿಧವದೆಯದ (ಮನುಷ್ಯಂ)*, (a person) who did not know the direction, who did not know the place, who did not know the side, who did not know the three ways of beasts (*Śmd.* p. 127). See also § 339, 5 (*ಕುಂಕುಮವಾರಿ ಕುಪ್ಪಳಿಸಿ*), § 362, 2, b (*ತಿದಿಯೊತ್ತುವ*).

In the modern dialect it is very common to use the crude base of a noun for the accusative, *e. g.* *ಕೆಲಸ ಬಿಡು; ಊಟ ಮಾಡು; ಬುದ್ಧಿ ಹೇಳು; ಹುರಿ ಮಾಡು; ಮಾತು ಕಲಿಸು; ಗೂಡು ಕಟ್ಟು; ಎಣ್ಣೆ ಹೂಸು; ಮನೆ ಮಾಡು.*

c) [the nominative is used to express time instead of the dative, etc. (*cf.* § § 348, 29; 350, 8, etc.; and No. 6, a), *e. g.* *ಹೋದ ಶನಿವಾರ ಬನ್ನನು*, he came last Saturday; *ಬೃಹಸ್ಪತಿವಾರ ದೊರೆಗಳು ಪುಸ್ತಕಗಳನ್ನು ಇನಾಮು ಕೊಡು ವದಕ್ಕೆ ಬರುತ್ತಾರೆ*, on Thursday the gentleman will come to make a present of books; *ಎಣ್ಣು ದಿನ ನಾನು ಸಾಲಿಗೆ ಹೋಗಲಾಯಿದೆ ಮನೆಯಲ್ಲಿಯೇ ನಿನ್ನು ಕೊಣ್ಣೆನು*, eight days (or for eight days) I could not go to school and remained even at home; *ಅವನು ಇಲ್ಲಿ ಎರಡು ವರುಷ ಇದ್ದನು*, he lived here two (or for two) years; *ಹಬ್ಬದ ದಿವಸ ಮುಂಜಾನೆ ಬರುವನು*, early on the day of the feast he will come; *ಈ ಹೊತ್ತು, to-day; ಇನ್ನು, to-day; ಹಗಲಿರುಳು, by day and night; ಈ ದಿವಸ, on this day; ಸೋಮವಾರ ದಿವಸ, on Monday; ಒನ್ನು ದಿವಸ, one day, on a certain day].*

353. The instances in § 345 *seq.*, as far as they are not in parenthesis, are taken chiefly from the ancient dialect (as it appears in the *Śābdamanīdarpaṇa*, *Śābdānuśāsana*, etc.), which regarding the meaning, use and interchange of the cases does not materially differ from the mediæval and modern one. That there is some difference concerning the form of the seven cases in the three dialects, has been shown in § 109 *seq.* The instances of the modern dialect in parenthesis belong mostly to a small *Kannāḍa* grammar of the Southern Mahratta country, called *Nuḍigaṭṭu*.

354. Some special rules regarding the use of the singular and plural of nouns, etc. in or without sentences are to be given, *viz.*

I. The singular stands or may stand for the plural in nouns. *Cf.* § 133.

1, For the plural that conveys the meaning of a pair (yugala) the singular is used, *e. g.* for ಪದಯುಗಂಗಳ್ there occurs ಪದಯುಗಂ, a couple of verse-lines.

2, Further, the singular is used instead of the plural in âvishṭa-linga, *i. e.* when the base of a noun (in an inflected state) refers to a noun in the plural which comprises more things than a pair, *e. g.* ವೇದಂಗಳ್ ಪ್ರಮಾಣಂ (for ವೇದಂಗಳ್ ಪ್ರಮಾಣಂಗಳ್), the (four) vêdas (are) proof;— or when it refers to a number of nouns which are connected by the conjunction ಉಂ, *e. g.* ಪ್ರತಿಭೆಯುಮ್ ಅಭ್ಯಾಸಮುಂ ವಿದ್ವತ್ತೇವೆಯುಂ ಕಾವ್ಯಪರಿಷಯಮುಂ ಕವಿತೆಗೆ ಕಾರಣಂ (for... ಕಾರಣಂಗಳ್), genius, exercise, the service of the learned and the acquaintance with poems (are) the means for poetical composition.

(That the interrogative pronoun ಏನ್ which has no form of the plural, may get the meaning of the plural, appears in § 262.)

3, An optional use of the singular for the plural occurs regarding nouns of race, species or kind (jāti), such as ಕಾಲಾಳ್, ಆನೆ, ಕುದುರೆ, ಎರಲೆ, ಪುಲ್ಲಿ, ಎಯ್ತಿ (ಎತ್ತು), ಗಿಳಿ, ಹಂಸೆ, ಸೋಗೇ, ಕೋಗಿಲೆ, ತುಮ್ಮಿ, ಕೋಯಿ, ಪಲ್ (ಹಲ್ಲು), ಕಲಿವೆ, ಪೂ, etc., *e. g.* ಕಾಲಾಳ್ or ಕಾಲಾಳ್ಗಳ್, foot-soldiers, ಆನೆ or ಆನೆಗಳ್, elephants; similarly also ಕಣ್ಣಾಲಿ or ಕಣ್ಣಾಲಿ, the pupil of the eye. See § 355, I, 3. 4. But

a) If a jāti noun in the singular is preceded by an adjective which is, so to say, its kāraka (*i. e.* determinating the case and number of the noun, *Cf.* § 355, IV, 5), it always has the meaning of the singular, *e. g.* ಇನ್ನುಟಾನೆ, such an elephant; ಇನ್ನುಟು ಕುದುರೆ, such a horse; ನೇರಿತ್ತು ಬೆರಲ್, a straight finger; ಚಲೋದು ಮೋಹಿತಿ, a beautiful face).

b) If jāti nouns stand in the singular and are preceded by an adjective in the plural, they always convey the meaning of the plural, *e. g.* ನೇರಿದುವು ಬೆರಲ್, straight fingers; ತೋರಿದುವು ಜಘನಂ, big buttocks; ಬೆಟ್ಟಿದುವು ಮೊಲೆ, stout breasts.

c) Observe the following sentences in which, either by a preceding noun in the plural or by a following demonstrative pronoun in the plural, the plural number of a jāti noun is indicated: — ಗೂಡಿನೊಳಗೆ ಕೆಲವು ತತ್ತಿಗಳು ಇದ್ದವು, ಹೆಣ್ಣುಗುಬ್ಬಿ ತತ್ತೀ (*i. e.* ತತ್ತಿಗಳನ್ನು) ಬಿಟ್ಟು ಹೊದಿಗೆ ಹಾಯಿ ಹೋಯಿತು. ಮಗನು ಅನ್ನದ್ದೇನು — ಕೋಣೆಯೊಳಗೆ ಮಾವಿನ ಹಣ್ಣು (*i. e.* ಮಾವಿನ ಹಣ್ಣುಗಳನ್ನು)

ಇದಲಿಕ್ಕೆ ಹೋದೆನು; ಅದಕ್ಕೆ ತನ್ನೆ ಅನ್ವದ್ದೇನು — ಮಾವಿನ ಹಣ್ಣು (*i. e.* ಮಾವಿನ ಹಣ್ಣುಗಳು)? ಅವು ನಿನಗೆ ಎಲ್ಲಿಂದ ಬಂದವು?

4, An optional use of the singular for the plural further takes place when objects are to be counted (*saṅkhyêya*, *saṅkhyâvastu*), *e. g.* ಪತ್ತು ದೆಸೆ or ಪತ್ತು ದೆಸೆಗಳ್, the ten points of the compass; ಮೂರು ಲೋಕಂ or ಮೂರು ಲೋಕಂಗಳ್, the (mentioned) three worlds; ಮೂರು ಲಿಂಗಂ or ಮೂರು ಲಿಂಗಗಳ್, the (mentioned) three genders; ನಾಲ್ಕು ಯುಗಂ or ನಾಲ್ಕು ಯುಗಂಗಳ್, the (mentioned) four ages of the world; ಈರೇಲಿ ಲೋಕಂ or ಈರೇಲಿ ಲೋಕಂಗಳ್, the fourteen worlds; ಈರಯ್ದ ವಸ್ಥೆ or ಈರಯ್ದ ವಸ್ಥೆಗಳ್, the ten states or conditions; (ನಾಲ್ಕು ತಿಂಗಳು or ನಾಲ್ಕು ತಿಂಗಳುಗಳು, four months; ನಾಲ್ಕು ತಿಂಗಳು ಆದವು or ನಾಲ್ಕು ತಿಂಗಳುಗಳು ಆದವು, it is four months).

5, An optional use of the singular for the plural further takes place when numerals are counted (*saṅkhyâna*, *saṅkhyêya*), *e. g.* ಒಂದು ನಾಲ್ಕು or ಒಂದು ನಾಲ್ಕುಗಳ್, one four (*i. e.* four); ಈರಯ್ದ or ಈರಯ್ದುಗಳ್, two fives (*i. e.* ten); ಪತ್ತು ನೂರು or ಪತ್ತು ನೂರುಗಳ್, ten hundreds (*i. e.* one thousand). *Cf.* § 278, 1.

6, An optional use of the singular for the plural further takes place with regard to nouns of quality (*bhâva*), such as ಕೂರ್ಪು, ಕರ್ಪು, *e. g.* ಕಣ್ಣಳ ಕೂರ್ಪು or ಕಣ್ಣಳ ಕೂರ್ಪುಗಳ್, the penetrating looks of the eyes; ಪೂಗಳ ಬೆಳ್ಳು or ಪೂಗಳ ಬೆಳ್ಳುಗಳ್; ಕುರುಳ್ಳ ಕರ್ಪು or ಕುರುಳ್ಳ ಕರ್ಪುಗಳ್.

II. The plural of nouns stands for the singular

1, in spontaneous respect (*i. e.* in respect that proceeds alone from natural feeling, *ayatanakritagurutva*, *prayatnam alladirpa gurutva*), *e. g.* ಎಮ್ಮ ದೇವತೆಗಳ್, our deity; ಎಮ್ಮ ತಂದೆಗಳ್, our father; ಎಮ್ಮ ತಾಯ್ಗಳ್, our mother; ಎಮ್ಮಯ್ಯಂಗಳ್, our master; (ದೇವರ್ಗೆ ಪೊಡಮಟ್ಟಂ, he made obeisance to the king). *Cf.* §§ 257. 258. 261. 268.

The modern dialect when referring to 'God' uses ದೇವರು (see § 355, I, 1).

2, in (considering) the excellence of gurus, munîsvaras, etc. (and speaking or writing of them), *e. g.* ಗುರುಗಳ್, guru; ಸ್ವಾಮಿಗಳ್, master (lord or guru);

ಶ್ರೀಮತ್ಸಮಸ್ತಭದ್ರ

ಸ್ವಾಮಿಗಳ, ಜಗತ್ಪ್ರಸಿದ್ಧಕವಿಪರಮೇಷ್ಠಿ |

ಸ್ವಾಮಿಗಳ, ಪೂಜ್ಯವಾದ

ಸ್ವಾಮಿಗಳ ಪಾದಂಗಳ್ ಈಗೆ ಶಾಶ್ವತಪದಮಂ || may the feet of

the illustrious svâmi Samantabhadra, of the world-famed poet svâmi Paramêshthi (and) of svâmi Pûjyapâda give perpetual protection.

3, Instead of the singular ತ್ರಿಭುವನ, the three worlds, its plural ತ್ರಿಭುವನಗಳ has been used in Kannada.

4, If two or more nouns in the singular connected by ಉಂ (ಊ), 'and' (§ 284) are formed into a dvandva compound (§ 250), the plural is generally used, *e.g.* ಮರನುಂ ಗಿಡುವುಂ become ಮರಗಿಡುಗಳ್, trees and shrubs, ತನ್ನೆಯುಂ ತಾಯುಂ become ತನ್ನೆತಾಯ್ಲಳ್, father and mother, ರಾಮನುಂ ಲಕ್ಷ್ಮಣನುಂ become ರಾಮಲಕ್ಷ್ಮಣರ್, Râma and Lakshmaṇa, ಮರನುಂ ಗಿಡುವುಂ ಬಳ್ಳಿಯುಂ ಪುಲ್ಲುಂ ಪೊದಲುಂ ಪಕ್ಕಿಯುಂ ಮಿಗಮುಂ become ಮರಗಿಡುಬಳ್ಳಿಪುಲ್ಲೊದಲುಪಕ್ಕಿಮಿಗಂಗಳ್, trees, shrubs, creepers, grass, bushes, birds and antelopes; ಬಕನುಂ ಕಂಸನುಂ ಕೇಶಿಯುಂ become ಬಕಕಂಸಕೇಶಿಗಳ್, *e.g.* ಅವಂ ಬಕಕಂಸಕೇಶಿಗಳಂ ಅದಬಲಿದಂ, who subdued Baka, Kamsa and Kêśi?

Likewise in the modern dialect there frequently are sentences like the following:—ವಿದ್ಯೆಬುದ್ಧಿಗಳನ್ನ ದಡ್ಡರು ಮಾತ್ರ ಹೆಯೆಯುತ್ತಾರೆ, only stupid persons revile knowledge (and) wisdom; ಕಾಶಿರಾಯನಿಗೆ ರಾಮಕೃಷ್ಣ ರೆವ್ವವರಿಬ್ಬರು ಗಣ್ಡು ಮಕ್ಕಳು, Kâśirâja (had) two sons, Râma (and) Kṛishṇa; ಹಿರಿಕಿಲಿಯರು, old (and) young persons; ನಮ್ಮ ಕಾಗದಲೆಕ್ಕಣಿಕೆಪುಸ್ತಕಅಂವೆಗಳನ್ನು ಬಹು ಸ್ವಚ್ಛವಾಗಿ ಇಟ್ಟುಕೊಳ್ಳ ತಕ್ಕದು, it is proper to keep (our) paper, pens, books (and) clothes so that they remain very clean; ತಾಯಿತನ್ನೆಗುರುಯಜಮಾನರು ಹೇಲಿಂದ ಕೆಲಸವನ್ನು ಕೂಡಲೇ ಮಾಡ ಬೇಕು, (we) must do at once the work which (our) mother, father, teacher (and) master order (us to do); ಕುದುರೆಯೆತ್ತು ಕೋಣಗಳು ಬಣ್ಣಿ ಎಲಿಯುತ್ತವೆ, horses, oxen (and) buffaloes draw carriages; ಎಮ್ಮೆಯಾಕಳುಗಳು ಹಾಲು ಹಿಣ್ಣುತ್ತವೆ, female buffaloes (and) cows give milk.

Exceptionally also the singular is used instead of the plural, as appears from § 250; thus there occurs in the modern dialect *e.g.* ಹುಡುಗರು ತಮ್ಮ ತಾಯಿತನ್ನೆಗುರು ಹೇಲಿಂದ ಮಾತು ಕೇಳ ಬೇಕು, boys must listen to the words told (them) by their mothers, fathers (and) teachers ¹⁾.

¹⁾ It may be stated here that occasionally ಉಂ (ಊ) is omitted, see end of § 284; § 355, III, 2; § 355, IV, 5; § 357, 2, d, and compare also the following verse:—

ಎಧುವಿಲ್ಲದಿರುಳ್, ತನ್ನಯೆ
ವಧುವಿಲ್ಲದ ಲೀಲೆ, ಮಧುರಮಧುವಿಲ್ಲದ ಪೂ, |
ದಧುವಿಲ್ಲದ ಮಣಿಸದವುಡೋ
ಬುಧರಿಲ್ಲದ ಸಥಿ, ಸರಸ್ವತೀಮಣಿಹಾರಾ ? || will a night without the moon, a

play without one's own wife, a flower without sweet nectar, a meal without curds (and) a congregation without intelligent persons be pleasant, Sarasvatimanihârâ?—The modern

Remarks.

a) If in the modern dialect two or more nouns occur one after the other without ಉ in the singular or promiscuously in both numbers, their plural is indicated by a demonstrative pronoun in the plural added to them with the proper inflection, *e.g.* ಅರಳಿ ಹಾಲು ಇವು ಬಿಳಿ ಬಣ್ಣದವು, dressed cotton (and) milk (are) of a white colour; ಎತ್ತು ಆಕಳು ಕೋಣ ಎಮ್ಮೆ ಇವುಗಳಿಗೆ ದನ ಅನ್ನುತ್ತಾರೆ, oxen, cows, male buffaloes (and) female buffaloes are called cattle. ಕೌರವನು ಅವನ ಗುರುಗಳು ತಮ್ಮನ್ನಿರು ಮಿತ್ರರು ಆ ಮಿತ್ರರ ಹಿತಚಿಂತಕರು ಇವರೆಲ್ಲರನ್ನು ಪಾಂಡವರು ಜಯಿಸಿದರು, the Pāṇḍavas overcame the Kaurava, his gurus, (his) younger brothers, (his) friends (and) them who desired the welfare of those friends. Similarly the mediæval dialect has *e.g.* ಪಾದ ದೇವಭಟ್ಟಾರಕ ಈ ಮೂಲಿಂ ಕಡೆಯೊಳು ಪೂಜಾವಚನಂ (see § 287 under 2).

b) If (especially in the ancient and mediæval dialect) two or more nouns are enumerated without ಉಂ or ಉ as mere terms, and ಮೊದಲಾದ, 'having become the first', 'and so forth', 'etc.', is placed at the end, a demonstrative pronoun in the plural (always neuter also when masculine or feminine terms are concerned) follows the nouns and another one in the plural is suffixed to ಮೊದಲಾದ (the first pronoun being sometimes omitted), *e.g.* ಶಿವ ಶಂಕರ ರಾಮ ಭೀಮ ಅರಸ ಇವು (ಶಬ್ದಗಳು) ಮೊದಲಾದುವು, Siva, Śaṅkara, Rāma, Bhīma, king, etc.; ಖಲಿಲೆನೆ ಛಲಿಲೆನೆ ಘಲಿಲೆನೆ ಇವು ಮೊದಲಾದುವು ಮಹಾಪ್ರಾಣಾನುಕರಣಂಗಳ್, khalilēṇē, ḥhalilēṇē, ghālilēṇē, etc. (are) imitative sounds with hard breathing; ಉರ್ದು ಕಡಲೆ ತೊಗರಿ ಗೋಡುವೆ ಹೆಸರಿ ಮೊದಲಾದುವನ್ ಇಕ್ಕಿ ಅಟ್ಟಿ ಕೂಲಿ, food prepared of urdu, kaḍalē, tōgari, ḡṛiduvē, hēsaru, etc.; ಆಕಳ ಹಾಲು ಮೊಸರು ಮೊದಲಾದವೆಲ್ಲಂ ಗವ್ಯಮ್ ಎನಿಸುಗು,

dialect has *e.g.* ನೀತಿಯನೀತಿ ತಿಳಿಯದವನೇ ಪತುವು, he who does not know justice (and) injustice (is) a beast. ಎಚ್ಚರಿದಲ್ಲಿ ಕನಸಿನಲ್ಲಿ ಗಾಢನಿದ್ರೆಯಲ್ಲಿ ನಿನ್ನನ್ನು ದೇವರು ಕಾಯುತ್ತಾನೆ, God protects thee in (thy) waking, dreaming (and) soundly sleeping.

The following additional verses may be quoted from the Śabdamanidarapaṇa:—

ವೇದವಿದಂ ಕಾಲತ್ರಯ

ವೇದಿ ಬಹುತ್ವತ್ ಅರ್ಥವರ್ತುತಲಂ ಶುಭವಂ |

ಶೋದಯನ್ ಉತ್ತಮನ್ ಆಶೀ

ವಾದವರಂ ಪರಹಿತಂ ಪುರೋಹಿತನಕ್ಕಂ ||

ಮನುವಿನ ಮಾರ್ಗಂ ಸುರಗುರು

ಎನಲಾವು ಪವಮಾನಸೂನುನಿನ್ದಾಯತಿ ಪೆ |

ಮೈನೋಸವ ಕರ್ಣನೊಳ್ಳುತಿ

ತನಗದು ನಿಜಮಾಗೆ ನೆಗದ್ದಿನಾ ವಿಧುವಿಳಿಯೋ ||. See also the half verse

in § 272, 2 (ನಿನತು ಹಲಮ್ etc.) and the verse in § 364 (ಪಾಡುವ ತುಮ್ಮಿ etc.).

milk of cows, curds, etc. are called, gavya. ಎಲೆ ಕಾಯಿ ಮೊದಲಾದವಂ ಮೊಸ
ರಲ್ಲಿ ಕಲಸಿದುದು, leaves, fruits, etc. mixed with curdled milk.

In the modern dialect ಮುನ್ನಾದ is more generally used instead of ಮೊದಲಾದ in such a case, in the following manner:—ಬಂಗಾರ ಹಿತ್ತಾಳೆ ಬೇಗಡಿ ಮುನ್ನಾದವುಗಳು; ಚಿನ್ನ ಬೆಳ್ಳಿ ತಾಮ್ರ ಕಬ್ಬಿಣ ಮುನ್ನಾದವುಗಳು; ಮನುಷ್ಯ ಪಶು ಪಕ್ಷಿ ಗಿಡ ಭೂಮಿ ಆಕಾಶ ಸೂರ್ಯ ಚಂದ್ರ ನಕ್ಷತ್ರ ಮುನ್ನಾದವುಗಳನ್ನು ದೇವರು ಹುಟ್ಟಿಸಿದನು; ಸೇಕದಾರ ಮಾಮಲೇದಾರ ಮುನ್ನಾದವರು; ಹೆಣ್ಣತಿ ಮಕ್ಕಳು ನೊಸೆನ್ನಿರು ಮೊಮ್ಮಕ್ಕಳು ಆತ್ತಿತರು ಆಳುಮಕ್ಕಳು ಮುನ್ನಾದವರು.

If a noun follows ಮೊದಲಾದ or ಮುನ್ನಾದ, the way is as follows:—ಹರಿವೆ ಗಡಿಗೆ ಹರಿವಾಣ ಮೊದಲಾದ ಪಾತ್ರೆಗಳು; ಬೇಳೆ ಅಕ್ಕಿ ಜೋಳ ಮುನ್ನಾದ ಕಾಯಿಗಳು.

Occasionally the pronoun suffixed to ಮೊದಲಾದ (or ಮುನ್ನಾದ) may stand in the singular, *e. g.* ಅಜಾಗರೂಕತೆ ಅವಿವೇಕ ಮುನ್ನಾದದು.

Sometimes only a single noun precedes ಮುನ್ನಾದ, *e. g.* ಒನ್ನ ಜಾತಿಯ ಚಿರ್ಚು ಕೊಲಿಕು ಮಾಂಸ ಮುನ್ನಾದನ್ನು ತಿನ್ನುತ್ತದೆ, a kind of leopard eats decayed flesh (and) other things. ಹೆದಿವರ ಪುಸ್ತಕ ಮುನ್ನಾದವುಗಳನ್ನು ಕದ್ದು ಕೊಣ್ಣರೆ.

III. The plural of pronouns stands for the singular.

1, Where two words are connected by the conjunction ಉಂ, 'and', and both are demonstrative pronouns, if they are referred to and are to be expressed by one demonstrative pronoun, the second one has to stand in the plural, preponderating as to form and gender, *e. g.* ಆತನುಮ್ ಈತನುಂ become ಇವರ್, ಈತನುಂ ಊತನುಂ ಉವರ್, ಆಕೆಯುಮ್ ಈಕೆಯುಂ ಇವರ್, ಆಕೆಯುಮ್ ಆತನುಂ ಅವರ್, ಆತನುಂ ಅದುವುಂ ಅವು, ಅದುವುಮ್ ಆಕೆಯುಂ ಆವರ್.

2, When two words are connected by the conjunction ಉಂ, and one is a noun and the other a demonstrative pronoun, if they are referred to and are to be expressed by one word, the plural of the pronoun has to occur, preponderating as to gender, *e. g.* ಕುದುರೆಯುಂ ಆತನುಂ become ಅವರ್, ಅದುಂ ಕುದುರೆಯುಂ ಅವು, ಲತೆಯುಮ್ ಈಕೆಯುಂ ಇವರ್, ಪೂವುಮ್ ಉದುಂ ಉವು.

3, When two words are connected by the conjunction ಉಂ, and are personal or reflexive pronouns, if they are referred to and are to be expressed by one word, the second pronoun has to be in the plural, *e. g.* ತಾನುಂ ನೀನುಂ become ನೀಮ್, ನೀನುಮ್ ಅನುಂ ಆಮ್.

Where two words are connected by the conjunction ಉಂ, and the first one is a noun and the second one a personal or reflexive pronoun, if they are referred to and are to be expressed by one word, the pronoun

has to be in the plural, *e. g.* ಬೆಸದತ್ತನುಮ್ ಅನುಂ become ಆಮ್, ಯಜ್ಞದತ್ತನುಂ ನೀನುಂ ನೀಮ್, ವಿಷ್ಣುಮಿತ್ರನುಂ ತಾನುಂ ತಾಮ್.

355. Peculiarities regarding the use of the singular and plural of verbs in a sentence are the following:—

I. On the use of the singular or plural of verbs in connection with nouns.

1, If ದೇವರು, 'God', the honorific plural of ದೇವ (see § 354, II, 1), is used by people of the present day (*cf.* § 258 where instances of prayer are given), they put the verb in the singular, *e. g.* ದೇವರಿದ್ದಾನೆ, (there) is God; ದೇವರು ಮಳೆಯನ್ನು ಉಣ್ಣು ಮಾಡುತ್ತಾನೆ, God causes it to rain; ದೇವರು ಲೋಕವನ್ನು ಹುಟ್ಟಿಸಿದನು, God created the world; ದೇವರು ನಿನಗೆ ಕಲ್ಯಾಣ ಮಾಡ್ಯನು, God may make thee happy; ದೇವರು ದೊಡ್ಡವನು, God (is) great; ನಾವು ಇರುವ ಭೂಮಂಡಲವನ್ನು ಮಾಡಿದವನು ದೇವರೇ, ಎಲ್ಲಾ ವಸ್ತುಗಳು ಆತನಿಂದಲೇ ಆಗಿವೆ; ನೋಡು, ದೇವರು ಎನ್ನಾ ಜ್ಞಾನಿಯು, ಎನ್ನಾ ಸಮರ್ಥನು, ಎನ್ನಾ ಒಳ್ಳೆಯವನು, even God has made the terrestrial globe on which we are; all things have become even through Him; look, how wise, how powerful, how good God (is)! Regarding the use of the singular of a demonstrative pronoun referring to ದೇವರು, observe also the following instance: ದೇವರಿಗೆ ಅಂಜಿ ಕೊಣ್ಣು ಯಾವಾಗಲೂ ಒಳ್ಳೇ ರೀತಿಯಿಂದ ನಡೆದರೆ ಆತನು ನಮಗೆ ಸಹಾಯ ಮಾಡುವನು (see § 341 under 'to fear').

Exceptionally, however, a person says ದೇವರಿದ್ದಾರೆ.

If ದೇವರು is used instead of ದೆವ್ವ, as is occasionally done in vulgar speech, the verb is also put in the singular, *e. g.* ಅವನ ಮೆಯ್ಯಲ್ಲಿ ದೇವರು ಬರುತ್ತದೆ, an evil spirit enters his body.

2, If a person is addressed in the vocative singular, the verb may stand in the plural, *e. g.* ದೇವಾಸುರಮಂ (o. r. ದಿವಾಸುರಮಂ) ಕೇಳಿರೆ, ದೇವ, O king, did you (or do you) not ask the kingly Asura? ಅಪ್ಪಿಯಿರ್ ನೀನುಮ್ ಆಮುಮ್ ಒಡನೋಡಿದೆವೆಮ್ಮುದನ್, ಅಣ್ಣ (o. r. ಅಣ್ಣ), O elder brother, do you not know that you and we ran together?

Such is especially the case in disgusting conduct, *i. e.* in order to ridicule a person for such conduct, when the personal pronouns relating to him also stand in the plural, *e. g.*

ಬಡವಾದಿರ್, ಆರಸ! ಕಾಲೋಳ್

ನಡೆಹಸಿರ್; ಒಡನಾರುಮ್ ಇಲ್ಲ; ಕಲಿಲೆಗಳೇಂ ನಿ |

ಮ್ಮಡಿಯೊಳಗೆ? ಪಡುವ ದೇಗುಲ

ದೆಡೆಯಾವುದು? ಕುಡದ ನಿಮಗಮ್ ಈಯೆಡೆಯಾಯ್ತೇ? || O king,

you have become poor; you walk on foot; nobody is with you; why (are) small thorny twigs in your pouch? what (is) the place of the temple where you repose? Could have befallen even you who do not give (alms), this indignity?

[It seems as if the small grammar called Nuḍigaṭṭu, wants to express a similar thing, when it says that if an act of the subject is improper (hōlla), the verb may stand in the third person plural instead of the second person. Its instances are the following — ನೀವು ಅರಸರಾದ ಮೇಲೆ ಕಣ್ಣಲ್ಲಿ ತಿರುಗುವರೆ, after you have become king, should they (*i. e.* you) roam about *ad libitum*? ಅರಸಾ, ನೀನು ಮರುಳಾಗುವರೆ, O king, should they (*i. e.* shouldst) thou become bewildered? ನೀನು ಹೀಗೆ ಮಾಡುತ್ತಾರೆ, do they (*i. e.* doest) thou make thus?]

3, If a noun of race, species or kind, *i. e.* a jāti noun (see § 354, I, 3) as subject is in the singular, it conveys the meaning of the plural, whenever it is connected with a verb in the plural, *e. g.* ಆನೆ ನೂಂಕಿದುವು (= ಆನೆಗಳ್ ನೂಂಕಿದುವು), the elephants pushed; ಕುದುರೆಯೇದ್ದುವು, the horses ascended; ಕಾಲಾಳ್ ಕವಿದುವು, the foot-soldiers attacked; ಎತ್ತು ಪೋದುವು, the oxen went; ಬೆರಲ್ ತೋರಿದುವು, the fingers (are) big; ನುಡಿ ಸೂರುಳ್ಳಳ್, the words (are) imprecating; ಕಲ್ಲು ಬಡೆದವು; ಕಲ್ಲು ಬೀಯುತ್ತವೆ; ಆಳು ಬನ್ನವು; ಬೆರಳು ಮುಯಿದವು; ಮಿಂಚಿನ ಕಡೆಗೆ ನೋಡಿದರೆ ಕಣ್ಣೇ ಕುಕ್ಕುತ್ತವೆ;—also when preceded by ಆ or ಈ (§ 264), *e. g.* ಆಯೆರಲೆ ಪೋದುವು, those deer went; ಈಯೆರಲೆ ಬನ್ನವು, these antelopes came.

It is not uncommon in the modern dialect to use the singular of some jāti nouns which seem to allow no plural meaning in the respective sentences, with the verb in the plural, *e. g.* ನೀರು ಉಕ್ಕುತ್ತಾ ಅವೆ, the water is boiling; ಅದನ್ನು ನೋಡಿದರೆ ಬಾಯಲ್ಲಿ ನೀರು ಬರುತ್ತವೆ, if (one) sees that, water comes to the mouth (*i. e.* one's mouth waters); ಇವರನ್ನು ನೋಡುವಾಗ ಕಣ್ಣೀರು ಬರುತ್ತವೆ, when (I) see them, eye-water comes (*i. e.* I shed tears); ನೀರು ಹರಿಯುತ್ತವೆ, the water runs; ತೆಂಗಿನ ಎಳೆಗಾಯೊಳಗಿನ ನೀರು ಬಹು ಸವಿ ಇರುತ್ತವೆ, the water in a young cocoanut is very sweet;—ಅಕ್ಕಿ ತುಟ್ಟಿಯಾದವು, rice became dear; ಇಲ್ಲಿ ಅಕ್ಕಿ ಅವೆ, ಅನ್ನ ಮಾಡು, here is rice, cook (it);—ಕಾಲು ಬಹಳ ತುಟ್ಟಿಯಾದವು, corn became very dear;—ಮಜಿಗೆ ಹುಳಿ ಹುಳಿ ಇರುತ್ತವೆ, buttermilk is very sour; ಮಜಿಗೆ ಚೆಲ್ಲಿದವು, buttermilk was spilt;—ಜ್ವರ ಬರುತ್ತವೆ, fever comes; ನಿನ್ನ ಜ್ವರ ಬಂದಿದ್ದವು, yesterday fever had come; ಜ್ವರ ನಿನ್ನವು, fever ceased;—ಆ ಮೋಡಗಳಿಂದ ಮಲೆ ಬೀಯುತ್ತವೆ, rain falls from those clouds;—ಬಕುತರುಗಳಂ ಚಿವುಟಿದೊಡೆ ಪಾಲ್ ಉಗುವವೇ, if (he) cut devotees with (his) nails, will milk come forth? (this sentence is from the mediæval dialect).

On the other hand we find *e. g.* ನೀರ್ ತಿಳಿದುದು, the water became clear; ತಿಳಿದುವು ನೀರ್ಗಳ್, the waters (in tanks, etc.) became clear; ಮಲಿಶಿಯ ನೀರಿಂ ಬೆಳೆವ ಭೂಮಿ, land (the crop of) which grows by means of the water of rain; ಕಣ್ತುವು ನೀರು ತಂದನು, he brought water so that (his) eyes filled (*i. e.* his eyes became full of tears); ನೀರು ಹರಿಯುತ್ತದೆ, the water runs; ಅವ್ವಾ, ಕುಡಿಯುವದಕ್ಕೆ ನೀರು ಕೊಡು, O mother, give (me) water to drink; ಮಲಿಶೀ ನೀರು ಬಿಟ್ಟು, ಮಂಜಿನ ನೀರಿಗೆ ಕೆಯ್ ಒಡ್ಡಿದ ಹಾಗೆ, he left the water of rain and held the joined palms of the hand to the water of dew (*i. e.* so as to catch the water of dew);—ಮಜಿಗೆ ಚೆಲ್ಲಿತು, buttermilk was spilt;—ದೇಹಜ್ವರವನ್ ಈಗಲೆ ಕೆಡಿಸು, ಸದ್ಗುರುವೇ, O excellent guru, at once remove the fever of (my) body!—ಮಲಿಶಿಯಿಲ್ಲದ ಪಯ್ಯು ಮಾತೆಯಿಲ್ಲದ ಕೂಸು, a young crop without rain (is like) a motherless child;—ಆ ಗಿಡಕ್ಕೆ ಚೂರಿಯಿನ್ನ ಕಚ್ಚು ಹಾಕಿದರೆ ಒಳಗಿನ್ನ ಬೆಳ್ಳನ್ನ ಹಾಲು ಬರುತ್ತದೆ, if (one) makes incisions with a knife into that tree, white milk will come forth.

4, If however a *jāti* noun as subject stands in the singular and is connected with a verb in the singular, it always conveys the meaning of the singular, *e. g.* ನಡೆದುದು ಹಂಸೆ, a (or the) swan walked; ಕೇಗಿದುದು ಸೊಗಗೆ, a (or the) peacock cried; ಪಾಡಿದುದು ತುಮ್ಮಿ, a (or the) black bee hummed; ಕುಟಿವೆ ಬೆಳೆದುದು, the (crop of) kaḷavē grew; ಗೋದಿ ಕೆಟ್ಟುದು, the wheat was destroyed; ಧಾನ್ಯಂ ಪೆಚಿತು, the corn increased; ಬೆರಲ್ ತೋರಿತ್ತು, the finger (is) big; ನುಡಿ ಸೂರುಳ್, the word (is) imprecating.

5, Also where the noun is no *jāti* noun, it occasionally happens that such a noun as subject is used in the singular in the sense of the plural, in which case the verb is to be in the plural, *e. g.* ಮನಂ ಸಂಜಲಮ್ ಅದುವು, the minds became fickle.

6, An optional use of the plural of the verb may take place, if some neuter nouns in the singular are combined by the conjunction ಊ (ಉಂ), 'and', *e. g.* ವಿದ್ಯೆಯಿನ್ನ ಜ್ಞಾನವೂ ಜ್ಞಾನದಿನ್ನ ಯೋಗ್ಯತೆಯೂ ಯೋಗ್ಯತೆಯಿನ್ನ ಮಾನವೂ ದೊರೆಯುತ್ತದೆ or ದೊರೆಯುತ್ತವೆ, by learning wisdom is obtained, by wisdom propriety, by propriety honour.

II. On the use of the plural of verbs in connection with pronouns.

1, If some pronouns as subjects of a sentence are joined together by the conjunction ಉಂ (ಊ), and the last one is ಆನ್ (ಅಂ, ನಾನ್, ನಾನು), I, the first person plural of the verb is used or the 'I' has the pre-eminence (*mukhyatva*), *e. g.* ಆತನುಂ ನೀನುಮ್ ಆನುಂ ಪೊದಿಗಾರಿದೆವು ವರ್ಣಪತಿಗೆ ಪಿಸು

ಣರಿಂ, he and thou and I were not connected with the slanderers of (lit. as regards) the king. ಅವನೂ ನೀನೂ ನಾನೂ ಹೋದಿವು.

If the pronouns are in reversed order, the same takes place, *e. g.* ನೀನುಮ್ ಆತನುಮ್ ಆನುಂ ಮಣಿಕೂಟನಗರಕ್ಕೆ ಪೋಸೆವು, thou and he and I shall go to the town of Manikūṭa; ಆತನುಮ್ ಆನುಂ ನೀನುಂ ಕಜ್ಜದ ತೆಪ್ಪಿನ್ ಅಪ್ಪಿದು ಪೇಲ್ದಿವು, he and I and thou knew and told the manner of the affair; ಆನುಂ ನೀನುಮ್ ಆತನುಂ ಬೆಸಕೆಯ್ವೆವು, I and thou and he shall worship.

2, If two pronouns as subjects are joined by the conjunction ಉಂ (ಊ), and the second one is ನೀನ್ (ನೀಂ, ನೀನು), thou, the second person plural of the verb is used or 'thou' has the pre-eminence, *e. g.* ಆತನುಂ ನೀನುಂ ಕೂಡಿದಿರ್ ಅಪ್ಪೊಡೆಯಾಪವಕ್ಕೆ ಕಿಜ್ಜುಂ ಗಾಳಿಯುಂ ಕೂಡಿದಸ್ತೆ, he and thou joined; when (it) happened, (it was) as if fire and wind joined for battle. ಅವನೂ ನೀನೂ ಹೋದಿರಿ.

If the two pronouns are in reversed order, the same takes place, *e. g.* ನಾಳಿನ ದಿನದೊಳ್ ನೀನುಮ್ ಆತನುಂ ಕೂಡಿದಪಿರ್, to-morrow thou and he will join.

III. On the use of the plural of the verb, especially of its gender, when combined with nouns of different gender.

1, If nouns of different gender are joined together by the conjunction ಉಂ (ಊ), that noun which comes last, is the chief one, and the verb in the plural has to conform itself to it as to gender, *e. g.* ಸೇನೆಯುಮ್ ಅರಸಿಯುಮ್ ಅರಸನುಂ ಬನ್ದರ್, the army and the queen and the king came; ಆನೆಯುಮ್ ಅರಸನುಮ್ ಅರಸಿಯುಂ ಬನ್ದರ್, the elephant (or the elephants) and the king and the queen came; ಅರಸನುಮ್ ಅರಸಿಯುಂ ಬನ್ದರ್, the king and the queen came; ಅರಸನುಮ್ ಅರಸಿಯುಂ ಚತುರಂಗಬಲಮುಂ ಬನ್ದವು, the king and the queen and the complete army came; ಸೇನೆಯೂ ರಾಜನೂ ರಾಣಿಯೂ ಬನ್ದರು; ರಾಜನೂ ರಾಣಿಯೂ ಸೇನೆಯೂ ಬನ್ದವು.

2, If some neuter (here compound) nouns in the nominative singular (without the conjunction ಉಂ, see § 354, II, 4, foot-note) precede the verb, this has to stand in the neuter form of the plural at the end of them, all the nouns having to be supplied (adhyâhârya, see § 357, 2, b) for it, *e. g.*

ಅವತಂಸೋತ್ಪಲತಾಡನಂ ಕನಕಕಾಂಚೀಬನ್ದನಂ ನೂಪುರಾ

ರವರುಂಕಾರಿತಚಾರುವಾಮಚರಣಾಘಾತಂ ಚಲದ್ವ್ಯುಲತಾ |

ಗ್ರವಿಭಾಗೋತ್ಕಟತರ್ಜನಂ ತರಲತಾತಾಮ್ರಾಧರಂ ಚಕ್ರಿಗಿ

ತ್ಪವಲಮ್ಬಂ..... || the beating of the blue lotus-

garland, the band of the gold-zone, the striking of the pleasant left foot with the anklet's sound, the excessive threatening of the points of the moving-about creeper-like eyebrows (and) the tremulous red lower lip (of the woman) gave pleasure to the king.

IV. On the use of the singular and plural of Samskr̥ita adjectives and their agreement with nouns.

1, If a Samskr̥ita adjective is preceded by a neuter noun in the plural (see § 103 about Kannaḍa gender), it may stand in the singular, *e.g.* ಮಹೇಂದ್ರಮಹದೈಶ್ವರ್ಯಂಗಳ್ ಇವೆಲ್ಲಮ್ ಅಧ್ರುವಂ, the great riches of the great Indra these all (are) impermanent.

2, If a Samskr̥ita noun in the singular is followed by an adjective in the plural, it gets a plural meaning, *e.g.* ಐಶ್ವರ್ಯಮ್ ಅಧ್ರುವಂಗಳ್, riches (are) impermanent.

3, If a Samskr̥ita adjective precedes a neuter noun in the plural, it may stand in the plural, *e.g.* ಗರ್ಜಿಸೆ ಜಲದನಿಭಂಗಳ್ ಗಜಂಗಳ್, when the cloud-resembling elephants roared. See an instance in § 313, 4 (ಅನಿಯರಮ್ ಎಸೆದೊಪ್ಪಿರ್ಪುವು etc.).

4, Regarding Samskr̥ita adjectives and their use in general (and regarding so-called Kannaḍa adjectives and their use) see §§ 273. 274. 275.

5, If Samskr̥ita adjectives (viśēshanapadas, appositional nouns, without the conjunction ಉಂ, see § 354, II, 4, foot-note) in the nominative precede their ruling noun (kārapada, *cf.* § 354, I, 3, a), they receive, in construing (anvayisuvalli, *cf.* 357, 3), the case of that noun, *e.g.*

ವೀರನ್ ಉದಾರಂ ಶುಚಿ ಗ

ವಿಷ್ಣುರಂ ನಯಶಾಲಿ ಕೆಯ್ದುವೊತ್ತರ ದೇವಂ |

ಗಾರ್ ಎರಿಗರ್ ನೃಪತುಂಗಂ

ಗೆ. || of which the construction (anvaya)

is:—ವೀರಂಗೆ ಉದಾರಂಗೆ ಗವಿಷ್ಣುರಂಗೆ ನಯಶಾಲಿಗೆ ಕೆಯ್ದುವೊತ್ತರ ದೇವಂಗೆ ನೃಪತುಂಗಂಗೆ ಆರ್ ಎರಿಗರ್, to Nṛpatuṅga, to the hero, to the liberal one, to the pure one, to the profound one, to him who possesses political wisdom, to him who is the lord of them who carry weapons who will not make obeisance? ಸಂಗತಸತ್ತರಂಗೆ ಕುರುರಾಜಂ ಕರ್ಣಂಗೆ, of which the construction is:—ಸಂಗತಸತ್ತರಂಗೆ ಕುರುರಾಜಂಗೆ ಕರ್ಣಂಗೆ, to Karna, to the quick one in friendship, to the king of the Kurus.

356. On the order of words in sentences.

I. From the simple sentences quoted in §§ 345. 346. 347. 348. 349. 350, it appears that the nominative (subject), the accusative (object), the instrumental, the dative, the ablative and the locative precede the verb or that the verb stands at the end. In § 350, 8 there is a sentence in which the order is: locative, subject, verb; and in § 350, 9 one in which the order is: locative, the relative past participle connected with it, accusative, verb. § 351 shows that the genitive precedes the noun with which it is connected. § 352, 4, *a* adduces two instances in which the order is: (instrumental or) ablative, subject, verb, and two in which the order is: (instrumental or) ablative, verb, and exceptionally the subject at the end.

Sentences in which the order is: subject, object, verb, are *e.g.* ದಾರಿಗರ್ ಊರಂ ಸಾರಿದರ್. ಎಮ್ಮೆ ಹಾಲನ್ನು ಹಿಣ್ಣುತ್ತವೆ.

The vocative begins a sentence, or stands at its end, *e.g.* ರಾಯ, ಕೇಳ್!—ಅಪ್ಪಾ, ನಾನು ಆ ಕುದುರೇ ಮೇಲೆ ಕೂತು ಕೊಳ್ಳಲೀ?—ಎಲಾ ತಮ್ಮಾ ನೋಡು!—ಕೇಳ್, ಎಲೆ ನೃಪಾಲ!—ಹೋಗು, ತಂಗೀ!—ಇಷ್ಟು ಅವಸರವು ಯಾಕೋ, ರಾಮಾ?

II. The following instances, quoted from the prose of the modern dialect, will serve to show the order of words, when there are more component parts in sentences than subject, object and verb; it must however not be expected to find uniformity, as every author is apt to use more or less slight variations according to circumstances.

1, Regarding the accusative:—ನಿನ್ನನ್ನು ಯಾರೂ ಹತ್ತರ ಬರಗೊಡುವದಿಲ್ಲ.—ಆ ಎಮ್ಮೆ ದಿನಾಲು ಎರಡು ತಪ್ಪಿಗೆ ಹಾಲನ್ನು ಕಡ್ಡಿಯುತ್ತಿತ್ತು.—ಈ ಹುಡುಗಿ ಒನ್ನು ಎಳ್ಳು ಕಾಯಿಷ್ಟು ಎರಡನೆಯವರ ಮಾತನ್ನು ಕೇಳುವದಿಲ್ಲ.

2, Regarding the instrumental:—ಕಣ್ಣುಗಳಿನ್ನ ನಾವು ವಸ್ತುಗಳನ್ನು ನೋಡು ತ್ತೇವೆ; ಕೆಯ್ಗಳಿನ್ನ ನಾವು ಒಡವೆಗಳನ್ನು ಹಿಡಿಯುತ್ತೇವೆ.—ಬಿಸಿನೀರಿನ್ನ ನನ್ನನ್ನು ಆಗಾಗ್ಗೆ ಎಡ್ಡಿಯುತ್ತಿದ್ದಳು.

3, Regarding the dative:—ನೀನು ನಿನ್ನ ತಾಯಿತಂದೆಗಳಿಗೆ ಸನ್ಮಾನ ಮಾಡು!—ಆಕೆ ನಮ್ಮ ನೋದರಮಾವನ ಮನೆಗೆ ನಿನ್ನೆ ಹೋಗಿದ್ದಾಳೆ.—ದೇವರು ಎಲ್ಲರಿಗೂ ಎರಡೆರಡು ಕಣ್ಣುಗಳನ್ನು ಕೊಟ್ಟಿದ್ದಾನೆ.—ನಾನು ನಾಳೆ ಮುಂಜಾನೆ ನಮ್ಮ ಚಿಗವ್ವನ ಮನೆಗೆ ಹೊರಟೇನು.—ಆಕೆ ನನಗೆ, ಹಬ್ಬಕ್ಕೆ ಒನ್ನು ಅಂಗೀ ಹೊಲಿಸಿ ಕೊಡುತ್ತೇನೆನ್ನೆ, ಹೇರಿದಾಳೆ.—ಮಾನುಗಳು ತತ್ತೀ ಇಡುತ್ತವೆ; ಅವುಗಳಿಗೆ ತಮ್ಮನ್ನೂ ತಮ್ಮ ತತ್ತಿಗಳನ್ನೂ ಸಂರಕ್ಷಿಸಿ ಕೊಳ್ಳು ವಷ್ಟು ಹುಟ್ಟುಬುದ್ಧಿಯುಣ್ಣು.—ಇದು ನನಗೆ ಬಂಗಾರದನ್ನೆ ಕಾಣುತ್ತದೆ.—ನನ್ನ ಕಾಲಿಗೆ ಕುಡುಗೋಲು ತಾಕಿತು.—ಎಲ್ಲಿಗಾದರೂ ಆಡಲಿಕ್ಕೆ ಹೋಗುವ.

4, Regarding the ablative (in the form of the instrumental):—ಒನ್ನು ದಿನ ಅವನು ಸಾಲೆಯಿನ್ನ ಮನೆಗೆ ಬನ್ನ ಬಲಿಕ ಅವನ ತನ್ನೆ ಅವನಿಗೆ ನಾಲ್ಕು ದುಡ್ಡು ಕೊಟ್ಟನು.—ಬುದ್ಧಿವನ್ನರು ಕಟ್ಟ ನಡತೆಯವರಿನ್ನ ದೂರ ಇರುವರು.—ಈ ಹೆಮ್ಮೆ ಬಹು ದಿವಸದಿನ್ನ ಇತ್ತು.—ಪಟ್ಟದಿನ್ನ ಹೆಚ್ಚು ಕಡಿಮೆ ಎರಡು ಹರದಾರಿ ಹೋದನು.

5, Regarding the locative:—ಆನೆಗಳು ಏತಿಯಖಣ್ಣದಲ್ಲಿಯೂ ಅಘ್ರಿಕಖಣ್ಣದಲ್ಲಿಯೂ ಇರುತ್ತವೆ.—ಒಬ್ಬ ಸವುಕಾರನು ವ್ಯಾಪಾರದೊಳಗೆ ಎಲ್ಲ ಹಣವನ್ನು ಕಳ ಕೊಣ್ಣನು.—ವಿಜಾಪುರಪಟ್ಟಣವು ಈಗ ಕಲಾದಗಿ ಜಿಲ್ಲೆಯೊಳಗೆ ಒನ್ನು ಮುಖ್ಯಗ್ರಾಮವದೆ; ಇದರಿಲ್ಲಿ ೧೨,೯೩೫ ಜನರ ವಸ್ತಿಯುಣ್ಣು.—ಒನ್ನೆರಡು ತಿಂಗಳೊಳಗೆ ನಿನಗೆ ನನ್ನನ್ನೆ ಬರೆಯಲಿಕ್ಕೆ ಬನ್ನೀತು.—ವಸನ್ನಕಾಲದಲ್ಲಿ ಒನ್ನು ದಿನ ಮೂಲಿಸಂಜೆಯ ಮುನ್ನೆ ಗೋಪಿನಾಥಶಾಸ್ತ್ರಿಯು ತನ್ನ ಮನೆಯ ಮುನ್ನೆ ಕಟ್ಟಿಯ ಮೇಲೆ ಚಾಪೇ ಹಾಸಿ ಕೊಣ್ಣ, ವರ್ತಮಾನಪತ್ರವನ್ನು ಓದುತ್ತ ಕೂತಿದ್ದನು.—ಆ ಕಾಗದದ ಮೇಲೆ ನಾನು ದಸರೆಯ ಹಬ್ಬದಲ್ಲಿ ಪುಸ್ತೀ ಬರೆಯುತ್ತೇನೆ.—ಒನ್ನು ಹಳ್ಳಿಯಲ್ಲಿ ಮುರಿಗಿಪ್ಪಸೆಟ್ಟಿ ಎವ್ವುವನೊಬ್ಬ ಬಣಜಿಗನು ಇದ್ದನು.—ಒಬ್ಬ ಗವಳಿಗನ ಬಲಿಯಲ್ಲಿ ಒನ್ನು ಎಮ್ಮೆ ಇತ್ತು.—ಗೂಡಿನೊಗೆ ಕೆಲವು ತತ್ತಿಗಳು ಇದ್ದವು.—ನನ್ನ ಸನ್ನಕದಲ್ಲಿ ಒನ್ನು ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ಅದೆ.

6, Regarding site (expressed by adverbs): —ಒಬ್ಬ ಕುಮಿಬನ ಹತ್ತರ ಹಲವು ಕುಲಿಗಳು ಇದ್ದವು.—ನಿನ್ನ ಸಂಗಡ ಒಬ್ಬ ಆಳು ಬರುವನು.—ಈ ಚಾಪೆಯ ಮೇಲೆ ತುಸು ಕೂಡ್ರು.—ಊರ ಹೊರಗೆ ನಮ್ಮ ತೋಟಕ್ಕೆ ಬಾ!

7, Regarding time: —ಆ ಬಲಿಕ ಕಲೊಳಗಿನ್ನ ಕಬ್ಬಿಣ ಸೋಸಿ ತೆಗೆಯ ಬೇಕು.—ಒನ್ನು ದಿನ ಒನ್ನು ಬೆಕ್ಕೂ ಒನ್ನು ನರಿಯೂ ಕೂಡಿ ಕೂತವು.—ಹೊತ್ತುಣ್ಣಲೆ ಮನೆಗೆ ಹೋಗಿ ಲಿಕ್ಕೆ ನಮಗೆ ಅಪ್ಪಣೆ ಕೊಟ್ಟರು.—ಇನ್ನಿನಿನ್ನ ನೀನು ನಮ್ಮ ಸಾಲೆಗೆ ದಿನಾಲು ಬರುತ್ತ ಬಾ!—ಬಿಕ್ಕಿನ ಮಲಿಗೆಗಳು ಹುಟ್ಟಿದ ಬಲಿಕ ಕೆಲವು ದಿವಸಗಳ ವರೆಗೆ ಕಣ್ಣು ತೆಪ್ಪಿಯುವದಿಲ್ಲ.—ಟೊಂಗಿಯನ್ನು ಕಡಿಯುವಾಗ ನನ್ನ ಕಾಲಿಗೆ ಕುಡುಗೋಲು ತಾಕಿತು.—ಸಾಯುವ ತನಕ (ಆ ಕೆಲಸ) ಮಾಡಿದರೂ ತೀರದು.—ಕಟ್ಟ ತುಮ್ಮಿದ ಮೇಲೆ ಚಣಮಾತ್ರಮಿರಲಿಲ್ಲ. (Cf. ದಿನಾಲು above sub No. 1; ಆಗಾಗ್ಗೆ s. No. 2; ನಿಸ್ಸೆ, ನಾಳೆ s. No. 3; ಬಹುದಿವಸದಿನ್ನ s. No. 4; ಈಗ, ಒನ್ನು ದಿನ s. No. 5; ಎನ್ನಿಗೂ, ಯಾವಾಗಲೂ further on s. No. 8; ನಾಳೆ s. No. 9; ಒನ್ನು ದಿನ s. No. 11.)

8, Regarding reason and purpose:—ಆದರಿ ತುಸುಕ ಹೊತ್ತಾಯಿತು.—ಪ್ರಾಣಿಗಳು ಯಾವಾಗಲೂ ತಮ್ಮ ಆಹಾರ ದೊರಕಿಸುವದಕ್ಕೋಸ್ಕರ ತಿರುಗಾಡುತ್ತವೆ.—ನಮ್ಮ ಹಿತದ ಸಲುವಾಗಿಯೇ ಅಯ್ಯನವರು ನಮಗೆ ಹೇಳುತ್ತಾರೆ.—ಯಾವದಾದರೊನ್ನ ಕೆಟ್ಟ ರೂಢಿ ಬಿದ್ದ ಬಲಿಕ ಅದು ಬೇಗ ಬಿಡುವದಿಲ್ಲ, ಆ ಕಾರಣ ಮೊದಲೇ ಉತ್ತಮರೀತಿಯನ್ನು ಹಿಡಿಯ ಬೇಕು.—(ದೇವರನ್ನು) ನಮ್ಮಿದವರಿಗೆ ಆತನು ತಾಯಿತನ್ನೆಗಳಿಗಿನ್ನ ಹೆಚ್ಚಿನ ಆಪ್ತನು; ಆದದರಿನ್ನ ಆತನನ್ನು ನಾವೆಲ್ಲರೂ ಎನ್ನಿಗೂ ಮದಿಯ ಬಾರದು.

9, Regarding condition:—ಮೊಸರು ಕಡೆದರೆ ಬೆಣ್ಣೆ ಬರುವದು.—ನಿನ್ನ ಹಿರಿಯರ ಮಾನ ಕಾಯ್ದರೆ ಮುನ್ನ ನಿನ್ನ ಮಕ್ಕಳು ನಿನ್ನ ಮಾನ ಕಾಯುವರು.—ನಿನ್ನ ಕೂಡಾ ನಾಳೆ ಬನ್ನರೆ ನನ್ನದು ನಾಲ್ಕು ದಿವಸದ ಓದು ನಿಲ್ಲುತ್ತದೆ.—ಪ್ರತಿದಿನ ನೇಮದಿನ್ನ ಕೆಲಸ ಮಾಡಿದರೆ ದೊಡ್ಡ ದೊಡ್ಡ ಮನೆಯನ್ನು ಒಬ್ಬನೇ ಕಟ್ಟಿ ಮುಗಿಸ ಬಹುದು.

10, Regarding the verbs ಎನ್, ಅನ್ (ಎನ್ನು, ಅನ್ನು) see § 332.

11, Regarding past participles (or gerunds, § 154 seq.):—ಗಣಪತಿಯ ಉಡಿಯಲ್ಲಿ ಕಡ್ಲೆ ಉಣ್ಣೆನ್ನ ತಿಳಿದು, ಆ ಕುದುರೆಯು ತಿನ್ನಲಿಕ್ಕೆ ಬನ್ನು.—ಆ ಹಾಲು ಮಾಲಿ ಕೊಣ್ಣು, ಅವನು ಹೊಟ್ಟೆ ತುವ್ವಿ ಕೊಳ್ಳುತ್ತಿದ್ದನು.—ತಾಯಿ ಒನ್ನ ದಿನ ಗಡಿಗೆಯೊಳಗಿದ್ದ ಬೆಲ್ಲ ತೆಗೆಯುತ್ತಿದ್ದಳು; ಅದನ್ನು ಕಣ್ಣು, ಶಿವು, ಅವ್ವಾ ನನಗೆ ಬಹಳ ಬೆಲ್ಲಾ ಕೊಡು ಎನ್ನು, ಆಕೆಯ ಬಲಿಗೆ ಓಡುತ್ತ ಹೋದನು.—ಕೆಲಸ ಬಿಟ್ಟು, ತಾಯಿ ನಿನ್ನನ್ನು ಎತ್ತಿ, ಅವಳಿ ಕೊಣ್ಣು, ನಿನಗೆ ಮೊಲೆ ಕೊಡುತ್ತಿದ್ದಳು.—ಅದನ್ನು ಕಣ್ಣು, ಅವನು ಅತ್ತನು.—ಆ ರೂಪಾಯಿ ತಕ್ಕೊಣ್ಣು, ಆ ಅರಬನು ಕುದುರೆಯ ಕಡೆಗೆ ನೋಡಿದನು.—ತನ್ನೆಯ ಮಾತು ಕೇಳಿ, ತುಸು ಹೊತ್ತು ವಿಚಾರ ಮಾಡಿ, ಭೀಮನು, ಅಪ್ಪಾ ದಯೆ ಮಾಡಿ ಅಷ್ಟು ತಿಳಿಸಿ ಹೇಳು! ಅನ್ನನು.—ವರ್ತಕನನ್ನು ನೋಡಿ, ಫಕೀರನು, ನೀವು ಒನ್ನ ಒಣ್ಣಿಯನ್ನು ಕಳ ಕೊಣ್ಣನೆ ತೋರುತ್ತದೆ ಎನ್ನು, ಅನ್ನನು.—ಈ ಮೇರೆಗೆ ಆ ಪಣ್ಣಿತನ ಅಪೂರ್ವಸಂಸ್ಕಾರವನ್ನು ನೋಡಿ, ಶಿಷ್ಯನು ಬಹಳ ಬೆರಗಾದನು.

(Regarding the present participle see e.g. the ancient sentence in § 339, 5: ಒಡ್ಡೊಡ್ಡೊಡ್ಡೆನುತೊಡ್ಡಿ etc.)

12, Regarding questions:—ನಮ್ಮ ಕುದುರೆ ಎಲ್ಲಿ ಅದೆ? ಅದರಿ ಮೇಲೆ ನಾನು ಯಾವಾಗ ಕೂಡ ಬೇಕು?—ದೊರೆಗಳು ಎನ್ನ ಊರಿಗೆ ಹೋಗುತ್ತಾರೆ?—ಸಾಲೆಯಲ್ಲಿ ಏನು ಕಲಿಯುತ್ತೀ?—ಈ ಕಾಗದವನ್ನು ನೀನು ಎಲ್ಲಿನ ತನ್ನಿ?—ನೀನು ಯಾರಯ್ಯಾ?—ಅದೇನು ಕೆಲಸ?—ಈ ತವ್ವಿಗೆ ಯಾತಲಿದು?—ಇಷ್ಟು ತ್ವರೆ ಯಾಕೆ?—ಗಂಗಾ, ಈ ಹೊತ್ತು ಯಾಕೆ ಬಹಳ ಸಿಂಗಾರಾಗಿದ್ದಿ?—ಯಾಕಾಗ ವಲ್ಲದು?—ಸೃಷ್ಟಪದಾರ್ಥಗಳಲ್ಲಿ ಮುಖ್ಯ ಮೂಲಿ ಕೋಟಿಗಳು ಯಾವವು?—ನಿನ್ನ ವರ್ಗದಲ್ಲಿ ಎಷ್ಟು ಹುಡುಗರು ಆವೆ?—ಸುಣ್ಣದ ಬಣ್ಣ ಎನ್ನಾದು?—ಆ ನೋವನ್ನು ಏನು ಮಾಡುತ್ತೀ?—ತಾವು ಬನ್ನ ಕಾರಣ ಏನು?—ತಾವು ಹೋಗುವದು ಎಲ್ಲಿಗೆ?—ಈ ಊರಿಗೆ ದೊರೆಗಳು ಬನ್ನ ಎಷ್ಟು ದಿವಸ ಆಯಿತು?—ನಿನ್ನ ಯಾವ ವಾರ?—ನೀನು ಸಾಲಿಗೆ ಹೋಗ ಹತ್ತಿ ಎಷ್ಟು ತಿಂಗಳು ಆಯಿತು?—ಮಜ್ಜಿಗೆಯ ರುಚಿ ಹ್ಯಾಗೆ?—ಕಾಯದೆ ನೀ ಭಕ್ತನ ಬಿಟ್ಟರೆ ನಾ ಮಾಡುವದೇನು?—ಬಂಗಾರಕ್ಕೂ ಹಿತ್ತಾಳಿಗೂ ಹೆಚ್ಚು ಕಡಿಮೆ ಏನು?—ನಿನ್ನ ವಯಸು ಎಷ್ಟು (how old art thou)? Regarding questions see also §§ 265. 271. 283.

13, Regarding exclamations:—ಈ ಹುಡುಗಿ ಎಷ್ಟು ಹೊಲಸು ಕಾಣಿಸುತ್ತದೆ!—ಉಟ್ಟ ಬಟ್ಟೆ ಎಷ್ಟು ಮಾಸಿದೆ!—ಗುಡ್ಡದ ಮೇಲೆ ಎಷ್ಟೋ ಜನರು ಅಡ್ಡಾಡುತ್ತಾರೆ!—ನನ್ನ ಹತ್ತರ ಎನ್ನಾ ಚಲೋ ಕಾಗದ!—ತಮ್ಮಾ, ನೋಡು, ಇದು ಎನ್ನಾ ಚಲೋ ಕುದುರೆ ಹೋಗು

ತ್ತದೆ!—ರಾಮಾ, ಈ ಆಕಳು ಎನ್ನ ಚಂದವದೆ!—ಆಕಳ ಕುತ್ತಿಗೆಯ ಕೆಳಗೆ ಮೆತ್ತನ್ನ ತೊಗಲು ಹ್ಯಾಗೆ ಜೋತಾಡುತ್ತದೆ!—ಆಕಳ ತೊರೆದ ಮೊಲೆಗಳು ಹ್ಯಾಗೆ ಕಾಣಿಸುತ್ತವೆ!

III. As the works of the ancient dialect are principally in verse, it is obvious that the order of words in them often varies considerably. Kēśava, the grammarian, also wrote his Śābdamanidarpaṇa in verse, and says in it that, as the words in the verses of his grammar may be in irregular order on account of the requirements of alliteration (prāsa), poetical measure (Āhandas) and construction (anvaya), he has added an explanation in prose (vṛitti) to each verse, to which explanations we must refer our readers regarding his order of words in prose.

Here follow some quotations made by Kēśava from ancient poems which we give in order to show something of the license taken by their authors as to the order of words:—

1, The subject is placed after the verb, *e.g.* ಕಿಳಿಲಿ ಹಯಂಗಳ್, ಗರ್ಜಿಸೆ ಜಳದನಿಭಂಗಳ್ ಗಜಂಗಳ್, when the horses neighed (and) when the cloud-resembling elephants roared. ತಿದಿಯೊತ್ತುವ ಕಮ್ಮಡಿವೊಲ್ ಇದಂ ಭೀಮಂ, Bhīma was like blacksmith who plied the bellows. ಬಾರಿಸಿದುವು ಬಿಡದೆ ಜಡಿದು ವನದೇವತೆಗಳ್, the sylvan deities continually menaced and checked. ನೆಗ ಲ್ಲಿನ ಆ ವಿಭವಿಳಿಯೊಳ್, that king was famous on the earth. ಪಡೆದಂ ಪದ್ಮಜಿನಿ ಜಗತ್ತಯಮಂ, Brahmā obtained the three worlds. ಮುತ್ತುದು ನೇಸಲಿ ತೇಜಂ, ಸತ್ತುದು ದಾವಾಗ್ನಿ, the sunshine increased, the forest-conflagration died away. ಅಲಿದಳ್ ಪಾಣ್ಡುತನೂಜರ ತೆಲಿನ್ ಎಲ್ಲವನ್ ಈಕೆ, this woman knew the whole manner of the sons of Pāṇḍu. ನಯದಿನ್ನೆ ಬೀಸುಗುಂ ಗನ್ನವಹಂ, the wind blew gently. ಅರ್ಕೇನ್ನದಗಳಂ ತವೆ ನುಂಗಿಕುಂ ಕಲ್ಪಿಲೆ, darkness had quite swallowed up the sun and moon. * ಆ ಪುರದೊಳ್ ಇರ್ಪನ್ ಇನಕುಲದೀಪಂ ವಿಪುಲಪ್ರತಾಪಂ, in that town (there) is the light of the solar race, one of great valour. ಬೆಕ್ಕಸವ್ವುಟ್ಟು ಬಾಯಂ ಬಿಟ್ಟರ್ ಭೀಷ್ಮರ್, Bhīṣma was astonished and cried 'ah'. ಪಸರಿಸಿದತ್ತು ಮೂಡದೆಸೆಯೊಳ್ ಬೆಳಗೊಮ್ಮು, a dazzling red colour spread about in the east. ನಡೆದುದು ಹಂಸೆ, the swan walked.

2, The accusative is placed after the verb, *e.g.* ಕುರುಪತಿಯಂ ವಿಷ್ಣು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ, Viṣṇu asked the king of the Kurus for the half of (his) land. ತಾನ್ ಎಚ್ಚಂ ಪೊಚ್ಚಮ್ ಅಲ್ಲದರಿವಾಹಿನಿಯಂ, he shot arrows at the enemy's army (or river) that was no river. ಆಮ್ ಅಲಿಪೊಡಮ್ ಉಸಿರಲ್ ಅಮ್ಮೆವಾಕ್ಲ ನ ಗತಿಯಂ, though we know (it), we cannot tell (you) the condition of the ruler. ಒರ್ವನೆ ಗೆಲ್ಲಂ ಕಿರೀಟಿ ಕೊರವಬಲಮಂ, Arjuna quite alone overcame

the force of the Kauravas. ಮುಜುಗುವಿನಂ ಮಾಣದೆಜ್ಜನ್ ಅರಿವಾಹಿನಿಯಂ, till (he, or when he) suffered distress, he shot arrows at the enemy's army.

3, The dative is placed after the accusative and also after the verb, *e. g.* ದೇವತೆಯರ್ ಮೆಚ್ಚಿ ವರವನ್ ಅರಸಂಗಿತ್ತರ್, the gods were pleased and gave a boon to the king. ಗಿರಿಯುಂ ಕರಿಯುಂ ನಿಲ್ಲವು ಪವಿಮುಖದ ಕೋಲ್ಬಿನ್ ಆತನ ಬಾಳ್ಗಂ, the mountains and the elephants do not stand the point of the thunderbolt's head and his sword.

Observe also the following verse (*cf.* § 241):—

ಬನ್ನಿಯ ತರು ಡಕ್ಕೈಗೆ, ಸುರ
ಹೊನ್ನೆಯ ತರು ಡಮರುಗಕ್ಕೈ, ಕರುವಿಡಿಡಿಪಾರ್ |
ಚೆನ್ನಂಗಿಯ ತರು ಡಾಣೆಗೆ,
ಹೊನ್ನಂ ಕುಡುವೆಡೆಗೆ ಕಲ್ಪತರು, ಡಾಕರಸಾ! ||

4, The genitive is placed after the noun it is connected with, *e. g.* ಕಾಲಾಗ್ನಿರುದ್ರನ್ ಎನಿಸಿದುದು ತೋಳ ಬಾಳ್ ತೈಲಪನಾ, the sword of the arm of Tailapa caused itself to be called Rudra, the fire that is to destroy the world. ಆನೆಯ ಮೇಲೆಯುಮ್ ಆಳ ಮೇಲೆಯುಂ ಕುದುರೆಯ ಮೇಲೆಯುಂ ಪರಿದುದು ಗಜಂ ಭುವನೈಕರಾಮನಾ, the elephant of Bhuvanaikarāma ran upon the elephants, and upon the warriors, and upon the horses.

5, Regarding time observe *e. g.* ಕುಕ್ಕೂಕ್ಕೂ ಎನ್ನು, ಕೋಲಿ ಕೂಗಿದುವಾಗಳ್.

357. As the words in the metrical compositions of the ancient dialect are combined strictly to the rules of euphonic junction (§ 213 *seq.*) and therefore are separated with some difficulty by a common reader, it has been thought necessary by commentators when commenting on verse, first to offer a *padaçcēhēda* or resolving a verse into its elementary parts, as has been done *e. g.* by the commentator on the *Śabdamaṇi-darpaṇa*. Thereupon an *anvaya* (*cf.* No. 3 of this §) or arrangement of the words in their prose-order, without regard to euphonic junction, is adduced by them, and then they give the *ṭiku* or explanation. The grammarian Kēśava, as told in § 356, III, wrote an explanation in prose on his sūtras in verse himself.

In reading poetry the following remarks of Kēśava are to be noticed:—

1, It is required to use *adhyārōpa*, *i. e.* attributing or assigning, with *nēya*, *i. e.* logical inference, *e. g.* in the half-verse

ಅರಕ್ತಮ್ ಆಗಿ ನೇಲಿಲ

ದೊರೆಯನ್ ಅನುಕರಿವು ದಾದುದಾಗಸಂ | the sky became reddish

and became equal in appearance to (the colour of a ripe fruit of) the *Eugenia jambolana*, one has to assign as the cause the redness of evening and not red dust, though also red dust might (under circumstances) be assigned as the cause. If adhyârôpa becomes wanting in precision (asamartha), being referable to two or more things, there is no (definite) nêya (possible, as perhaps in the half-verse quoted above).

Adhyârôpa is also needed regarding the six kârakas and the genitive (§ 344) in verses like the following one:—

ಕಡುಗಲಿ. ಸೇನಸುವ ಭಟರಾರ್ ?

ಒಡೆಯಂಗತಿಹಿತವರಾರ್ ? ಧುರಕ್ಕೆದ್ದಗುವರಾರ್ ? |

ತೊಡದೊಡೆ ಭಂಗಂ ಬರ್ಕುಂ.

ಸಡಗರಮಿದು. ಜಯಮೆ ಮೆಲುವುದು ಬೊಪ್ಪಲನಂ ! ||

wherein ಆತಂ, the nominative, is to be attributed to ಕಡುಗಲಿ; ಆತನಂ, the accusative, to ಸೇನಸುವ ಭಟರಾರ್; ಆತನಿಂ, the instrumental, to ಒಡೆಯಂಗತಿಹಿತವರಾರ್; ಆತನಿಗೆ, the dative, to ಧುರಕ್ಕೆದ್ದಗುವರಾರ್; ಆತನತ್ತಣಿಂ, the ablative, to ತೊಡದೊಡೆ ಭಂಗಂ ಬರ್ಕುಂ; ಆತನ, the genitive, to ಸಡಗರಮಿದು; ಆತನೊಳ್, the locative, to ಜಯಮೆ ಮೆಲುವುದು: (He is) a great hero. What warriors do envy (him)? Who (are all) they that (through him became) intimate friends to (our) king? Who will come to war (against him)? If (they) attack (him), defeat will come (from him). This (is) the grandeur (of him). Indeed victory will appear (in him). Know Bôppala!

2, It is required to use adhyâhâra, i. e. supplying, which refers

a) to the kâraka, in this case the kartri or subject (§§ 344, 1; 345), or also to a predicate of the subject, e. g. ಏಕೆ? ನಿರ್ವಹಣಕ್ಕೆ ಸಲ್ಲಮೊ, ಪೂಣ್ಣೊಡಂ ಕೃತಿಬನ್ಧಮಂ?, in which case ಕೃತಿಬನ್ಧಂ is to be supplied (adyâhârya) as subject: Why? will it (the kṛtibandham, ever) be accomplished, though (you) have promised the composition of the poem?—ಕರ್ಣನಂ ದಾನಿ, ಮೇಣ್ ಈತನಂ, in which case ದಾನಿ is to be supplied: Karna (is) a liberal person and this man too (is a dâni).

b) to the kriyê or verb, e. g. ಪುರುಷೋತ್ತಮಂ ಮನುಷ್ಯಮಾತ್ರಮೇ?, in which case ಅಲ್ಲಂ is to be supplied: (Is) Purushôttama a mere man? (no, he is not, allam).—ಧೃತರಾಷ್ಟ್ರಂ ನುಡಿದಾರ್ತನೆ? ಹರಿ ಭರಂಗೈಯ್ದಾರ್ತನೆ? in which case ಆದಿಂ (ಆದಿರ್) is to be supplied: (Is) Dhṛitarâshṭra able, when he speaks? (is) Hari able, when he hastens? (no, they are not able).

(See ಅಧ್ಯಾಪಾರ್ಯ also in §§ 355, III, 2; 358.)

c) to the adverb ಎ of doubt, *e. g.* ಉದ್ಭವಮಂಜಿಮೆ? ಬರ್ಜಮೆ? ಬೆಸಕೆಲಿಗೆ ಮೆ, ದೇವ?, in which case the final ಎ of ಉದ್ಭವಮೆ which has disappeared in the initial ಅ of ಅಂಜಿಮೆ on account of euphonic junction, is to be supplied: Shall we not hesitate? shall we not fear? shall we not be frightened? shall we not bow to the injunction, O king?

d) to the conjunction ಉಂ, *e. g.* ಆಯುಂ ಸಿರಿ ತಾಯುಂ ತನ್ನೆ ಕಣ್ಣುಂ ಗತಿಯೆ ನಿಸಿದಪಂ ಸಿಂಹಸೇನಕ್ಷತ್ರೀಶಂ, in which case ಉಂ is to be supplied for ಸಿರಿ, ತನ್ನೆ and ಗತಿ: King Simhasēna causes himself to be called (our) life and wealth and mother and father and eye and refuge. (See § 354, II, 4, foot-note.)

e) to vākyadīpaka, *i. e.* the clearing up (of the meaning) of a sentence, *e. g.* ಆತನುಮ್ ಅವನುಂ ಬಂದಂ, in which case, in order to show that each one (pratyēka) came, ಬಂದಂ is to be supplied; ಆತನುಂ ಬಂದ್ ಅವನುಂ ಬಂದಂ, that person came and that person came.

3. It is needed to use proper construction of words (vākyānvaya, cf. the beginning of the present § and § 355, IV, 5) regarding ಅವಂ, ಅವಳ್, ಅದು, ಅವಳ್, ಅವಳ್, ಅವುದು, that is to say regarding their use in so-called relative sentences.

ಅವಂ, ಅವಳ್, ಅದು (and their plurals) are anvayasvatantras, *i. e.* independent of another word, *e. g.* ಪೊನ್ನಳ್ಳವನೆ ಕುಲೀನಂ, he who has gold, (is) well born, in which case one cannot say ಅವಂ ಪೊನ್ನಳ್ಳವನೆ ಕುಲೀನಂ; ಸೊಬಗುಳ್ಳವಳೆ ಪೆಣ್, she who possesses beauty (is) a woman, and not ಅವಳ್ ಸೊಬಗುಳ್ಳವಳೆ ಪೆಣ್; ರೂಢಿಯನುಳ್ಳದೆ ಲೇಸು, that which has customary usage, (is) fit, and not ಅವುದು ರೂಢಿಯನುಳ್ಳದುವೆ ಲೇಸು.

ಅವಂ, ಅವಳ್, ಅವುದು (and their plurals) are anvayaparatantras, *i. e.* dependent on another word, *e. g.* ಅವನ್ ಅಧಿಕ ಪುಣ್ಯನ್ ಅವನೆ ಸೇವ್ಯಂ, who (is) very virtuous, even he (is) to be served; ಅವಳ್ ಪತಿವ್ರತೆ ಅವಳ್ ಮಾನ್ಯೆ, who (is) a woman faithful to her husband, she (is) to be honoured; ಅವುದು ಚೆಲ್ವಾದುದು ದರ್ಶನೀಯಂ, what (is) beautiful, it (is) worthy to be seen.

See §§ 267. 316, 1. 330.

Also ತಾನ್ (and its plural) Kêśava classes with the anvayaparatantras, as it is to be followed by a demonstrative pronoun which shows its gender, *e. g.* ತಾನ್ ಅವಂ ಚದುರಂ, he (is) a clever man; ತಾನ್ ಅವಳ್ ಚದುರೆ, she (is) a clever woman; ತಾನ್ ಅದು ಪಿರಿದು, that (is) a large thing.

About ತಾಂ (ತಾನ್, ತಾನು, ತಾ) §§ 256. 259.

358. In § 357, ² the grammarian Kêṣava's rules about *adhyâhâra* or supplying have been given; it remains to be shown how it is to be used also elsewhere, that is to say where pronouns (or their respective nouns or 'one') are to be supplied (see *e. g.* § 254, 2, *a—d*; § 315, 2, *k. l*).

This can be best shown by citing some instances, putting into parenthesis the words to be supplied, *viz.*

ಪೇಲ್ವಿ ವಿಭಕ್ತಿಗಳ್, the terminations which (I) have mentioned. ವಾಕ್ಯೆ ಮ್ವ ದೇವಿ, the goddess whom (people) call speech. ಹೊಲಿದ ದಾರ ಹಲಿದು ವಾಲೆಗಳು ಉಚ್ಚುವವು, the threads which (people) have sewed, will be torn and the leaves become loose (see § 315, *k. l*). ಕಲ್ತಿಯೆನ್ನ ಗರ್ವಧಂ, *kalte* (people) having said (is) a donkey (*i. e.* *kalte* means a donkey, see § 332). ನುಡಿವೊಡೆಲ್ಲರು ಮಾತಲಿಯರ್, if (they) speak, all of them do not know (proper) words (see § 314). ತೆರಳೆಯ ಹುಲಿ ಮುಕುಲಾಕಾರದಿನ್ದ ಮಾಡಿದುದು ಬಿಡಿಸಿ ನೆಯ್ದ ಸೀರೆ, a cloth which (they) have woven after separating what silk-worms have made in the form of buds. ಆನೆಯ ಹಿಡಿಯಲೋಸ್ಕರ ಮಾಡಿದ ಕಪ್ಪುಗುಲಿ, a pit which (people) have made for catching elephants. ಹೆಬ್ಬೆಟ್ಟು ಬುಟ್ಟುಮ್ವೆ ಕೂಡಿ ಅಳದರೆ ಪ್ರಾದೇಶ ಎನಿಸುಗು, if (one) measures (a span) with both the thumb and forefinger, it is called a *prâdêśa*. ಹೋಗ ಬಾರದ ಬಟ್ಟೆ, a road which (people) are unable to go. ಪೊಯ್ದ ಬಲಿ, a place (of the body) to which (somebody) has applied a blow. ಸಡುವ ದೇಗುಲದಡೆಯಾ ವುದು, what (is) the place of the temple where (you) rest? ಹೋದರೆ ಒನ್ನ ಕಲ್ಲು, ಬನ್ನರೆ ಒನ್ನ ಹಣ್ಣು, if (it) goes, (it is) a stone, if (it) comes, (it is) a ripe fruit (*i. e.* what goes in one's giving, is a mere stone; what comes for it, is a ripe fruit). ಬರುವಾಗ ಹುಲಿಯ ಹಾಗೆ, ಹೋಗುವಾಗ ಇಲಿಯ ಹಾಗೆ, when (he) comes, (he is) like a tiger; when (he) goes, (he is) like a mouse. ನಿನ್ನ ಕೂಡಾ ನಾಳೆ ಬನ್ನರೆ ನನ್ನದು ನಾಲ್ಕು ದಿವಸದ ಓದು ನಿಲ್ಲುತ್ತದೆ, if (I) come with thee to-morrow, my study will be interrupted for four days. ಹಾಗೆ ನಡೆದರೆ ಕೆಟ್ಟು ಹೋಗುವಿ, if (thou) behavest thus, thou wilt be ruined. ಮೊಸರು ಕಡೆದರೆ ಬೆಣ್ಣೆ ಬರುವದು, if (one) churns curds, butter is produced. ಬೆಣ್ಣುಬತ್ತಾಸು ಕೊಣ್ಣರೆ ತಿನ್ನ ಹೋಗುತ್ತದೆ, if (I) buy sweetmeats, they will be eaten. ಎಲೇ ಮಗನೇ, ಜನರ ಕೂಡ ಗೆಳೆತನ ಮಾಡಿದರೆ ಬಹು ಎಚ್ಚರಿಗಿನ್ದ ಮಾಡ ಬೇಕು, O son, if (thou) wantest to form friendship with people, (thou) must do so with much caution. ಅಣ್ಣತಮ್ಮಂದಿರ ಕೂಡ ಪ್ರೀತಿಯಿನ್ದ ನಡೆಕೊಳ್ಳ ಬೇಕು, (we) must converse in love with (our) brothers. ಮಾತು ಕಲಿಸಿದರೆ ಗಿಳಿಗಳು ಬೇಗ ಕಲಿಯುತ್ತವೆ, if (you) teach (them) words,* parrots will quickly

learn (them). See *e. g.* also § 302, 7 (ಯಾಕನ್ನರೆ). 314 (the conditional). 323 (ಎನೆನ್ನೊಡೆ, etc.). 326 (ಎನ್ನೆನ್ನೊಡೆ, etc.). 332. 333 (ಎನ್ನರೆ, etc.).

ತಾಯೊಳ್ ಒಳ್ಳಿದಂ, (he is) good to (his) mother. ಗುರು ಶಿಷ್ಯನಂ ವ್ಯಾಕರಣ ಮನ್ ಓದಿಸಿದಂ, the teacher caused (his) disciple to read the grammar. ದಯ ಮಾಡಿ ಮನೆತನಕ ಬರಿ, please come as far as (my) house. ಯಜಮಾನನು ಕೆಯ್ ಕಾಲು ತೊಳ ಕೊಳ್ಳಲಿಕ್ಕೆ ಎದ್ದನು, the master stood up to wash (his) hands and feet. ಆ ಹೆಂಗಸು ತಲೆಯ ಮೇಲೆ ಏನು ಹೊತ್ತು ಕೊಣ್ಣು ಬರುತ್ತಾಳೆ, what does that woman carry on (her) head? ತಂಗಿಗೆ ವರನ್ ಈತನೆನ್ನ, ಮದನಂ ತಿಳಿದಂ, Madana perceived "this man (is) a suitable husband for (my) younger sister". ಕರು ತಾಯ ಬರಿಯನ್ ಉರಿಯದು, a calf does not leave the company of (its) mother. ಗುರುವಿನನ್ನೆ ಶಿಷ್ಯ, the pupil (is) like (his) spiritual teacher. ಕಣ್ಣಲ್ಲಿ ನೋಡುತ್ತೇವೆ, we see with (our) eyes.

ನೀನು ಆರು ತಿಂಗಳುಗಳ ಕೆಳಗೆ ಕೊಡ ಬೇಕಾಗಿತ್ತು, you ought to have given (it, *i. e.* the money) six months ago. ಆ ವೈದನು, ಯಾಕೆ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ನು, ಕೇಳಲು, when that physician asked "why will you not take (them, *i. e.* the medicines)?" The grammar called Nūḍigaṭṭu adduces also the following instances:— ಅವನು ಉತ್ತಮನು, ಹೊಡೆಯ ಬೇಡ, he (is) a good fellow, do not beat (him). ಬ್ರಾಹ್ಮಣನು ಸಾತ್ವಿಕನಿದ್ದಾನೆ, ಹತ್ತು ರೂಪಾಯಿ ಕೊಡು, the Brāhmaṇa is an honest man, give (him) ten rupees. ಸಪ್ತನ್ನ ಹಾಲು ನನಗೆ ಸೇರುವದಿಲ್ಲ, ಸಕ್ಕರೆಯ ಹಾಕು, insipid milk does not agree with me; put (some) sugar (into it)! ಈ ಕೊಡಲಿ ಹದನಾಗಿದೆ, ಕಟ್ಟಿಗೆಯ ಕಡಿ, this axe is sharp; cut the wood (with it)!

359. In § 275 there are various instances of the modern dialect in which the verb ಇರು, to be, is the verb of a sentence, *e. g.* ಅನೆಗಳು ಕಪ್ಪು ಇರುತ್ತವೆ, elephants are black; ಚಾಕು ಚಲೋದು ಅದೆ, the penknife is beautiful; ಆ ಸ್ತ್ರೀಯರು ಚಿಕ್ಕವರಿದ್ದಾರೆ, those women are small; ಹೂಗಳು ಹಸರು ಅವೆ, the flowers are green. On the other hand we find there various instances in which the verb ಇರು is omitted, *e. g.* ಅವನು ಚಲೋ ಹುಡುಗನು, he (is) a nice boy; ಅವನ ಮನೆ ದೊಡ್ಡದು, his house (is) large; etc. From such instances it might appear as if the insertion and omission of the verb ಇರು were arbitrary.

But the above instances belong to the present modern dialect; in the ancient and mediæval dialect the verb ಇರ್ (ಇರು) is always understood and never expressed, if it is a mere copula to connect a subject with its predicate, *e. g.* ಅವನ್ ಒಳ್ಳಿದಂ, he (is) a good man. ಅವಳ್ ಒಳ್ಳಿದಳ್, she (is)

a good woman. ಇವಳ ದೇವರ ತೊಟ್ಟು, she (is) the king's maid-servant. ಸಾಲ್ ಬಿಳಿದು, milk (is) white. ಅವರ್ ಬಲ್ಲಿದರ್, they (are) able persons. ಅವು ಪಿರಿಯವು, they (the pearls, are) large. ನಾನ್ ಆಳ್, I (am) a servant. ಆಳ್ ಇವಂ, he (is) a servant. ನೀಂ ಕಾಮಂ, thou (art) Kāma. ಆಂ ಗೌರಿ, I (am) Gauri. ರತ್ನಂಗಳೊಳ್ ಮಾಣಿಕ್ಯಮ್ ಉತ್ತಮಂ, among jewels the ruby (is) precious. ಮಾನವರೊಳ್ ಪುರುಷರ್ ಉತ್ತಮರ್, among men males (are) chiefs (see § 350, 2, a. b. c; § 354, I, 2; § 348, 5. 7; § 349, 8; § 357, 8). ಚಾಗದೊಳ್ ಈತಂ ಮಾನ್ಯತಂ, this man as to generosity (is) a Māndhātā. ತಾಯೊರ್ವಳ್, ತನ್ನೆ ಬೇರೊ, the mother (is) one (i. e. the same), the father (is) different. ಆರ್ತಿ ತುರಂಗಂ, whose horse (is) this? ನೀನಾರ ಮಗಳ್, whose daughter (art) thou? Instances like these are the rule and quite idiomatic.

In sentences like the following Kannada people would also nowadays scarcely use the verb ಇರು:—ಇವರು ಯಾರು, who (are) these persons? ಈಕೆ ಯಾರ ಹೆಣ್ಣತಿ, whose wife (is) she? ಯಾವಾಕೆ ನಿಮ್ಮಕ್ಕ, which (is) your elder sister? ಇವರು ನಿಮ್ಮ ತಾಯಿಯವರು, ಅಲ್ಲವೋ, this (is) your mother; is she not? ಅವರು ಅಣ್ಣತಮ್ಮಂದ್ವರು, they (are) brothers.

In the following instance of the present modern dialect also the past tense of the verb ಇರು, when a mere copula, is to be understood:—ಆರ್ಯರ ಮೂಲ ಭಾಷೆ ಸಂಸ್ಕೃತವು; ಅದರಿಂದ ಮುನ್ನ ಹಲವು ಭಾಷೆಗಳು ಹುಟ್ಟಿದವು, the original language of the Āryas (was) Samskr̥ita; from that, in course of time, several languages came into existence.

360. It is a different thing, if the verb 'to be' is not a mere copula, but expresses 'to exist', 'to be', 'to have', when the verbs ಉಳ್, ಇರ್ (ಇರು) and the forms ಅಯ್, ಅದೆ, ಇದೆ, ಅವೆ, ಇವೆ, are used (see §§ 196. 316, 1. 2), e. g.

ನೀನುಳ್ಳೊಡುಣ್ಣ ರಾಜ್ಯಂ;

ನೀನುಳ್ಳೊಡೆ ಪಟ್ಟಮ್ ಉಣ್ಣ, ಪೇಳಿಗೆಯುಣ್ಣ; |

ನೀನುಳ್ಳೊಡುಣ್ಣ ಬೆಳ್ಳೊಡೆ;

ನೀನಿಲ್ಲದಿವೆಲ್ಲಮ್ ಒಳವೆ, ಭಾನುತನೂಜಾ? || if thou art, (there) is an empire; if thou art, (there) are the insignia of royalty and (there) are boxes (with money); if thou art, (there) is the white umbrella; if thou art (or be) not, will all these (things) exist?

ಪಣಮ್ ಉಣ್ಣ, (there) is money. ಕುದುರೆಗಳ ಒಳವು, (there) are horses. ಜಸಮ್ ಉಣ್ಣಿತೆಗೆ, (there) is fame to him (i. e. he has fame). ಅವರ್ ಒಳರ್,

they are present. ಬನದುತ್ತರದಿಗ್ಭಾಗದೊಳ್ ಅಂಜನಗಿರಿಯೆಮ್ಮ ಪರ್ವತಮ್ ಉಣ್ಣು, to the north of that forest (there) is the mountain of Anjanagiri. ಆ ಮನೆಯ ಹತ್ತರ ಒನ್ನು ಬಾವಿ ಉಣ್ಣು, (there) is a well near that house. ಡೋಣಿಯಲ್ಲಿ ಒಬ್ಬನೇ ಇದ್ದನು, (there) was even one man in the boat. ಈ ಅಡಿವಯಲ್ಲಿ ಬಹಳ ಹುಲಿಗಳಿವೆ, (there) are many tigers in this jungle. ದೇವರಿದ್ದಾನೆ, (there) is God. ಆ ಗೃಹಸ್ಥನ ಸಂಗಡ ಬಹಳ ಮುನ್ನಿ ಸೇವಕರಿದ್ದರು, (there) were many* servants with that gentleman. ಆ ಬಾವಿಯೊಳಗೆ ನೀರು ಇಲ್ಲ, (there) is no water in the well. ತಾಯಿಗಿಂತ ಹಿತವರಿಲ್ಲ, ಸಕ್ಕರೆಗಿಂತ ಸವಿಯಿಲ್ಲ, (there) are no greater benefactors than a mother, (there) is nothing sweeter than sugar. ಗೃಹದೊಳ್ ಇರ್ದಪಳ್, she is in the house. ಎನ್ನೆವರಂ ಸಿರಿ ತಮ ಗುಣ್ಣನ್ನೆವರಂ ಸೇವ್ಯರಲ್ಲಿ ಖಳರುಂ, as long as they possess riches, will not also scoundrels be honourable persons?

In such instances the verb ಉಳ್, etc. are often also not expressed, *e. g.* ಪೂವಿನೊಳ್ ಕಮ್ಮು, (there is) fragrance in flowers. ಅಲರೊಳ್ ಬೆಳ್ಳು, (there is) white colour in the flower. ಪಾಲೊಳ್ ಮಧುರಂ, (there is) sweetness in milk. ಬಿಮ್ಮದೊಳ್ ತೇಜಂ, (there is) splendour in the disk of the sun. ಸನ್ನಿ ಯೆಣ್ಣು ಶಬ್ದಮಣಿದರ್ಪಣದೊಳ್ (there are) eight chapters in the Śābdamanidarpana. ಗುರುವಿನೊಳ್ ಸಹಜಂ, (he is) true to (his) guru. ಪೂಜೆಯೊಳ್ ಜಾಣಂ, (he is) proficient in adoration. ಬೆಕ್ಕಿಗೆ ಆಟ, ಇಲಿಗೆ ಪ್ರಾಣಸಂಕಟ, for the cat (it is) play, for the mouse (it is) extreme distress. ಬಂಗಾರಕ್ಕಿಂತ ಜ್ಞಾನವು ಹೆಚ್ಚಿನದು, knowledge (is) superior to gold. ಅಲ್ಲಿ ಬಹಳ ಮುನ್ನಿ ಆಟಗಾರರು, (there were) many players there.

It will have been observed from the above sentences that the English terms 'there', 'there is', 'there are', 'there were', etc., used to begin sentences, cannot be expressed in Kannada, to which may be added *e. g.* ಆತಂಗಮ್ ಆಕೆಗಂ ವಿಶ್ವಾತಯಶಂ ಪುಟ್ಟಿದಂ, (there) was born to him and to her Vikhyātayaśa. ಅರಸಣತ್ತಣಿಂ ದಾರಿತಿ ಬನ್ನದು, (there) occurred an inroad from the side of the king.

Notice also the following: ನಾನು ಇದ್ದೇನೆ or ನಾನೇ, it is I. ನಾವು ಇದ್ದೇವೆ or ನಾವೇ, it is we. ಅವರಲ್ಲ, ನಾವೇ ಹಾಗೆ ಅನ್ನುತ್ತೇವೆ, it is we, not they, who say so. ಹುಡುಗಿ ಇದ್ದಾಳೆ or ಹುಡುಗಿ, it is a girl.

361. In §§ 154—170 the forms of the past verbal participle have been given (*cf.* ಇಲ್ಲದೆ, ಅಲ್ಲದೆ in § 338, and the repetition of verbs in § 339).

It is used

1, in simple succession of actions, the actions having the same subject, *e. g.* ಒಸೆದು ಕೊಟ್ಟಂ, he was delighted (and) gave. ಮೆಚ್ಚಿ ಪೊಗಲ್ಪಿಂ, he was pleased (and) praised. ಪಾಡಿ ಕುಣಿದಂ, he sang (and) danced. ಬೇಡಿ ಕೊಣ್ಣಂ, he begged (and) received. ಅರಿಸಿ ಕಣ್ಣಂ, he sought (and) found. ನೋಡಿ ಮಣಿದಂ, he saw (and) made obeisance. ಉಣ್ಣೊಲಗಿದಂ, he ate (and) went to sleep. ಕುಡಿದುಗುಲ್ಪಿಂ, he drank (and) spit. ಮಿನ್ನಣ್ಣು ಕುಡಿದು ಮಗುಲ್ಪಿಂ, he bathed, ate, drank (and) turned back. ಮಾಲವದೇಶಮಂ ಕಿಡಿಸಿ ತದ್ಧಾರಾ ಪುರಸ್ತ್ರೀಯರಂ ತೊಲ್ಪಿರ್ ಮಾಡಿದಂ, he ruined the country of Málava (and) made the women of its (town of) Dhārāpura (his) maid-servants. ಪೊಮ್ಮಲೊಪೊಲ ಪೊಳೆದು ಪಾಡೊ ಪೋದಂ ಶ್ವೇತಂ, like a gold-coloured young antelope the white (horse) rolled about, sprang (and) went. ನಾನು ಮನೆಗೆ ಹೋಗಿ ಉಣ್ಣು ಪುಸ್ತಕಗಳನ್ನು ತಕ್ಕೊಣ್ಣು ಬರುತ್ತೇನೆ, I go home, eat, take (my) books (and) come. ಊಟಾ ಮಾಡಿ ಬರುತ್ತೇನೆ, I will eat (and) come. ಸಮುದ್ರ ದೊಳಗಿನ ನೀರು ಬಿಸಲಿಗೆ ಕಾದು ಉಗಿಯಾಗಿ ಮೇಲಕ್ಕೆ ಹೋಗಿ ಆಕಾಶದೊಳಗೆ ಒಟ್ಟು ಗೂಡಿ ಮೋಡಗಳು ಆಗುತ್ತವೆ, the water in the sea is heated by the sunshine, becomes vapour, rises up, joins together in the air (and) becomes clouds. ಮೊಸರು ಕಡೆದು ಮಜ್ಜಿಗೆಯನ್ನು ಮಾಡುತ್ತಾರೆ, they churn curds (and) make buttermilk. ಗಲಿವಿಡಿದಾಡುವಂ, he seizes the pole (and) plays. ಮಾಡದೆ ಪೋದಂ, he did not make (it and) went. ಓಡದೆ ಕಾದಿ ಗೆದ್ದನು, he did not run away, fought (and) overcame.

(It will be seen that in translating the past participle the verb finite in combination with 'and' has been used.)

2, in manner, the actions having the same subject, *e. g.* ಕುಸಿದು ನಡೆದಂ, he walked stoopingly. ನಡೆದು ಬಂದಂ, he came on foot. ಬಿಗಿದು ಕಟ್ಟಿದಂ, he tied (it) firmly. ಸಂಗ್ರಹಿಸಿ ಬರೆದಂ, he wrote (it) in an abridged way. ಟಿಪ್ಪಣಿಸಿ ಬರೆದಂ, he wrote (it) commentatorially. ತಿಳಿಯದೆ ಮಾತಾಡ ಬಾರದು, do not speak without understanding.

3, in means, the actions having the same subject, *e. g.* ತಿರುಣ್ಣಂ, he ate by wandering in quest of alms. ಬೇಡಿ ಕೊಣ್ಣು ತಿನ್ನ ಬಹುದು, ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಾರದು, (one) may eat by begging, (but one) ought not to live by stealing. ದನಗಳನ್ನು ಹೊಡೆದು ಓಡಿಸಿದನು, he drove the cattle away by beating.

4, in cause, the actions having the same subject, *e. g.* ಅಜ್ಞಿಯದೆ ಕೆಟ್ಟಂ, because he did not know, he was ruined. ಹುಡುಗನು ಓದದೆ ಕೆಟ್ಟನು, the boy was ruined, because he did not study. ಗಣ್ಣನು ಕೂತು ಕೆಟ್ಟ, ಹೆಂಗನು ತಿರಿಗಿ ಕೆಟ್ಟಳು, the husband was ruined, because he sat (lazily); the woman was

ruined, because she rambled about. ಮಲಿಗೆ ಹೆದಲಿ ಹೊಲಿಗೆ ಹಾಲಿದ ಹಾಗೆ, as if (one) springs into the river, because he is afraid of the rain.

When a different subject from that of the last verb occurs, it is used chiefly

1, in cause, *e.g.* ಪೆಣನಂ ಕಣ್ಣು ದುಃಖಮ್ ಆದುದು, grief originated, because (he) saw the corpse. ಪ್ರಿಯಳಂ ಕಣ್ಣು ಸುಖಮ್ ಆದುದು, joy originated, because (he) saw the beloved woman. ಗಾಳಿ ಬೀಸಿ ಮರದಿನ್ದ ಹಣ್ಣು ಬಿತ್ತು, because the wind blew, (there) fell a ripe fruit from the tree. ಹಣ ಹೋಗಿ ಬಡವನಾದನು, because (his) money went, he became poor. ಹಾವು ಕಚ್ಚಿ ವಿಷವೇಲಿ ಅರಸನು ಸತ್ತನು, the king died, because a snake bit (him), and the poison rose (to his head). ಉದ್ದ ಮರದ ತುದಿಯನ್ ಎಲಿ ಕೆಯ್ ತಪ್ಪಿ ಬಿದ್ದು ಸತ್ತನೈ, as if (a man) ascended the top of a high tree, fell down, because his hand slipped, and died. ಫಲಾ ನೋಡದೆ ಕೆಟ್ಟಿತು, ಹೊಲಾ ಮಾಡದೆ ಕೆಟ್ಟಿತು, because nobody took care of the fruit, it was spoiled; because nobody cultivated the field, it was ruined. ಸೀಸದ ಲೆಕ್ಕಣಿಕೆ ಬರೆದು ಸವೆಯಿತು, the lead-pencil wore, because (people) wrote (with it). ಅವನು ಬೇನೆ ಬನ್ನ ಸತ್ತನು, he died, because disease attacked (him). ಅವನ ಒಲ್ಲಿಯ ಸೆರಿಗು ತಾಕಿ ಅಲ್ಲಿಟ್ಟಿದ್ದ ಕುಣ್ಣದೊಳಗಿನ ಗಿಡದ ಹೂವು ಕೆಳಗೆ ಬಿತ್ತು, the flower of a shrub which was put there in a pot, fell down, because the end of his garment touched it.

2, in lapse of time, *e.g.* ಅವನು ಹೋಗಿ ಅಯ್ಯು ದಿವಸ ಆಯಿತು, it is five days since he went. ಅರಸನು ಬನ್ನ ಬನ್ನ ತಿಂಗಳಾಯಿತು, it is a month since the king came.

362. The forms of the present verbal participle are adduced in §§ 172. 173. It expresses

1, contemporaneous action, *e.g.* ನಗುತುಂ ಬಂದಂ, he came laughing. ಕರೆ ಯುತುಂ ಪೋದಂ, he went calling. ಕಾದುತ್ತುಂ ಬಂದಂ, he came fighting. ಜಡಿಯುತ್ತುಂ ಪೊಡೆದಂ, he beat chiding. ಕೆತ್ತುತ್ತೆ ಕಡಿದಂ, he cut chipping. ಪರ ಸುತ್ತೆ ಬಂದಂ, he came blessing. ಮಿರುಗುತೆ ಪೋದಂ, he went shining. ನಗುತ್ತ ಹೇಲಿದನು, he spoke laughing. ಓಡುತ್ತ ಹೋಗುವವನು ಎಡವಿ ಬಿದ್ದಾನು, he who goes running may stumble (and) fall. ನಗುತ್ತ ತಿನ್ನುತ್ತ ಹರಟುತ್ತಾನೆ, he prates (whilst) laughing (and) eating. ರಾಮನು ಹಾಡುತ್ತ ಬಾಯಿಸುತ್ತ ನಗುತ್ತ ಕುಣಿಯುತ್ತಾನೆ, Râma dances singing, playing a musical instrument (and) laughing. ಅಪ್ಪಾ, ನೋಡು! ಅತ್ತಕಡೆಯಿನ್ದ ಕೋಲು ಊಯಿತ್ತ ಒಬ್ಬ ಮುದುಕನು ಬರು

ತ್ತಾನೆ, see, father! from that side (there) comes an old man putting down (his) stick on the ground (at every step to support himself).

2, continuation (*cf.* § 339, 6)

a) in the present tense (see § 313, 1).

b) in the imperfect (see § 313, 2), *e.g.* ಇಸುತಿರ್ದಂ, he was shooting (arrows). ಉಣುತಮ್ ಇರ್ದಂ, he was eating. ನಿನ್ನನ್ ಆಂ ಕೂಡಿ ನೋಡಿ ಕಾಣ ದಿನ್ನವರಂ ಚಿನ್ನಿಸುತಿರ್ದೆಂ, both of us looked about, did not see thee (and) were in anxiety (as to thee) up to this moment.

ಮದಗಜವೆರಡಲಿ ಬಾಲದ

ಮೊದಲಂ ಪಿಡಿದೆತ್ತಿ ಸುಗುಪ್ತಿರೆಯಾ |

ಸ್ಯದಿನ್ ಒಗುಪೆ ರಕ್ತಮ್ ಉರಿಯೆನೆ

ತಿದಿಯೊತ್ತುವ ಕಮ್ಮದಿವೊಲಿದಂ ಭೀಮಂ || Bhīma seized the end of the tails of the two furious elephants, (and) whilst he crushed (them), was like a blacksmith who plied the bellows, the blood that came forth from (their) mouth being the flame. ಗಣಪತಿಯು ತನ್ನ ಕುದುರೆಯನ್ನು ಹುಡುಕುತ್ತಾ ನಡೆದನು, Gaṇapati walked seeking his horse.

c) in the future (see § 313, 3).

When in the modern dialect the present participle has its own subject, it suffixes the vowels ಎ or ಇ combined with a euphonic ಳ (see §§ 282, 285, 286), *e.g.* ವಸಂತ ಬರುತ್ತಲೆ ಕೊಳ್ಳಿಲೆ ಉಲಿಯುತ್ತದೆ, the cuckoo cries even spring coming (*i.e.* at the very time when spring comes, as soon as spring comes). ಮಡದಿಸುತರ ಮಮಕಾರಕೆ ನೀ ಮನ ಒಡಬಡುತಲಿ ನಗುತಿರ ಬೇಡ, do not laugh on account of love for (your) wife and son, (your) heart even taking pleasure (in them).

363. The forms of the past relative participle are given in §§ 175 — 179. *Cf.* § 254.

It is used to take the place of the relative pronouns in other languages, *e.g.* ಸಾಡಿದಂ, he who sang; ಪೋದಂ, he who went; ಬೇಡಿದಳ್, she who begged; ಬಗೆದಾತಂ, he who considered; ಪೀರ್ದುದು, it that drank; ಎಲ್ಲಿರ್, those who rise; ಆಡಿದ ಪೊಲಂ, a place in which (people) played; ಕೊಟ್ಟ ವಸ್ತು, a (or the) thing which (somebody) had given; ಮೊಳೆತ ಪುಲ್, the grass which had germinated; ಕಲ್ತ ಪಾಠಂ, the lesson which (somebody) had learned; ಪೊಯ್ಬ ಬಲಿ, the place (of the body) to which (somebody) applied a blow; ಆದ ವಿಷ್ಣು, Viṣṇu who had become; ಮಾಡದ ಕೆಯ್, a field which nobody

cultivates; ಕಿಡದ ಪಕ್ಷಂ, in case that (something) should not be destroyed; ತೀರದ ಕಜ್ಜಂ, an affair that does not end; ಅಲ್ಲದ ಕಾರ್ಯಂ, an affair which is not proper; ಬಿಗಿದ ಮಿಳಿ, a strap which has been tightened; ಬೇಡಿದ ದಾನಂ, a gift which has been asked for; ಕುತ್ತಮ್ ಓಸರಿಸಿದಂ, he whose affliction was removed; ಪುತ್ರನು ಹುಟ್ಟದವರು, they to whom a son has not been born; ಕೊಮ್ಮು ಮುರಿದೆತ್ತು, an ox whose horns are broken. Cf. § 267.

About its use before adverbs (postpositions, § 212, e) see § 282.

364. The forms of the present and future relative participles are given in §§ 180—186. Cf. § 254.

They are used in the same way as the relative past participle (also before adverbs, see §§ 282. 365), e.g. ಉಳ್ಳಂ, he who is or has (see §§ 185. 316); ಅರಿಯಳ್, she who knows or will know (see § 186); ಕೂಡುವ ಪುಲಿಲ್, a sand-bank that is accumulating; ತೂಗುವ ಸೊಡರ್, a lamp that hangs; ಪೊಯ್ವು ಮುಡಿ, a rain which dashes; ಬೀಸುವ ಚಾಮರಂ, a chowrie which (somebody) waves; ಬೆಳೆವ ತೆನೆ, an ear of corn that grows; ಪೊಡೆವ ಭೇರಿ, a kettle-drum that (somebody) beats; ಪೂರಯ್ಯುವ ಶಂಖಂ, a conch-shell that (somebody) blows; ಪರವ ತೊಲಿ, a stream that runs; ಪಿಡುವ ಕಹಳೆ, a trumpet which (somebody) applies to his mouth for blowing; ಪೊಣ್ಣುವ ಘರ್ಮಜಲಂಗಳ್, perspiration which comes forth (see § 253, 2, d); ಪೊರೆವಂ, he that nourishes or will nourish; ಸೋವಾಕೆ, a woman who scares away (see § 254). ಹಿಣ್ಣೆ ಕೊಳ್ಳುವ ಹೊತ್ತು ಆಯಿತು, the time in which (the cows) are milked, has come. See §§ 273. 330, and cf. § 267. An additional instance is:—

ಪಾಡುವ ತುಮ್ಮಿ ತೀಡುವೆಲರ್ ಆಡುವ ಸೋಗೇ ಕೊಳಂಗಳೊಳ್ ತುಳುಂ

ಕಾಡುವ ಬಾಲಿ ಕೋಡುವ ಪುಲಿಲ್ ಸಲೆ ಕೂಡುವ ಕೊಂಟೆ ಮುಟ್ಟಿ ಮು |

ದ್ದಾಡುವ ಜಕ್ಕವಕ್ಕಿ ನಲಿದಾಡುವ ಕನ್ನಡವಕ್ಕಿ ಮುದ್ದುಮಾ

ತಾಡುವ ಜಾಣವಕ್ಕಿ ನಡೆ ನೋಡುವರ್ಗಲ್ತಿಯನ್ ಉಣ್ಣು ಮಾಡುಗಂ || the black bees which hum, the wind which blows, the leaves of palms which wave about, the plantains which fluctuate in (the water of) the ponds, the small islands (in the river) which are cool, the herons which do meet together, the ruddy geese which mutually touch and kiss, the parrots which play about, the clever birds which utter pleasant words cause much pleasure to those who look on.

After one or more preceding past participles the present-future relative participle is often used, giving it or them so to say the sense of the present, e.g. ನೀಳ್ವಲರ್ ಬಾಲಂ, a tail which is long and extends itself.

ಎಡದಿಂದಲೂ ಅಟ್ಟಿ ಮೋದುವ ಪಡಿಯದಿಗಟ್ಟಿಗೆಗಳ್, the doorkeepers' sticks which drive away and strike those who are dishonest. ತನ್ನೊಳ್ ಪಳಂಚಿ ಕಿಡುಗುಟ್ಟಿ ತಪ್ಪುವಮ್ಮಗಳರವಂ, the speed of the arrows that touch, knock against him (and) miss (their deadly aim). ದುರ್ಬಲರಾದವರು ಬಲಿಷ್ಠರ ಕೆಯ್ ಹಿಡಿದು ನಿಲ್ಲಿಸಿ ಕೇಳುವಷ್ಟು ಸಾಮರ್ಥ್ಯ ಸಾಲದೇ ಇರುವದರಿಂದ ಅವರೇನು ಮಾಡಿದರೂ ಸುಮ್ಮನೆ ತಾಳಿ ಕೊಣ್ಣು ಹೋಗ ಬೇಕಾಗುತ್ತದೆ, because weak persons have not sufficient power to seize the hand of very strong persons, to stop (them and) demand (their rights), they are obliged to bear quietly whatsoever those do.

It is still to be mentioned that occasionally present relative participles are put in an uninterrupted series one after another, *e. g.* ಗಲಿವಿಡಿದಾಡುವ ದೀ ವಿಗಿವಿವಿಲೆನರದಾಡುವನೊಳ್ ಅಟಿಗಪ್ರತ್ಯಯಮ್ ಅಕ್ಕುಂ, the suffix atiga is used (regarding) a man who seizes a pole (and) plays, (regarding) one who bears (or uses to bear) a lamp, (and) regarding one who carries on a betel-leaf trade.

ತಿವಿವ ಮರಳ್ಳುವಬ್ಬರಿಪ ವಗರ್ವಿಪ ಬೊಬ್ಬಿಡಿಪಾರ್ವ ಸಾರ್ವ ಮೇರ್

ಕವಿವ ಕಡಂಗುವಿಟ್ಟಣಿಪ ಸುತ್ತುವ ನಿಲ್ವ ಗೆಲ್ವ ಪೊ |

ಣ್ಣುವ ಪುಟವೇಲ್ವಿ ಪಾಯ್ವ ಮಿಗೆ ಪೊಯ್ವ ತೊಡಂಕುವ ತೋಟಿಗೆಯ್ವ ಕೂಂ

ಕುವ ನೆಡಿ ನೂಂಕುವೇಲ್ವಿಯ ಬಲಂ ಬಗೆಗೊಣ್ಣುದು ತತ್ಕುಮಾರನಾ || that (king's) son's grand army which was piercing, causing to retreat, whooping, behaving proudly, shouting, crying aloud, coming near, and attacking, striving, crowding, surrounding, closing with, standing, gaining the victory, coming forth, jumping up, advancing, beating excessively, getting entangled, struggling, rising (and) pushing in a good manner, attracted the attention.

365. The forms and signification of the infinitive appear in § 187. 188.

Here follow some instances:—ಉಣಲ್ ಬನ್ನಂ, he came to eat. ತರಲ್ ಪೊದಂ, he went to bring. ಆವ ಜಗಮಂ ಸಾಧಿಸಲ್ ಪೋದಯ್? ಪೇಲಿ, ಎಲೆ ವಿದ್ಯಾಧರಚಕ್ರವರ್ತಿ, which world doest thou go to subdue? Tell, O Vidyādharaṇakravartī! ನುಡಿಯಲ್ವೆ ಬನ್ನಂ, he came to speak. ಬಿತ್ತರಿಸಲ್ವೇಲಿ ಸುಮರ್ಣೊಕ್ಕರವಂ, tell to make large the heap of gold! ಮಾಡಲ್ ದಕ್ಷಂ, he (is) clever to make. ನೋಡಲ್ ಸಮರ್ಥಂ, he (is) suitable to examine. ಉಣಲ್ ಒಳ್ಳಿತು, it (is) good to eat. ನೋಡಲ್ ಸಮಯಂ, it (is) time to see. ಪೋಗಲ್ ಪೊತ್ತು, it (is) time to go. ಉಡವೇಲಿ (or ಉಡಲ್ವೇಲಿ), tell (him) to put on clothes. ತರವೇಲಿ (or ತರಲ್ವೇಲಿ) ಸನ್ನದ್ಧವಾಡಿಸಾಧನಮಂ, tell to bring

the force of well equipped horses. ಉಪದ್ರವಮಂ ಮಾಡ ಬೇಡ (or ಮಾಡಲ್ ಬೇಡ), do not cause trouble. ಆಗಲು ಬೇಡಿದುದು, that is fit (or about) to become. ಹುಡುಗರು ಅರ್ಥವನ್ನು ಗ್ರಹಿಸಲಾರಿರು, the boys cannot understand the meaning. ನೀಡರು ಹಾದಿಗೆ ಬರಲೊಲ್ಲರು, mean persons will not come to the (proper) way. ನಾನು ಊರಿಗೆ ಹೋಗಲಿಕ್ಕೆ ಬೇಕು, it is necessary for me to go to the town. ಹೊತ್ತುಣ್ಣಲೆ ಮನೆಗೆ ಹೋಗಲಿಕ್ಕೆ ನಮಗೆ ಆಪ್ಪಣೆ ಕೊಟ್ಟರು, they ordered us to go home early. ನನಗೆ ಓದಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can read. ತಾವು ರಕ್ಷಿಸ ಬೇಕು, you must deliver. ನೀವು ಒಳಗೆ ಬರ ಬಹುದು, you may come in. ತಾವು ಇನ್ನ ಮಾತುಗಳನ್ನು ಆಡ ಬಾರದು, you must not utter such words. ಅವರು ಇಲ್ಲಿಗೆ ಬರ ತಕ್ಕದು, it is proper for them to come here. See § 315 (concerning the passive); § 316, 3 *seq.*

The locative-infinitive (satisaptami; satyārtha, see Śābdamanidarpaṇa under its sūtra 133) has been touched upon in §§ 187, 4; 188, remark; 286. It is the infinitive with the final vowel ಎ (see also the passive in § 315 wherein it is used, and § 352, 1, a). According to the grammarian Kêśava it is used when there are two subjects (ubhayakartṛi, Śābdamanidarpaṇa under sūtra 249), *e.g.* ಗಾಯಕಂ ಪಾಡೆ ದೇವಂ ಮೇಚ್ಚಿದಂ, when the singer sang, the king was pleased (lit. the singer a singing, the king was pleased). ಪಾತ್ರವಾಡೆ ವಾದಕಂ ಬಾಜಿಸಿದಂ, when the actor played, the musician sounded (his) musical instrument. ವನ್ನಿ ಪೊಗಲಿ ಚಾಗಿ ಕೊಟ್ಟಂ, when the bard praised, the liberal man gave. ಬರೆ ಕಣ್ಣಂ, when (he) came, (the king) saw (him). ನೆಲನ್ ಅದಿರೆ ನೋಟಕರ್ ಕಣ್ಣಲನೆ ಮನಂಗೊರಗೆ, when the earth quaked, when the spectators' eyes became tired (and) when the mind was afflicted.

"Some authors", Kêśava says, "do not hesitate to use ಅಲ್ instead (of ಎ), but that is not proper", and adduces the following instances as wrong (abaddha):— ಪಾದಪದ್ಮಂಗಳನ್ ಒತ್ತುತ್ತಿರಲ್ ಶೂದ್ರಿಕಪತಿ ಸುಖಾಸೀನನಾಗಿದನ್ ಆಗಳ್, when (they) shampooed (his) lotus-like feet, king Śūdrīka was then comfortably seated. ಬಯ್ಯನ ಕೆಮ್ಮಿಸಿಲ್ ಎಳಸಲ್ ಎಸೆದುವಾತ್ರಮತರುಗಳ್, when (they) desired the purple sunshine of evening, the trees of the hermitage appeared (see § 120, a, 2).

Kêśava remarks that in the above instances ಅಲೊಡಂ (ಅಲ್+ಒಡಂ) would have been right (śuddha), for which he gives the following instances:— ವಸಂತಂ ಬರಲೊಡಂ ಕೋಗಿಲೆಯುಲಿಗುಂ, when spring came, the cuckoo sang. ಗಾಳಿ ಬೀಸಲೊಡನ್ ಎಲೆ ಕಲಿಲ್ಲವ್ವ, when the wind blew, leaves dropped down.

According to that grammarian substitutes (âdêśas, as to use) for ಎ are ಇನಂ, ಇನೆಗಂ, ಉದುಂ (ಉದು+ಉಂ), ಅನ್ನಂ, ಅನ್ನೆಗಂ, ಅಲೊಡಂ and also ಅಲೊಡನೆ (ಅಲ್+ಒಡಂ+ಎ), *e.g.* ಕಾಮಕರಂ ಕರಮ್ ಅಡಂಗಿ ನುಗ್ಗಪ್ಪಿನೆಗಂ ಕಾಮದನ್ ಅಡಂಗಿಪೊಯ್ದಂ, when (his) pride hides itself (and) is crushed completely, Skanda beats him so that he becomes ashamed. ಅವಧಿ ಬರ್ಪಿನೆಗಂ ಸಯ್ಸಿದಂ, when extremity comes, he bears (it) patiently. ಬರವೇಲಿ ಎಮ್ಮುದುಮ್ ಅಂಜ ನಾಡಲದ ಪೊಲ್ ಕಣ್ಣೊಪ್ಪಿ ಬರ್ಪಮ್ಮಜೋದರನಂ, when (he) said “tell Vishnu to come (him) who appears (and) is coming (there) like the Añjanâcala!” ನಿನ್ನಿನೆಯನ ಪಟ್ಟಿಯೊಳ್ ಇರೆನ್ನ ಸಖಿ ತೊಲಗುವುದುಂ, when the female companion said “remain near thy beloved one”, and went away. ಒಲಗಂ ಪರೆವುದುಮ್ ಆಲೊಡನೆಗೆ ಪೊಕ್ಕಂ, when the assembly dispersed, he began to consider. (See § 286.) ಉದ್ದವರ್ಧನ್ ನೆಗೆವನ್ನಂ ಪೊಯ್ಯಲೆನ್ನವಳಿಪುದು, when he who is on high jumps down, jump upon (him) in order to beat (him)! ಬರಮ್ಮಡೆವನ್ನಮ್ ಆರಾಧಿಸಿದಂ, so that (his son) may receive a boon, he worships. ಗಂಗೆಯ ಮಡುಗಳನ್ ಅಡಹಡಿಸಿ ಪುಗುವಿನಂ ಭಯವಶದಿಂ, when from fear (he) rushes forward (and) enters the pools of the Ganges. ಇದಿರ್ವಪ್ಪಿನಮ್ ಅಪ್ಪಿ ಕೊಡ್ತಂ, when he comes to meet (him), he embraces (him). ಈವನ್ನೆಗಮ್ ಇರ್ದಂ, so that (the king) may give, he remains. ಒಲೆಯೊಡನೆ ಮುತ್ತಂಗಾಲೊಳ್ ನರೆ ಬರ್ಪನ್ನೆಗಮ್ ಇರ್, be together with the fire-place when in (thy) old age grey hair grows. ಕುರುಕುಲಾಧಿಪಂ ನುಡಿಯಲೊಡಂ, when the chief of the Kuru race spoke. ಪಾವನೆ ಕಿಡಲೊಡಂ ನೀರ್ ತಿಳಿದುದು, when the duck-weed was destroyed, the water became clear (see § 286). ಬರಲೊಡನೆ ಕೊಟ್ಟಂ, when (he) came, he gave (him something).

Kēśava remarks that ಅನ್ನೆಗಂ, ಅನ್ನಂ, ಇನೆಗಂ, ಇನಂ use to express the present and future, ಉದುಂ, ಅಲೊಡಂ the past, and according to this his remark the sentences quoted above have been translated.

Concerning Kēśava's rule as to the use of the infinitive with final ಎ the observation may be made that Bhaṭṭākalaṅka, the author of the Śābdānuśāsana, does not take notice of it, because he quotes (as it seems) the following sentences regarding the use of ಅಲ್ without raising any objection:—ಗಾಯಕಂ ಪಾಡಲ್ ಆರಸಂ ಮೆಚ್ಚಿದಂ, when the singer sang, the king was pleased. ಅರ್ಥಿ ಬೇಡಲ್ ದಾನಿಯಿತ್ತಂ, when the beggar begged, the liberal man gave. ನೇಸರ್ ಮೂಡಲ್ ಕಟ್ಟಿಲೆ ಪೋದುದು, when the sun rose, darkness went.

In the modern dialect there is no particular rule regarding the use of ಅಲು (= ಅಲ್), although it is also employed to express 'when', *e. g.* ಕೇಳಲು, when (he, she, etc.) asked (lit. an asking). ಒಪ್ಪಿ ಕೊಳ್ಳಲು, when (he, she, etc.) assented. ಎನಲು, when (he, she, etc.) said. ಧರ್ಮನು ರಾಜ್ಯವ ಆಳುತ್ತಿರಲು ಪ್ರಜೆಗಳು ಸುಖದಿದ್ದರು, when Dharma was ruling the kingdom, (his) subjects were happy. ನೀನು ಬರಲು ನಾನು ಹೋಗುತ್ತೇನೆ, when thou comest, I shall go. It is however more common to suffix ಆಗಿ (the past participle of ಆಗು) to ಅಲು, *e. g.* ಕೇಳಲಾಗಿ, a hearing having become, *i. e.* when (he, she, etc.) heard; ಮಾಡಲಾಗಿ, ಆಳುತ್ತಿರಲಾಗಿ.

In § 188 it has been shown that the so-called infinitives ending in ಎ, ಅಲ್, ಅಲು originally are verbal nouns. In modern poetry the form with ಎ occurs occasionally; see *e. g.* the verse from the Dâsapadas quoted in § 366 under remark *a*.

366. About the conjugation of verbs, (nouns, pronouns and adjectives) in the present, future and past see §§ 189-204.

Some instances are — ವಸಂತರಾಜನ್ ಎತ್ತಿವ್ವಪನ್, ಇನ್ನ ನಾಕೆ ಬರ್ದುಕಿಲ್ಲ ವಿಯೋಗಿಗೆ, the king of spring comes; to-day (and) to-morrow (there) is no life for him who is separated from (his wife and other dear ones). ನುಂಗುವು ವುಮ್ ಒಳವುದಧಿಯೊಳ್ ಮಹಾಮತ್ಸ್ಯಂಗಳ್, there are also devouring large fishes in the ocean. ನೀನುಳ್ಳೊಡುಣ್ಣು ಬೆಳ್ಳೊಡೆ, if thou art, the white umbrella is. ನಿಮ್ಮ ದೊರೆಗೆ ಬೋಲಿಯರ್ ಒಳರೇ, are there (any) deities like you? ಅಂಜಿ ಸಿದಂ ಮೂಲೋಕಮಂ ತಾರಕಂ, Tāraka frightened the three worlds. ಜಗುನೆಯ ತಡಿಯಲ್ಲಿ ತುಲಸಿಗಳಂ ಮೇಯಿಸಿದಂ, he caused the kine to eat grass on the banks of the Yamunâ. ಘೃತಾಹುತಿವಡೆದನಲನನ್ನೆ ದಳ್ಳಿಸಿದಂ, he increased in force like fire that has obtained an oblation of ghee. ಅಪ್ಪಿದಳ್ ಪಾಣ್ಡುತ ನೂಜರ ತೆವಿನೆಲ್ಲಮನ್ ಈಕೆ, this woman knew the whole state of the sons of Pāṇḍu.

ಆನ್ ಅಪ್ಪಿವೆಂ, ಪೃಥೆಯಿರಿವಳ್,

ದಾನವರಿಪುವಿವನ್ ಅರ್ಕನ್ ಅಪ್ಪಿವಂ, ದಿವ್ಯ |

ಜ್ಞಾನಿಸಹದೇವನ್ ಅಪ್ಪಿವಂ;

ನೀನ್ ಆರ್ಗಿನ್ನಾರ್ ಮನ್ ಅಪ್ಪಿಯರ್, ಅಂಗಾಧಿಪತಿ? || I shall know, Prithē will know, Krishṇa will know, the sun (or Indra) will know, the very wise person Sahadēva will know; thou to whom (didst thou make known)? When will nobody know, king of Aṅga?

ತನಿವಣ್ಣಂ ಲಂಚಮ್ ಈವೆಂ ಪುರುಳಿ ನಿನಗೆ ಪೂಗೊಂಚಲಂ ಬೇಗದಿನ್ದಂ
ನಿನಗೀವೆಂ ತುಮ್ಮಿ ಕೆನ್ನಾವರೆಯ ಮಿಸುಪ ಮೆಲೊಗ್ಗೆಯಂ ಮಾಣದೆನ್ದಂ |
ನಿನಗೀವೆಂ ಹಂಸೆ ಕಮ್ಮಂ ನಿನಗೊಸಯಿಸುವೆಂ ಕೂಡೆ ತಂಗಾಳಿಯೆನ್ನೋ

ಪನನ್ ಇನ್ನಾರಯ್ ತನ್ನೆನ್ನೊಡನಿರಿಸಿದೊಡೆನ್ನಾಕೆ ಮಾತಾಡುತಿರ್ಪಳ್ || She was saying "I will give thee a fully ripe fruit as a present, O female parrot, quickly I will give thee a bunch of flowers, O black bee, ever without stopping I will give thee a soft shining bud of the red lotus, O swan, and I will give thee fragrance, O cool wind, if to-day (you) search, bring and place my lover near me".

ಮುಟ್ಟಿತು ಮುಟ್ಟಿದು ದಿವನುಂ

ಮೆಟ್ಟಿತು ಮೆಟ್ಟಿದು ರಸಾತಲಾಗ್ರಮನ್ ಎವ್ವೊಲ್ |

ಬಿಟ್ಟಳಮ್ ಆಗಿರೆ ದಿವಿಜರ

ದಿಟ್ಟಿಗೆ ಸೊಗಯಿಪುದು ಮುನ್ನೆ ಮನ್ನರಶೈಲಂ || In front the mountain Mandara appeared to the eyes of the deities in such hugeness that (they) said: "did it touch (or) did it not touch heaven? did it place down (or) did it not place down (its) foot on the top of Rasātala?" ಈಶ್ವರನ ಮನಮ್ ಅಲ್ಲಾಡಿತ್ತೋಡಿತ್ತು ಕಿನ್ನರಸೈನ್ಯಂ, Īśvara's mind became agitated, the army of the Kinnaras ran away. ಪಸರಿಸಿದತ್ತು ಮೂಡದೆಸೆಯೊಳ್ ಬೆರ್ಗೊಮ್ಮು, a dazzlingly red colour spread about in the east. ಪುದಿದತ್ತು ಪ್ರಕಾಶಂ, lustre came in.

ಅಸವಸದಿಂ ಪಳಗೆಯ್ವಂ

ಕಸಮಂ ಸೋದಿಸದೆ ಬಿತ್ತಿದೊಕ್ಕಲಿಗನ ಪೋಲ್ |

ಸಸಿಯಂ ನೋಡಿ ತಲೋದರಿ

ಬಿಸುಸುಯ್ಯಂ ಬಯ್ಯುಮ್ ಇನ್ನು ಮಾಡಿದ ಬಿಡಿಯಂ || With haste he will make a crop like a farmer who does not remove the weeds (and) sows; the wife examines the young plants, sighs deeply (and) reviles the way in which (he) has done it. ಭೂವಲಯಾಧಿಪಂ ನುಡಿಗುಮ್ ಆ ದೂತಂಗೆ ಸ್ವಚಿತ್ತಗತಾರ್ಥಮಂ, the king told the messenger the meaning contained in his own mind. ಕೋಗಿಲೆಯುಲಿಗುಂ ನಯದಿನ್ನೆ ಬೀಸುಗುಂ ಗನ್ನವಹಂ, the cuckoo cried nicely, the wind blew. ಅರ್ಕೇನ್ದಗಲಂ ತವೆ ನುಂಗಿರ್ಕುಂ ಕಪ್ಪಿಲೆ ಸಿಡಿಲ್ಲಳೆಲಿಗುಗುಂ, darkness had quite swallowed sun and moon, thunder-bolts came down. ಈ ಯೋಗದೊಳ್ ಅವ ರೋಗಮುಮಂ ಪರಿಹರಿಕುಂ, in this manner (he) will remove whatsoever sickness. ಪಾಲಿಕ್ಕುಂ ಜಗವೆಲ್ಲವಂ ಕಮಲಭವಂ, Brahmā rules the whole world.

ತರ್ದುಗಳ್ ಅಲಿಗುಂ ಬರಿಟಿಯೊ

ಳ್ ಉರ್ದಿ ನೆಲಾವರೆಯ ಬೇರನ್ ಅಮಲಕಮುಮಂ |

ಬರ್ದಿಲಿಮಿಂಚಿಯ ರಸದೊಳ್

ನರ್ದಯೆಯನ್ನೊರಸಿ ವೂಸೆ ದಿನಪಂಚಕದೊಳ್ || Ringworm will disappear in five days when (one) rubs (it) with dried cow-dung, rubs, in a merciless manner, the root of Senna and also *Emblie myrobalan* in the juice of a well-matured lemon, and applies (this medicament to it).

Remarks.

a) In § 195 the contingent future of the modern dialect (the Nūḍigattu calls it *saṁśayārthakriyāpāda*) has been introduced. Here follow some additional instances:—ಅವರು ನಾಳೆ ಬನ್ನಾರು, they may come to-morrow. ಓಡುತ್ತ ಹೋಗುವವನು ಎಡವಿ ಬಿದ್ದಾನು, he who goes running may stumble (and) fall. ಹುಲಿ ಸಿಂಹವನ್ನು ಎದುರಿಸೀತು, a tiger may withstand a lion. ರಾಯರ ಮನೆಯಲ್ಲಿ ಊಟ ಸಿಕ್ಕೀತು, in the king's house a dinner may be obtained. ಅವನು ಈಗ ಬರುತ್ತಿದ್ದಾನು, he may be coming now.

ಸತ್ಯದ ಧರ್ಮವ ನಿತ್ಯವು ಬೋಧಿಸೆ ತೊತ್ತಿನ ಮನಸಿಗೆ ಸೊಗಸೀತೇ?

ತತ್ವದ ಅರ್ಥ ವಿಚಿತ್ರದಿ ಪೇಟಿಲು ಕತ್ತೆಯ ಮನಸಿಗೆ ತಿಳಿದೀತೇ? |

ಪುತ್ರಳಿಬೊಮ್ಮೆಯ ಚಿತ್ರದಿ ಬರೆದರೆ ಮುತ್ತು ಕೊಟ್ಟರೆ ಮಾತಾಡೀತೇ?

ಕತ್ತರಿತಲಕವನ್ ಒತ್ತಿ ಫಣಿಯೊಳ್ ಇಡೆ ಅರ್ತಿಯ ತೋರಿದೆ ಇದ್ದೀತೇ? ||

Dāsapada 9 || When (one) teaches (her) the duty of truth continually, could it be pleasant to the mind of a female servant? When (one) tells (it) the real nature of the soul manifoldly, could it be known to the mind of a donkey? When (one) has drawn a figure of pure gold, if (one) kisses (it), could it speak? When (one) applies a mark of musk to the forehead, will it possibly not cause a nice appearance?

b) The past tense, as remarked in § 194, is not unfrequently used for the present or future, *e. g.* ಅಯ್ಯೋ, ನಾನು ಸತ್ತೆನು, alas, I die (or shall die). ಕೊಟ್ಟೆನು ಕೊಟ್ಟೆನೆನ್ನ ತಿಳಿ, know I shall certainly give. ನಾನು ಬನ್ನೆನು, ನೀವು ಮುನ್ನೆ ನಡೆಯಿರಿ, I come, walk on! ಅಡಿಗೆಯಾಯಿತು, ಎಲೆ ಹಾಕಿರಿ, dinner will (soon) be ready; put the leaves (used as plates)! ಮಾತು ಬಲ್ಲವ ಮಾಣಿಕ ತನ್ನ, ಮಾತು ಅರಿಯದವ ಜಗಳ ತನ್ನ, he who knows (proper) words, brings a ruby; (but) he who does not know (proper) words, brings quarrel. (It may be mentioned here that sometimes the English 'is' is expressed by ಅಯಿತು, it became or has become, *e. g.* ಹೊತ್ತಾಯಿತು, it is late. ಬೆಳಗಾಯಿತು, it is morning. ಸಾಯಂಕಾಲವಾಯಿತು, it is evening. ಎಷ್ಟು ಗಣ್ಣೆಯಾಯಿತು, what o'clock is it? ಒನ್ನ ಗಣ್ಣೆಯಾಯಿತು, it is one o'clock. ಅಯಿ ವರೆ ಗಣ್ಣೆಯಾ

ಯಿತು, it is half past six o'clock. ಹನ್ನೆರಡು ಕಾಲು ಗಣ್ವೆಯಾಯಿತು, it is a quarter past twelve. ಕಾಲು ಕಡಿಮೆ ಹತ್ತು ಗಣ್ವೆಯಾಯಿತು, it is a quarter to ten; but ಅಯ್ದಕ್ಕೆ ನಾಲ್ಕು ಮಿನಿಟು ಕಡಿಮೆ ಅವೆ, it is four minutes to five.)

c) The present tense may be used for the future, *e. g.*

ಬನದೊಳಗೆ ಪೋಗಿ ಪೊಸಪೂ

ಎನ ಗೊಂಚಲನ್, ಅಕ್ಕ, ನಿನಗೆ ತನ್ನಪ್ಪೆಂ... | I go into the garden (and) bring (for ತರ್ಪೆಂ, I shall bring) thee, sister, a bunch of fresh flowers (see § 215, 5, b).

The Kannada grammar Nuḍigaṭṭu says that in speaking (ಬಾಯ್ತಾತು) the form of the future does not occur (in modern Kannada), in its stead the present is used, *e. g.* for ರಾಯರು ನಾಳೆ ಬರುವರು people say ರಾಯರು ನಾಳೆ ಬರುತ್ತಾರೆ.

Also when in the modern dialect the meaning of 'to use' is expressed either by the simple future tense, as ಬ್ರಾಹ್ಮಣರು ದಿನಾಲು ಸ್ನಾನ ಮಾಡುವರು, people say ಬ್ರಾಹ್ಮಣರು ದಿನಾಲು ಸ್ನಾನ ಮಾಡುತ್ತಾರೆ, or by the continuative future tense, as ಬ್ರಾಹ್ಮಣರು ನಿತ್ಯದಲ್ಲಿ ಸ್ನಾನ ಮಾಡುತ್ತಿರುವರು, they say ಬ್ರಾಹ್ಮಣರು ನಿತ್ಯದಲ್ಲಿ ಸ್ನಾನ ಮಾಡುತ್ತಿರುತ್ತಾರೆ (see § 313, 3).

A few additional sentences are:—ನಾಳೆ ಹೋಗುತ್ತೇನೆ, I shall go to-morrow. ನೀರು ಬೇಕಾದರೆ ಕೊಡುತ್ತೇನೆ, if (you) want water, I shall give (you some). ನೀವು ಬರುವ ತನಕ ನಿನ್ನಿರುತ್ತೇನೆ, I shall stay till you come. ನಿನ್ನ ಕೂಡಾ ನಾಳೆ ಬಂದರೆ ನನ್ನದು ನಾಲ್ಕು ದಿವಸದ ಓದು ನಿಲ್ಲುತ್ತದೆ, if (I) come with thee to-morrow, my study will be interrupted for four days.

367. The forms of the imperative appear in § 205—208.¹⁾

The following instances may be given:—

Singular.

ಆನ್ ಇದಂ ಮಾಡಿಪ್ಪಿಂ, let me do it!

ಪಾಡೆಲೆ ತುಮ್ಮಿ! ಬಗ್ಗಿಸೆಲೆ ಕೋಗಿಲೆ! ತೀಡೆಲೆ ಗನ್ನವಾಹ! hum, O black bee! cry, O cuckoo! blow, O wind! ಹರಿ, ಕೇಳ್, hear, Hari!

¹⁾ It may be remarked that according to the Śabdānusāsana the imperative with final ಗೆ, etc. includes āśis, blessing, benediction; vidhi, ordering; nimantrana, bidding; āmantrana, calling; adhyēshana, soliciting; sampraśna, questioning about or considering what is to be done; prēshana, urging (an inferior); vijñāpana, begging (a superior); ājñāpana, directing (to follow a rule); prārthanā, praying.

ವಾಯಸದನ್ನೆ ನೋಡು! ಬಕನನ್ನಿರೆ ಮೆಲ್ಲನೆ ಮೆಟ್ಟು! ಕಚ್ಚ ಪೋ
ಪಾಯದಡಂಗು! ನಿಲ್ ಭ್ರಮರಿವೇಲ್! ಭ್ರಮಿಯನ್ನಿರೆ ಬೆಚ್ಚರಾಗು! ಖ |
ಡ್ಗಾಯುಧಚಾಪಮಂ ಪೋಳೆವ ಮಿಂಚನೆ ಪೋಲ್ತೀರೆ ಬೀಸು! ನೀಂ ಖಳ

ನ್ಯಾಯದಿನೆಲ್ಲಮಂ ನೆಪ್ಪಿಯೆ ಕಲ್ಪುಪದೇಶಕನಾಗು ಲೋಕದೊಳ್! || Look like a
crow! Step slowly like a crane! Hide with the stratagem of a tortoise!
Stand like a spinning top (?)! Be roaming like a bee! Swing the
sword-weapon-bow (?) whilst resembling a shining flash of lightning!
In the manner of a scoundrel learn all well (and) become a teacher in
the world! ನೀನ್ ಇರು or ನೀನ್ ಇರ್, be thou!

ಇರು, ಮಗಳೆ (o. r. ಮರುಳೆ)! ಶುಷ್ಕವೈಯಾ

ಕರಣಂಗಂ ಶುಷ್ಕತಾರ್ಕಿಕಂಗಂ ಬೆಳ್ಳ |

ಕೃರಿಗಂಗಂ ವಿಷಯಮೆ ಕಾ

ವ್ಯರತುನಮ್ ಅತಿಚತುರಕವಿಕದಮ್ಪುಕವಿಷಯಂ? || Remain, O daughter!

Have the vain grammarian and the vain disputant and the rustic as
their aim excellent poems which are (only) the aim of the mass of very
clever poets?

ಕೊಳ್ಳೊಳ್ಳೆನ್ನೊಡನೊಡನೆಯೆ

ತುಳ್ಳುವ ಯುವತಿಯರ ಕರಸರಿಚ್ಚುತಸಲಿಲಂ |

ಗಳ್ಳೊಳ್ಳೆ ಬಿಡಿಕೆದಲಿುವ ಕಿಂ

ಜಳ್ಳದಿನ್ ಆದುದು ಸರೋವರಂ ಕಪಿಶಜಕಂ || When the pond
took the waters that fell from the hands of the young women who said
“take! take!” and all at once sprinkled, it became reddish-brown water
on account of the filaments (of lotus flowers) that became loose and
were scattered about. ತಮ್ಮಾ, ಇಲ್ಲಿಗೆ ಬಾ, brother, come here! ತಂಗೀ,
ಊಟಕ್ಕೆ ನಡೆ, sister, go to dine! ಮಗಳೇ, ಸುಖದಿನ್ನ ಇರು, daughter, be
joyful! ದೇವಾ, ನನ್ನನ್ನು ಉದ್ಧರಿಸು, God, save me!

ಬಾರ, ಮರಾಳಿಕಾಗಮನೆ! ನೋಡ, ಜಕೋರವಿಲೋಲನೇತ್ರೇ! come thou who
walkest like a female swan! see thou who hast the fickle eye of a
partridge! ನೀನ್ ಇರ, be thou!

ಅವಧರಿಪುದು ಬಿನ್ನಸಮಂ, listen (thou) to (my) respectful petition! ರಕ್ಷಿ
ಪುದೆನ್ನಂ, save (thou) me! ಮಗುಟಿ ಬೇಲ್ಪುದೆ ಬೇಲ್ಪುದು, even pray (thou),
pray (thou) again!

ಅವಂ ಕುಡುಗೆ, may he give! ಅವಂ ತರ್ಕ, let him (or may he) bring!
ದೇವರಂ ಪೂಜಿಸುಗೆ ಬುಧಂ, let the wise man worship the gods! ಸಂಜೆಯೊಳ್
ನಿಯಮಮಂ ಮಾಡುಗೆ, let him perform the religious observance in the

evening! ಬುಭುಕ್ಷು ಭೋಜನಂಗೆಯ್ಗೆ, may the hungry man eat! ಉಪಾಧ್ಯಾಯಂ ಮಾಣವಕನನ್ ಓದಿಸುಗೆ, let the teacher instruct the boy in the śāstras! ಪುತ್ರಂ ವ್ಯಾಕರಣಮನ್ ಓದುಗೆ, ಮೇಣ್ ವೇದಮನ್ ಓದುಗೆ, the son may read the grammar, or he may read the veda! ಬಂಜ್ಞನ್ ಊಲಿಗಂಗೆಯ್ಗೆ, let the servant work! ಆರಸನ್ ಇದಂ ಮಾಡುಗೆ, may the king do this! ಪ್ರಜೆಯಿನ್ನು ಮಾಡುಗೆ, let the people do thus! ಎಮಗೀತಂ ಭಿಕ್ಷುಮಂ ಕುಡುಗೆ, may this man give us alms! ನರನಾಥನ್ ಆ ತೆರಿದಿಂ ಪೆರ್ಚಿಕ್ಕೆ ದೇಶಂಗಳಂ, may the king cause the countries to thrive in that manner! ವೇದದೊಳ್ ಬಂದಾಯು ನಿನಗಕ್ಕೆ ಬೇಗಂ, may soon the life that is usual in the veda, become thine! ದೇವರು ನಿನಗೆ ದಯ ಮಾಡಲಿ, may God have compassion on thee! ಅವನು ಒಳಗೆ ಬರಲಿ, let him come in! (see § 316, 10. 14).

ಜಿನನ್ ಎಮಗೆ ಸುಖಮಂ ಮಾಡ್ಪುದು, may the Jina give us joy!

Plural.

ಅನಿಬರುಮ್ ಒನ್ನಾಗಿ ತಾಗುವಂ ಫಾಲ್ಗುಣಸೋ, let us altogether attack Phālguna! ಅಮ್ ಎಲ್ಲರುಮ್ ಈಗಳ್ ಅಶ್ವಮೇಧಂಗೆಯ್ವಂ, let all of us now perform a horse-sacrifice! ಏಗೆಯ್ವಂ, what shall we do? ಇನ್ನು ಮನೆಗೆ ಹೋಗೋಣ, let us now go to (our) house! ತನ್ನೆಯಪ್ಪಣೆಯನ್ನು ಕೇಳುವ, let us ask the permission of (our) father!

ವ್ಯಾಳದನ್ನಿಕ್ಕುಳಮಂ ಸಮ ಕಟ್ಟಿಂ, make ye ready the troop of beasts (and) elephants! ಗುರುಗಳಿರಾ, ಮುದದಿನ್ ಎಮಗೆ ಬೆಸಸಿಂ ಕಥೆಯಂ, O guru, delightfully communicate a story to us! ಮಕ್ಕಳಿರಾ, ನಿತ್ಯದಲ್ಲಿ ದೇವರನ್ನು ಹೊಗಳಿರಿ, O children, praise God continually! ಅಣ್ಣಾ, ಇಲ್ಲಿ ಬನ್ನಿರಿ, O brother, come here! ಸ್ವಾಮಿ, ತಾವು ಕೂತು ಕೊಳ್ಳಿರಿ, O sir, sit down! ನೋಡಿ ನೀವು, see ye!

ನೀಮ್ ಎಮಗಭೀಷ್ಟಮನ್ ಈವುದು, give ye us the desired object! ನೀಮ್ ಇದಂ ಮಾಡ್ಪುದು, make you this!

ಅವರ್ ಮಾಡ್ಪಿ, may they (or let them) do (it)! ತತ್ವಮಂ ನಮ್ಮಗೆ ವಿಬುಧರ್, may the wise put their trust in true knowledge! ಎಮ್ಮ ಮಗಂಗಿವರ್ ಪೆಣ್ಣಂ ಕುಡುಗೆ, may they give a female to our son! ಅವರು ಬರೆಯಲಿ, may they (or let them) write!

ತಾಮ್ ಇದಂ ಮಾಡ್ಪುದು, let them do this! ಅವರು ಹೋಗುವದು, let them go!

368. The forms of the conjugated negative are given in §§ 209. 210; cf. § 316; 5. 6. 8. 9. Regarding bhāvavaśanas combined with ಇಲ್ಲ see §§ 209 298. 299. 316, 2. 13; cf. § 254, remark 1.

Here follow some modern instances:—ಅವರು ಈಗ ಬಾರರು, they do not come now. ಯುಧಿಷ್ಠಿರನ ಸದಾಚಾರವನ್ನು ಎಷ್ಟು ವರ್ಣಿಸಲಿ? ಅವನು ತನ್ನ ವೈರಿಗಾದರೂ ಬಿಡುನುಡಿಗಳನ್ನು ಆಡನು, ಪರಸ್ತ್ರೀಯರನ್ನು ಪಾಪದೃಷ್ಟಿಯಿನ್ದ ನೋಡನು ಇತ್ಯಾದಿ, how much shall I praise the virtuous conduct of Yudhishtira? He did not utter abusive words even against his enemies, he did not look at the wives of others with a wicked eye, etc. ಇನ್ನು ನಾನು ಬಾಚಿನು, I shall live no longer. ದೊರೆಯ ರಥವಾದರೂ ಎಣ್ಣೆಯಿಲ್ಲದೆ ತಿರಗದು, even the king's chariot does not go without oil. ದೇವರು ವರಾ ಕೊಟ್ಟರೂ ಪೂಜಾರಿ ವರಾ ಕೊಡನು, though God gives a boon, the officiating priest does not give the boon. ದೇವರಿಗೆ ತಿಳಿಯದ ಹಾಗೆ ಮಾಡುವದು ಎನ್ನಿಗೂ ನಮ್ಮನ್ನಾಗದು, acting without God's knowledge is never possible for us. ಅವನಿನ್ದ ಇಷ್ಟು ಭಾರವ ಹೊರೋಣ ವಾಗದು, he cannot bear such a load. ರಾಮನು ಊರಿಗೆ ಹೋಗುವದಿಲ್ಲ, Râma does not go abroad. ಭ್ರಾನ್ತಿ ಹೋದರೂ ಭಯ ಹೋಗಲಿಲ್ಲ, though (his) bewilderment goes, (his) fear has not gone. ನಾನು ಏನೂ ಅನ್ನಲಿಲ್ಲ, I have said nothing.

XXVII. On words corrupted from Samskr̥ita.

369. The Kannaḍa language consists

1, of words that are peculiar to the country (dēśīyas) or are pure Kannaḍa (aṭṭagannaḍa, which are represented by fat types in the Mangalore Dictionary),

2, of words that have been borrowed from Samskr̥ita without any alteration (samasaṃskṛitas, see § 70),

3, of words that have been more or less corrupted from Samskr̥ita (apabhraṃśas or tadbhavas, see §§ 74. 79. 81. 82. 84—89. 218. 219. 223. 273. 370), regarding which it is to be remarked that they may also (in speaking or writing) be used in their original form,

4, of some words (about 21) that exist in Kannaḍa as well as in Samskr̥ita (tatsamas, see § 71, and compounds with them, § 252, 3) or are as it were Kannaḍa and Samskr̥ita.

Of these four kinds of words the language was made up at the time of the grammarian Kēśava and his learned predecessors.

Afterwards during the reign of the Musulmans many Hindusthāni terms were introduced, and also Mahratti words became naturalised in Kannaḍa.

370. Samskr̥ita words which only change their finals when naturalised or used as declinable bases in Kannaḍa, have been introduced in §§ 74—79. 81. 82. 84—89.

Samskr̥ita words which undergo further, so to say more essential changes when adopted by Kannaḍa people, *i.e.* the real apabhraṃśas or tadbhavas, are now to be considered. It will be sufficient for learning the way of their formation from the following alphabetical list in which all the Tadbhavas especially mentioned by Kēśava as such (about 800) are included, the terms in parenthesis denoting the original Samskr̥ita terms. Final *ಅ* of Samskr̥ita words is represented by *ಎ*.

ಅಕ್ಕರ (ಅಕ್ಕರ); ಅಗನೆ (ಅತನಿ); ಅಗುರಿ (ಅಗಲ); ಅಗ್ಗ (ಅಘ); ಅಗ್ಗಿ (ಅಗ್ಗಿ); ಅಂಕುಸ (ಅಂಕುಶ); ಅಂಗಣ (ಅಂಕನ or ಅಂಗನ); ಅಜ್ಜ (ಅಜ್ಞ or ಅಭ್ಯ); ಅಜ್ಜನೆ (ಅರ್ಜನೆ); ಅಜ್ಜರಸಿ (ಅಸ್ವರಸಿ); ಅಜ್ಜರಿ (ಅಶ್ವರ್ಯ); ಅಜ್ಜಿ (ಅಜ್ಜಿ); ಅಜ್ಜು (ಅಜ್ಜು); ಅಜ್ಜು (ಅರ್ಯ); ಅಂಜಿ (ಹಂಸೆ); ಅಟ್ಟನೆ (ಅಷ್ಟಮಿ); ಅಡವಿ (ಅಟವಿ); ಅದ್ದ (ಅರ್ಧ); ಅದ್ವಿಕ (ಅಧ್ಯಕ್ಷ); ಅನ್ತ (ಅನ್ತರಿ); ಅನ್ತಳ (ಅನ್ತೋಲ); ಅನ್ತಗೆ (ಅನ್ತಕ); ಅನ್ತಿಯ (ಅನ್ತಿಯ); ಅಮದು (ಅಮೃತ); ಅಮಾನೆ (ಅಮಾವಾಸ್ಯೆ); ಅಯೋಗ (ಅಯೋಗ್ಯ); ಅರುಹ (ಅರ್ಹ); ಅಲಸುಗೆ (ಅಲಸ್ಯಕ); ಅಲಾಪ (ಅಲ್ಪ); ಅವಣ (ಅವನ); ಅವತೆ (ಅವಸ್ಥೆ); ಅವರೆ (ಅಮರೆ; *ಅ. ಅವರೆ*); ಅವನೆ (ಅಮಾವಾಸ್ಯೆ; *ಅ. ಅವನನೆ*); ಅಸಡಿ or ಅಸಡಿ (ಅಸಾಧ); ಅಸನಿ (ಅಶನಿ); ಅಸುಗೆ (ಅಶೋಕ or ಅಶೋಕೆ); ಅಳಕ (ಅಲೇಖ); ಅಲಿಗೆ (ಅಲಿಕ); — ಅಕರನನ (ಅಕರ್ಷಣ); ಆಕಾಸ (ಆಕಾಶ; *ಅ. ಆಗಸ*); ಆಗರ (ಆಕರ); ಆಗಸ (ಆಕಾಶ); ಆಗಾರ (ಆಕಾರ; *ಅ. ಆರ*); ಆಂಗಿರ (ಆಂಗಿರಸ); ಆಡನೋಗೆ (ಆಟರೂಪಕ); ಆಣಿ (ಆಜ್ಞೆ); ಆಮಿಸ (ಆಮಿಷ); ಆಯಿಸ (ಆಯುಷ್ಯ); ಆರ (ಆಕಾರ); ಆರ (ಆಗಾರ); ಆರಮ್ಮ (ಆರಮ್ಮ); ಆರವೆ (ಆರಾಮ); ಆವರೆ (ಅಮರೆ); ಆಸಡಿ, see ಅಸಡಿ; — ಇಂಗಳ (ಅಂಗಾರ); ಇಂಗು (ಹಿಂಗು); ಇಂಗುಲಿಕ (ಹಿಂಗುಲಿಕ); ಇಜ್ಜೆ (ಇಜ್ಜೆ); ಇಟ್ಟಿಗೆ (ಇಷ್ಟಕ); ಇನ್ನರ (ಇನ್ದ್ರ); — ಈಸರ (ಈಶ್ವರ); — ಉಗ್ಗಟ (ಉತ್ತಟ); ಉಂಗುಟ or ಉಂಗುಟ್ಟ (ಅಂಗುಷ್ಠ); ಉಜ್ಜವಣಿ (ಉದ್ಯಾಪನ); ಉಜ್ಜಳ (ಉಜ್ಜ್ವಲ); ಉಜ್ಜುಗ (ಉದ್ಯೋಗ); ಉಜ್ಜಿಣಿ (ಉಜ್ಜಯಿನಿ); ಉತ್ತರಿಗೆ (ಉತ್ತರೀಯಕ); ಉದ್ದ (ಉದ್ಧ); ಉಪ್ಪಡ (ಉತ್ಪಟ); ಉಮ್ಮತ or ಉಮ್ಮತ್ತ (ಉನ್ಮತ್ತ); ಉಮ್ಮಿ (ಉಷ್ಟಿ); — ಎಕ್ಕ (ಎಕ); ಎರ್ಕ (ಅರ್ಕ); ಎಳೆ (ಅಲೆ); — ಎಳಗ (ಎಡಕ); — ಒಟ್ಟಿ (ಉಷ್ಟ); — ಓಗ (ಓಘ); ಓಳಿಗೆ (ಓಲಿಕೆ); — ಔಸದ (ಔಷಧ); — ಕಂಸಾಳ (ಕಾಂಸ್ಯತಾಲ); ಕಕ್ಕಸ (ಕರ್ಕಶ); ಕಂಕರಿ (ಖಂಕರಿ); ಕಜ್ಜ (ಕಕ್ಷ); ಕಜಾಕ (ಖಜಾಖ); ಕಜ್ಜ (ಕಾರ್ಯ); ಕಜ್ಜಿ (ಖರ್ಜು); ಕಂಚಿ (ಕಾಂಚಿ); ಕಂಚು (ಕಾಂಸ್ಯ); ಕಟುರ (ಕಠೋರ); ಕಟ್ಟ (ಕಷ್ಟ); ಕಡ (ಕಟ); ಕಡಗ (ಕಟಕ); ಕಡ್ಡಿ (ಕಾಷ್ಟ); ಕಣಿ (ಖನಿ); ಕಣ್ಣಿ (ಕಣ್ಣು); ಕಣ್ಣಿಕೆ or ಕಣ್ಣಿಗೆ (ಕಣ್ಣಿಕೆ); ಕಣ್ಣಿಯ (ಕಣ್ಣಿಕ); ಕಣ್ಣಿ (ಕಾಣ್ಣಿ); ಕತೆ (ಕಥೆ); ಕತ್ತರಿ (ಕರ್ತರಿ); ಕತ್ತುರಿ (ಕನ್ತುರಿ); ಕದಿರ (ಖದಿರ; *ಅ. ಕಯ್ಯ*); ಕನ್ನೆ (ಕನ್ನೆ); ಕನ್ನ (ಕರ್ಣ); ಕನ್ನಡ (ಕರ್ಣಾಟಕ);

ಕನ್ನಿಕೆ (ಕನ್ಯಿಕೆ); ಕವ (ಕಫ); ಕಪ್ಪಡ (ಕರ್ಪಟ); ಕಪ್ಪುರ (ಕರ್ಪೂರ); ಕಬ್ಬ (ಕಾವ್ಯ); ಕವ್ವಳಿ (ಕವ್ವಲ); ಕಮ್ಮ (ಕರ್ಮ); ಕಮ್ಮಿ (ಕರ್ಮಿ); ಕಯ್ or ಕೈರ (ಖದಿರ); ಕರ (ಖರ); ಕರಗಸ (ಕ್ರಕಚ); ಕರಡಗೆ (ಕರಣ್ಣಕ); ಕರವ್ವ (ಕರವ್ವು); ಕವ (ಕ್ರಮ); ಕವಳ (ಕಬಲ); ಕವಿಂಜಳ or ಕವಿಂಜು (ಕಪಿಂಜಲ); ಕವಿಲೆ (ಕಪಿಲೆ); ಕವುಂಗು (ಕ್ರಮುಕ); ಕಸಾಯ (ಕಸಾಯ); ಕಳ (ಖಲ); ಕಳಸ (ಕಲಶ); ಕಲಿವೆ (ಕಲಮ); ಕಾಗೆ (ಕಾಕ); ಕಾರ (ಕಾರ); ಕಾರಿಗೆ or ಗಾರಿಗೆ (ಖಾತಿಕೆ); ಕಾಸ (ಖಾಸ); ಕಾಸಾಯ (ಕಾಸಾಯ); ಕಾಸೆ or ಕಾಸಿ (ಕಾಶಾ); ಕಾಳೆ (ಕಹಲೆ); ಕಿಳ್ (ಖಿಲ್); ಕೀರ (ಕ್ಷೀರ); ಕೀಲ್ (ಕೀಲ); ಕುಕ್ಕಿ (ಕುಕ್ಕಿ); ಕುಂಕುಮ (ಕುಂಕುಮ); ಕುಣ್ಣ (ಕುಣ್ಣ); ಕುಪ್ಪಸ (ಕೂರ್ಪಸ); ಕುಪ್ಪು (ಕುಪ್ಪು); ಕುಪ್ಪುಳ (ಕೂಷ್ಮಾಂಡ); ಕುರ (ಖುರ); ಕುವರ (ಕುಮಾರ); ಟಿ. ಕೋರ; ಕುಸುಮ್ಬೆ (ಕುಸುಮ್ಬು); ಕೂವ (ಕೂಪ); ಕೂಯಿ (ಕೂರಿ); ಕೇಣಿ (ಕ್ರೇಣಿ); ಕೇವಣ (ಕ್ರೇವಣ); ಕೈದವ (ಕ್ರೈತವ); ಕೈರ=ಕಯ್; ಕೊಂಚೆ (ಕ್ರೌಂಚೆ); ಕೊಟ್ಟ (ಕೋಷ್ಠ); ಕೊಡಲಿ (ಕುಲಾರ); ಕೊಡಸಿಗೆ (ಕುಟಕ); ಕೊಣ್ಣ (ಕುಣ್ಣ); ಕೊತ್ತುವ್ವರಿ (ಕುಸ್ತುಮ್ಬುರು); ಕೊನ್ಡ (ಕುನ್ಡ); ಕೊಯಕ (ಕುಹಕ); ಕೋಗಿಲೆ (ಕೋಕಿಲ); ಕೋಟಿ or ಕೋಣ್ಣೆ (ಕೋಟಿ); ಕೋಡಿ (ಕೋಟಿ); ಕೋಡು (ಕೂಟ); ಕೋಣ್ (ಕೋಣ); ಕೋರ (ಕುಮಾರ); ಕೋವಣ (ಕಾಪೀನ); ಕೋಲಿ (ಕುಕ್ಕುಟ);— ಗಡೆ (ಗದೆ); ಗಂಜಿ (ಕಾಂಜಿ); ಗಡಗೆ (ಘಟಕ); ಗಡೆ (ಘಟಿ); ಗಣ್ಣ (ಗ್ರನ್ಥ); ಗಣ್ಣೆ (ಘಣ್ಣೆ); ಗದಕಿ (ಕೃತಕಿ); ಗನ್ಡ (ಗ್ರನ್ಥ); ಗರಣ (ಗ್ರಹಣ); ಗರ್ಗರ (ಘರ್ಗರ); ಗಳನ್ನಿಗೆ (ಗಲನ್ನಿಕೆ); ಗಲಿಗೆ (ಘಟಿಕೆ); ಗಾಜು (ಕಾಚ); ಗಾಡ (ಗಾಢ); ಗಾನ (ಗಹನ); ಗಾರಿಗೆ, see ಕಾರಿಗೆ; ಗಾವ or ಗಾವೆ (ಗ್ರಾಮ); ಗಾವಿಲ (ಗ್ರಾಮಿಣ); ಗಾಹೆ (ಗಾಢೆ); ಗಿರಿಗಟ (ಗಿರ್ಗಟ); ಗಿರಿಸ (ಗಿರಿಶ); ಗುಜರ (ಗುರ್ಜರ); ಗುಡಿ (ಕುಟಿ); ಗುಣ್ಣಿಗೆ (ಘುಣ್ಣಿಕೆ); ಗುತ್ತ (ಗುತ್ತ); ಗುದ್ದಲಿ (ಕುದ್ದಾಲ); ಗುಮ್ಪನ (ಗುಮ್ಪನ); ಗುಳ (ಗುಡ); ಗುಳಿಗೆ (ಘುಟಿಕೆ); ಗೂಗೆ (ಘೂಕ); ಗೋಟ್ಟಿ (ಗೋಪ್ತಿ); ಗೋಡೆ (ಕೋಟಿ); ಗೋದುವೆ (ಗೋಧೂಮ); ಗೋರಟೆ or ಗೋರಣ್ಣೆ (ಕುರುಣ್ಣ); ಗೋವಳ (ಗೋವಾಲ); ಗೋಸಣೆ (ಗೋಷಣೆ); ಗೋಲಿ, o. r. ಘೋಲಿ (ಘೋಟಿ); ಗೋಲಿಗೆ, o. r. ಘೋಲಿಗೆ (ಘೋಟಿಕೆ); ಗಾಳ (ಗಾಡ);— ಘಟ್ಟಣೆ (ಘಟ್ಟಣ);— ಚಕ್ಕ (ಚಕ್ರ); ಚಕ್ಕುಲಿ (ಶಷ್ಕುಲಿ); ಚಟ್ಟಿ (ಷಷ್ಟಿ); ಚದುರ (ಚತುರ); ಚನ್ನ (ಛನ್ನ); ಚನ್ನ (ಚನ್ನ); ಚರಿಗೆ (ಚರ್ಯೆ); ಚವಿ (ಛವಿ); ಚಾನ್ದಸ (ಛಾನ್ದಸ); ಚಾವಳ (ಚಾಪಲ); ಚಾವುಣ್ಣಿ (ಚಾಮುಣ್ಣಿ); ಚಿಕರಿ (ಶಿಖರಿ); ಚಿಕಿಚ್ಚೆ (ಚಿಕಿಶ್ಚೆ); ಚಿತ್ತ (ಚಿತ್ತ); ಚಿನ್ನ (ಛಿನ್ನ); ಚಿನ್ನ (ಛಿನ್ನ); ಚಿಪ್ಪ (ಶಿಲ್ಪ); ಚಿಪ್ಪಿಗ (ಶಿಲ್ಪಿಕ); ಚೌ (ಚತುಃ);— ಜಗನ (ಜಘನ); ಜಗ (ಜಗತ್); ಜಗಲೆ (ಝಗಲೆ, o. r. ಝಗಡೆ); ಜಗುವೆ (ಯಮುನೆ); ಜಂಕೆ (ಝಂಕೆ); ಜಂಜು (ಝಂಝು); ಜಡಿತಿ (ಝಟಿತಿ); ಜಡೆ (ಜಟಿ); ಜತನ (ಯತ್ನ); ಜತಿ (ಯತಿ); ಜನ್ತ (ದನ್ತ); ಜನ್ತ (ಯನ್ತ); ಜನ್ನ (ಯಜ್ಞ); ಜಮಳ (ಯಮಲ; ಟಿ. ಜವಳ); ಜವ್ವು (ಝವ್ವು); ಜರ (ಜ್ವರ); ಜವ (ಯಮ); ಜವಣ (ಜೇಮನ; ಟಿ. ಜೇವಣ); ಜವನಿಕೆ (ಯವನಿಕೆ); ಜವಳ (ಯಮಲ); ಜವಳಿ (ಯಮಲಿ or ಯಮಲ); ಜವೆ (ಯವೆ); ಜವ್ವನ (ಯಾವನ); ಜಸ

(ಯಶ); ಜಸೋಯೆ (ಯಶೋದೇ); ಜಾಣ್ (ಜ್ಞಾನ); ಜಾತ್ರೆ (ಯಾತ್ರೆ); ಜಾದಿ (ಜಾತಿ); ಜಾದು (ಧಾತು); ಜಾನ (ಧ್ಯಾನ); ಜಾಳಿ (ಜ್ವಾಲೆ); ಜಿಗುಳಿ or ಜಿಗುಳಿ (ಜಲೂಕೆ); ಜಿನ್ನ, o. r. ಜೇನ್ನ (ಜೇರ್ಣ); ಜೀರಗಿ, o. r. ಜೀರಿಗೆ (ಜೀರಕ); ಜೀವಗ (ಜೀವಕ); ಜುಕುತಿ or ಜುಗುತಿ (ಯುಕ್ತಿ; ಲ್. ಜುಕ್ತಿ); ಜುಗ (ಯುಗ); ಜುಗುಮ (ಯುಗ್ಮ); ಜುತ್ತಿ (ಯುಕ್ತಿ); ಜುದ್ದ (ಯುದ್ಧ); ಜೂಜು, see ಜೂದು; ಜೂದು, o. r. ಜೂಜು (ದ್ಯೂತ); ಜೇಟಿ (ಜೇಷ್ಟ); ಜೇವಣ (ಜೇಮನ); ಜೊನ್ನ (ಜ್ಯೋತ್ಸ್ನಾ); ಜೋಗ (ಯೋಗ); ಜೋಗಿ (ಯೋಗಿ); ಜೋಣ್ಣಿಗ (ಝೋಣ್ಣಿಗ?); ಜೋತಿ (ಜ್ಯೋತಿ); ಜೋಯಿಸ (ಜ್ಯೋತಿಷ); ಜೋಸ (ಜೋಷ);— ಝಲ್ಲೂ (ಝಲ್ಲರ); ಝಳ (ಝಲೆ); ಝಳಕ, or perhaps ಝಲಿಕ (ಝಲಕ್ಕ);— ಡಕ್ಕೆ (ಡಕ್ಕ); ಡಮರುಗ or ಡಮರುಗ (ಡಮರುಕ); ಡೆಂಕೆ (ಢೆಂಕೆ);— ತಡ (ತಟ); ತಡಿ (ತಟಿ); ತದಿಗೆ (ತೃತೀಯೆ); ತನ್ನರ (ತನ್ತ್ರ); ತನ್ನೆ (ತಾತೆ); ತಪಸಿ (ತಪಸ್ವಿ; ಲ್. ತಪಸಿ); ತಮ್ಮುಲ (ತಾಮ್ಬುಲ); ತರಂಗು (ತರಂಗ); ತರಣ (ತ್ರಾಣ); ತರಸ (ತ್ರಾಸ); ತರ್ದು (ದರ್ದು); ತವಸಿ (ತಪಸ್ವಿ); ತಳ (ಸ್ಥಲ); ತಾಣ (ಸ್ಥಾನ); ತಾಪಣಿ (ಸ್ಥಾಪನ); ತಾಯ್ (ತಾಲ); ತಿ (ತ್ರಿ); ತಿಕ್ಕ (ತೀಕ್ಷ್ಣ); ತಿಗ (ತ್ರಿಕ); ತಿಣ (ತ್ರಿಣ); ತಿಬ್ಬ (ತೀವ್ರ); ತಿಮಿತ (ಸ್ತಿಮಿತ); ತುಚ್ಚ (ತುಚ್ಛ); ತುತಿ (ಸ್ತುತಿ); ತುರಿಹ (ತ್ವರಿತ); ತೂಳ (ಸ್ಥೂಲ); ತೆಲ್ಲಿಗ (ತೈಲಕ); ತೊಣ್ಣಿ (ತುಣ್ಣಿ); ತೊವರಿ (ತುವರಿ); ತೊಳಚಿ or ತೊಳಚಿ (ತುಲಸಿ); ತೋಮ (ಸ್ತೋಮ);— ದಣ್ಣ (ದಣ್ಣ); ದನ (ಧನ); ದನಿ (ಧನಿ); ದಪ್ಪ (ದರ್ಪ); ದಮ್ಮ or ಧಮ್ಮ (ಧರ್ಮ); ದಮ್ಮಾಣಿ (ಧರ್ಮಪಾನೀಯ); ದರ (ದ್ವಾರ); ದರುಸನ (ದರ್ಶನ); ದಸೆ (ದಶೆ); ದಾಡೆ (ದಂಷ್ಟ್ರ); ದಾರ (ದ್ವಾರ); ದಾರೆ (ಧಾರೆ); ದಾವು (ಧಾಮ); ದಾಳಿಮ್ಮ (ದಾಡಿಮ್ಮ); ದಾಯಿ (ಧಾಟಿ); ದೀಕೆ (ದೀಕ್ಷೆ); ದೀಪ (ದ್ವೀಪ); ದೀವಿ (ದ್ವೀಪ); ದೀವಿಗೆ (ದೀಪಿಕೆ); ದು (ದ್ವಿ); ದುಗ (ದ್ವಿಗ); ದುಗುಲ (ದುಕೂಲ); ದುಜ್ಜೋದನ (ದುರ್ಯೋಧನ); ದುಟ್ಟ (ದುಷ್ಟ); ದೂ (ದ್ವಿ); ದೂದಿ (ದೂತಿ); ದೂಪ (ಧೂಪ); ದೂವೆ (ಧೂಮ); ದೂಸಣ or ದೂಸಣಿ (ದೂಷಣ); ದೂಸರ (ಧೂಸರ); ದೂಳಿ (ಧೂಲಿ); ದೆವಸ (ದಿವಸ); ದೆಸೆ (ದಿಶೆ); ದೋಣ (ದ್ರೋಣ); ದೋಣಿ (ದ್ರೋಣಿ); ದೋಸ (ದೋಷ); ದೋಡ (ದ್ರೋಡ);— ಧಮ್ಮ (ಧರ್ಮ, see ದಮ್ಮ);— ನಕ (ನಖ); ನಜ್ಜಣಿ (ನರ್ತಕೆ); ನಟ್ಟಿ (ನಪ್ಪಿ); ನಾಮಿ (ನವಮಿ); ನಾಯ (ನ್ಯಾಯ; ಲ್. ನೇಯ); ನಾಯಿ (ನಾಡಿ); ನಾಯಿಗೆ (ನಾಡಿಕೆ); ನಿಗಣ್ಣು (ನಿಘಣ್ಣು); ನಿಜ್ಜ (ನಿತ್ಯ); ನಿಜ್ಜಲ, ನಿಜ್ಜಳ (ನಿಶ್ಚಲ); ನಿಜ್ಜಿನ್ನ (ನಿಶ್ಚಿನ್ನ); ನಿಟ್ಟುರ (ನಿಷ್ಕುರ); ನಿಟ್ಟಿ (ನಿಷ್ಠೆ); ನಿದಾನ (ನಿಧಾನ); ನಿಧಿ (ನಿಧಿ); ನಿದ್ದೆ (ನಿರ್ದೆ); ನಿಬುದ್ಧಿ (ನಿರ್ಬುದ್ಧಿ; ಲ್. ನಿಬುದ್ಧಿ); ನಿಬ್ಬುದ್ಧಿ (ನಿರ್ಬುದ್ಧಿ); ನಿಬ್ಬುದ್ಧಿ (ನಿರ್ಬುದ್ಧಿ); ನಿಮಿಸ (ನಿಮಿಷ); ನಿಮ್ಮಳ (ನಿರ್ಮಲ); ನಿರವ (ನಿರೂಪ); ನಿಸಾದಿ (ನಿಷಾದಿ); ನಿಸಿ (ನಿಶೆ); ನಿಸ್ಸಂಕ (ನಿಶ್ಕಂಕ); ನೀರ್ (ನೀರ); ನೊನ (ನ್ಯೂನ); ನೆತ್ತ (ನೇತ್ರ); ನೇಮ (ನಿಯಮ); ನೇಯ (ನ್ಯಾಯ); ನೊಗ (ಯುಗ);— ಪಕ್ಕ (ಪಕ್ಷ); ಪಕ್ಕಿ (ಪಕ್ಷಿ); ಪಗರಣ (ಪ್ರಕರಣ); ಪಟ್ಟಾಳ (ಪ್ರಕೃತ್ತಾಳ); ಪಜ್ಜಳ (ಪ್ರಜ್ವಲ); ಪಜ್ಜಿ or ಹೆಜ್ಜಿ (ಪದ್ಧತಿ); ಪಂಚವೆ (ಪಂಚಮಿ); ಪಟ್ಟಣ (ಪತ್ತನ); ಪಟ್ಟಿಗೆ (ಪಟ್ಟಿಕೆ); ಪಡ (ಪಟ); ಪಡಗು (ಪಡಹು?); ಪಡಡಕ್ಕ (ಪದಡಕ್ಕ); ಪಡಿ (ಪ್ರತಿ; ಲ್. ಪಯಿ); ಪಡಿಚನ್ನ (ಪ್ರತಿಚನ್ನ);

ಪಣಿ (ಫಣಿ); ಪತ (ಪಥ); ಪತ್ತ (ಪತ್ರ); ಪತ್ತಿ (ಪತ್ರ); ಪದಮ (ಪದ್ಮ); ಪಯ (ಪದ);
 ಪಯಣ (ಪ್ರಯಾಣ); ಪರಸು (ಪರಶು); ಪರಿಕೆ (ಪರೀಕ್ಷೆ); ಪರಿಕೆ or ಪರಿಗೆ (ಪರಿಶಿ);
 ಪರುಸ (ಸ್ಪರ್ಶ); ಪಲುಗುಣ (ಫಲ್ಗುಣ); ಪಲ್ಲಣ, see ಹಲ್ಲಣ; ಪವಣ್ (ಪ್ರಮಾಣ); ಪಸ
 ದನ or ಹಸದನ (ಪ್ರಸಾಧನ); ಪಸು (ಪಶು); ಪಳ (ಫಲ); ಪಳಕ (ಸ್ಪಟಿಕ); ಪಳಕು or
 ಪಳುಕು (ಸ್ಪಟಿಕ); ಪಲಿ (ಪ್ರತಿ; ಲ್. ಪಡಿ); ಪಾಗದ (ಪ್ರಾಕೃತ); ಪಾಗಲ್ or ಪಾಗಲ (ಪ್ರಾ
 ಕಾರ); ಪಾಣಿಯ (ಪಾನೀಯ); ಪಾದರಿ or ಹಾದರಿ (ಪಾಟಲ); ಪಾಯ (ಪಾದ); ಪಾಲು
 ಗುಣ (ಫಾಲ್ಗುಣ); ಪಾವುಗೆ or ಹಾವುಗೆ (ಪಾದುಕ); ಪಾಸ (ಪಾಶ; ಲ್. ಹಾಸ); ಪಾಸಣ್ಣಿ
 (ಪಾಷಣ್ಣಿ); ಪಾಸಾಣ (ಪಾಷಾಣ); ಪಾಸಾಣ್ಣಿ (ಪಾಷಾಣ್ಣಿ); ಪಾಲ or ಪಾಳ (ಫಾಲ);
 ಪಿಟ್ಟು or ಹಿಟ್ಟು (ಪಿಷ್ಟ); ಪಿಣ್ಣಿಗೆ (ಪಿಣ್ಣಿಕೆ); ಪಿಣ್ಣಿವಾಳ (ಫಿಣ್ಣಿವಾಲ); ಪಿಣ್ಣು or ಹಿಣ್ಣು
 (ಪಿಣ್ಣು); ಪಿಸುಣ (ಪಿಶುನ; ಲ್. ಹಿಸುಣ); ಪೀಲಿಗೆ, o. r. ಪೇಲಿಗೆ (ಪೀಲಿಕೆ; o. r. ಪೇಲಿಕೆ);
 ಪುಗ್ಗಿ (ಪುಗಿ?); ಪುತ್ತಳಿ, or perhaps ಪುತ್ತಲಿ (ಪುತ್ತಿಕೆ); ಪುತ್ತಿಗೆ (ಪುತ್ತಿಕೆ); ಪುರ
 (ಪೂರ); ಪುಳ (ಸ್ಫುಟ); ಪುಲಿಲ್ (ಪುಲಿನ); ಪೂರಿಗೆ (ಪೂರಿಕೆ); ಪೆಕ್ಕಣ (ಪ್ರೇಕ್ಷಣ);
 ಪೆಟ್ಟಿಗೆ (ಪೇಟಿಕೆ; ಲ್. ಪೇಳಿಗೆ); ಪೆಟ್ಟು (ಪೇಟ); ಪೇನ (ಫೇನ); ಪೇಳಿ, or perhaps
 ಪೇಲಿ (ಫೇಲಿ, ಫೇಲೆ?); ಪೇಳಿಗೆ (ಪೇಟಿಕೆ); ಪೊತ್ತಿಗೆ (ಪುಸ್ತಕ); ಪೋಳಿಗೆ, see
 ಹೋಳಿಗೆ; ಪಾರುಸ (ಪಾರುಷ); ಪ್ರಹರಣಿ (ಪ್ರಹರಣ);—ಬಕುತಿ (ಭಕ್ತಿ); ಬಗ್ಗ (ವರ್ಗ);
 ಬಗ್ಗ (ವ್ಯಾಘ್ರ); ಬಜ್ಜಳಿ or ಬಜ್ಜಣಿ (ವತ್ಸಲೆ); ಬಜಿ (ವಚೆ); ಬಂಜ (ವಂಶ); ಬಂಜನೆ
 (ವಂಚನೆ); ಬಂಜಿ (ವಂಜಿ); ಬಟ್ಟ (ಬ್ರಹ್ಮ); ಬಡಗಿ or ಬಡಗಿ (ವರ್ಧಕಿ); ಬಣ್ಣ (ವಣ್ಣ);
 ಬಣ್ಣ or ಭಣ್ಣ (ಭಾಣ್ಣ); ಬಣ್ಣ (ವರ್ಣ); ಬತ್ತಿ (ವರ್ತಿ); ಬದ್ದವಣ (ವರ್ಧಮಾನ);
 ಬನ್ನ (ಬನ್ನ); ಬನ್ನಿಗೆ (ಬನ್ನಿಕೆ); ಬಬ್ಬರ (ಬರ್ಬರ; ಲ್. ಬೊಬ್ಬಲಿ); ಬರಿಸ (ವರ್ಷ);
 ಬರ್ಮ (ಬ್ರಹ್ಮ; ಲ್. ಬೊಮ್ಮ); ಬಲ್ಲಹ (ವಲ್ಲಭ); ಬವರ (ಭ್ರಮರ); ಬವಿ (ಭವಿ);
 ಬಸದಿ (ವಸತಿ); ಬಸನ್ನ (ವಸನ್ನ); ಬಸವ (ವೃಷಭ); ಬಸೆ (ವಸೆ); ಬಳಿ (ವಲಯ);
 ಬಾಜನೆ (ವಾಚನೆ); ಬಾಡು (ವಾಟ); ಬಾದು (ವಾದ); ಬಾರ (ದ್ವಾರ); ಬಾವಿ (ವಾಪಿ);
 ಬಾಸನ್ನಿ (ವಾಸನ್ನಿ); ಬಾಸೆ (ಭಾಷೆ); ಬಾಳ (ವಾಲ); ಬಿಕ್ಕಿ (ಭಿಕ್ಷು); ಬಿಂಗ (ಭೃಂಗ); ಬಿಂ
 ಗಾರ or ಬಿಂಗಾರಿ (ಭೃಂಗಾರ); ಬಿಜ್ಜಣ್ಣಿ (ವಿಜ್ಞನ್ನ); ಬಿಜ್ಜನ್ನ (ವಿಜ್ಞನ್ನ); ಬಿಜ್ಜು (ಭಿಕ್ಷು);
 ಬಿಜ್ಜಿ (ವಿದ್ಯೆ); ಬಿಜ್ಜೋದರ (ವಿದ್ಯಾಧರ); ಬಿಂಜ (ವಿಜ್ಞ); ಬಿತ್ತರ (ವಿಸ್ತಾರ); ಬಿದಿ (ವಿಧಿ);
 ಬಿದಿಗೆ (ವಿತ್ತೀಯೆ); ಬಿನ್ನ (ವೃನ್ನ); ಬಿನ್ನಣ (ವಿಜ್ಞಾನ); ಬಿನ್ನಣಿ (ವಿಜ್ಞಾನಿ); ಬಿನ್ನಸ or ಬಿನ್ನಹ
 (ವಿಜ್ಞಾಪನ); ಬಿಯದ (ವ್ಯಾಧ); ಬಿಯದಿ (ವ್ಯಾಧಿ); ಬಿಯಸಂಗ (ವ್ಯಾಸಂಗ); ಬಿಯಳ
 (ವ್ಯಾಲ); ಬಿಸ (ವಿಷ); ಬೀಣಿ (ವೀಣೆ); ಬೀದಿ (ವೀಧಿ); ಬೀಮ (ಫೀಮ; ಲ್. ಬೀವ); ಬೀರ
 (ವೀರ); ಬೀವ (ಫೀಮ); ಬುದ (ಬುಧ); ಬೂದಿ (ಭೂತಿ); ಬೂವಿ (ಭೂಮಿ); ಬೆಜ್ಜ (ವೈದ್ಯ);
 ಬೆಂಜನ (ವ್ಯಂಜನ); ಬೆತಿರೇಕ (ವೃತ್ತಿರೇಕ); ಬೆತಿ (ವೃಥೆ); ಬೆತ್ತ (ವೇತ್ರ); ಬೆನಕ (ವಿನಾಯಕ);
 ಬೆಲ್ಲಪತ್ತ (ಬಿಲ್ಲಪತ್ರ); ಬೇಗ (ವೇಗ); ಬೇದನೆ (ವೇದನೆ); ಬೇರ (ವೈರ); ಬೇರಿ (ಫೇರಿ); ಬೇಸಗೆ
 (ವೈಶಾಖ; ಲ್. ವೈಸಾಗ); ಬೇಹಾರ (ವ್ಯವಹಾರ); ಬೈಕ (ಬೈಕ್); ಬೈರವ (ಬೈರವ); ಬೊಜಂಗ
 (ಭುಜಂಗ); ಬೊಬ್ಬಲಿ (ಬರ್ಬರ, ಬಬೂರ); ಬೊಮ್ಮ (ಬ್ರಹ್ಮ); ಬೋಗ (ಭೋಗ); ಬೋಗಿ

(భోగి);—భణ్ణ, see బణ్ణ; భృత్ (బహుత్);—మక్కడ or మంకడ (మంకట); మక్కరి (మక్కరి); మగుడ (మకుట); మజ్జ (మజ్జ); మజ్జర (మజ్జర); మజ్జు (మజ్జ); మంజిటిగి or మంజిట్టిగి (మంజిష్ఠక); మట (మఠ); మడ (మఠ); మణ్ణ (మణ్ణ); మణ్ణిగి (మణ్ణి); మద్దళి (మద్దల); మన్ద (మన్ద); మన్దణి (మన్దని); మన్దు (మన్దు); మన్దుర (మన్దు); మన్దులి (మన్దులి); మయణ (మదన); మరుగ (మరువ); మల్లిగి (మల్లిక); మసణ (శ్రుతాన); మసి (మసి); ములిగి (మరిక); మా (మఠ); మయ్సి, see మౌసి; మాగి (మాఘ); మాడ (మాట); మాణి (మాణిక్య); మాత (మఠ); మానస (మానుష్య); మానిస (మానుష్య); మిగ (మృగ); మితికి (మిథిళి); మిత్తు or మిత్తి (మృత్తు); మిన్ (మిన్); ముక (ముఖ); *జి.* మోగి; ముకుతి (ముక్తి); ముగుళ (ముకుల); ముట్టిగి (ముష్టిక); ముద్దిగి (మృద్దిక); ముద్దిగి (ముద్దిక); ముష్టిగి (ముష్టిక); మేళసు [మేలిసు], మేణసు (మరిజ); మేణ్ణి or మేణ్ణి (మేరి, o.r. మేధి); మేస (మేష); మౌమే (మమే); మౌసి or మయ్సి (మమి); మోగ (ముఖ); మోదే (ముంజ); మోడ (మోడ); మోర (మయూర);—యుగుమ (యుగ్మ);—రక్కస (రాక్షస); రక్క (రక్త); రగి (రఘటి); రతున (రత్న); *జి.* రన్న; రన్న (రత్న); రమ్మ (రమ్మ); రసయన or రసయన (రసాయన); రాయ (రాజ); రాసి (రాశి); రిజు (ఋజు); రిణ (ఋణ); రితు (ఋతు); రిసి (ఋషి); రూడి (రూధి); రూపు or రూపు (రూప); రోవ (రోమ);—లకుమణ (లక్ష్మణ); లకుమి (లక్ష్మి); లక్కు (లక్ష్మ); లక్కుణ (లక్ష్మణ); లగుడ (లకుట); లగున (లగ్న); లగ్గిగ or లగ్గి (లాగ్గి); లజ్జణ (లాంఛన); లవ్వుణ (లవ్వున); లవ్వుళ, or perhaps లవ్వుటి (లవ్వుట); లామడ or లామజ్జ (లామజ్జ); లాయి (లాటి); లాయిదాసగ (లాటిభాషిక); లేప్ప (లేఫ్); లోబ (లోబ);—వంక (వక్ర); వత్తి (వర్తి); వరాళ (వరాటి); వళిగి, or perhaps also వళిగి (వళికి); వాస (వాంశ్య); వాసుగి (వాసుక); వాదళి (వాద్యాలి); వాళి (వాద్యాలి); విక్కిర (విక్కిర); వికే (వృధి); విత్తి (వృత్తి); విద్ది (వృద్ధి); విలస (విలాస); వివన్ద (వివన్ద); విస (విష, *జి.* విస); విసయ (విషయ); విళంగ (విడంగ); విళిగి (విళికి); వేస (వేష); వేసాగ (వృతాల; *జి.* బేసగి); వేహళి or వేహళి (వాద్యాలి);—సంసయ (సంశయ); సకున (శకున); సకుని (శకుని); సక్కుద (సంస్కృత); సక్కురే (శకర); సక్కి (సాక్షి); *జి.* సాక్షి; సగ్గ (సగ్గ); సంక (శంకు); సంకర (శంకర); సంకలే (శంకుల); సంకు (శంకు); సంకే (శంక); సంగ (సంఘ); సంగడ (సంఘాత); సంగవ (సంగమ); సండే (సన్ధి); సటి (శతీ); సణి (శని); సణ్ణ (షణ్ణ); సణ్ణ (సన్న్); సత్తవి or సత్తవే (సత్తవి); సత్తిగి (శక్తి); సత్తుగ (సత్తక); సన్దస (సన్దేశ); సన్దే (సన్దేశ); సన్ద (సన్ధి); సన్దణ (సన్దణ); సన్దళ, o.r. సన్దళ (సన్దళ); సబుద (శబ్ద); సబ్బ (సర్వ); సవ్వుర (సవ్వుర); సవ్వుర (శవ్వుర); సవ్వుళ (శవ్వుల); సవ్వు (శవ్వు); సవ్వు

(ಚರ್ಮ); ಸಯಮ್ಭು (ಸ್ವಯಮ್ಭು); ಸರ (ಸ್ವರ); ಸರ (ಶರ); ಸರದ (ಶರದ); ಸರಸತಿ (ಸರಸ್ವತಿ); ಸರುಸಪ (ಸರ್ವಪ; ಲ್. ಸಾಸವೆ); ಸರೂಪ (ಸ್ವರೂಪ); ಸಲಗೆ (ಶಲಾಕೆ); ಸವ (ಶಬ); ಸವ (ಶ್ರಮ); ಸವಗ (ಸವೋಘ); ಸವಣ (ಕ್ಷಪಣ and ಶ್ರವಣ); ಸಸಿ (ಶಶಿ); ಸಸಿ (ಸಸ್ಯ); ಸಾ (ಸಹ); ಸಾಕ್ಯ (ಸಾಕ್ಯ); ಸಾಣ or ಸಾಣೆ (ಶಾಣ); ಸಾತಿ (ಸ್ವಾತಿ); ಸಾದನೆ (ಸಾಧನ); ಸಾನ (ಶ್ವಾನ); ಸಾನ್ರಿ (ಶಾನ್ರಿ); ಸಾಪ (ಶಾಪ); ಸಾಮ (ಶ್ಯಾಮ); ಸಾಮಿ (ಸ್ವಾಮಿ); ಸಾರಿದ (ಶಾರಿದ); ಸಾರೀರ (ಶಾರೀರ); ಸಾಲಣ (ಶಾಲಣ); ಸಾಲೆ (ಶಾಲೆ); ಸಾವನ್ತ (ಸಾಮನ್ತ); ಸಾವೆ (ಶ್ಯಾಮ); ಸಾಸ (ಸಾಹಸ); ಸಾಸತ (ಶಾಶ್ವತ); ಸಾಸವೆ (ಸರ್ವಪ); ಸಿಂಗ (ಸಿಂಹ); ಸಿಂಗಾರ (ಶೃಂಗಾರ); ಸಿಂಗಿ (ಶೃಂಗಿ); ಸಿಟ್ಟಿ (ಸೃಷ್ಟಿ); ಸಿನ್ದರ (ಸಿನ್ದರ); ಸಿರ (ಶಿರ); ಸಿರಿ (ಶ್ರೀ); ಸಿರಿಯ (ಶ್ರೀ); ಸಿವಿಗೆ (ಶಿವಿಕೆ); ಸಿವೆ (ಶಿವೆ); ಸೀತ (ಶೀತ); ಸೀರೆ (ಚೀರ); ಸೀಲ್ (ಶೀಲ); ಸೀವರ (ಶೀಕರ); ಸೀಸಕ (ಶೀರ್ಷಕ); ಸುಗ್ಗಿ? (ಸುರ್ಗಿ?); ಸುಚಿ (ಶುಚಿ); ಸುಣ್ಣಿ (ಶುಣ್ಣಿ); ಸುಣ್ಣ (ಚೂರ್ಣ); ಸುತ್ತಿ (ಶುಕ್ತಿ); ಸುತ್ತಿಗೆ (ಸೂತ್ರಿಕೆ); ಸುದ್ದಿ (ಶುದ್ಧಿ); ಸುಬ (ಶುಭ); ಸುಮ್ಮ (ಶುಮ್ಮ); ಸುರಿಗೆ (ಛುರಿಕೆ); ಸುಲ್ or ಸುಲು (ಶುಲ್); ಸುಳ (ಶೂಲ; ಲ್. ಸೂಳ); ಸೂಕುಮ (ಸೂಕ್ಷ್ಮ); ಸೂಜಿ (ಶೂಜಿ); ಸೂವ (ಸೂಪ); ಸೂಳ (ಶೂಲ); ಸೆಜ್ಜಿ (ಶಯ್ಯೆ); ಸೆನ್ದವ (ಸೈನ್ದವ; ಲ್. ಸೈನ್ದವ); ಸೆನ್ದರ (ಸೆನ್ದರ); ಸೆಲೆ (ಶಿಲೆ); ಸೇಣಿ (ಶ್ರೇಣಿ); ಸೇತ (ಶ್ರೇತ); ಸೇಮ (ಕ್ಷೇಮ); ಸೇಸ (ಶೇಷ); ಸೇಸೆ (ಶೇಷೆ); ಸೈನ್ದವ (ಸೈನ್ದವ); ಸೈವ (ಶೈವ); ಸೊಕ or ಸೊಗ (ಸುಖ); ಸೊಣಗ (ಶುನಕ); ಸೊದೆ (ಸುಧೆ); ಸೊನ್ನೆ (ಸ್ವರ್ಣ); ಸೊನ್ನೆ (ಶೂನ್ಯ); ಸೊಬಗು (ಶುಭಗ); ಸೊರಬ (ಸೌರಾಷ್ಟ್ರ); ಸೊಸೆ (ಸ್ತುಷೆ); ಸೋಣಿ (ಶೋಣಿ); ಸೋವಾಸಿಣಿ (ಸುವಾಸಿನಿ); ಸೌರಿ (ಶೌರಿ); — ಹಗ್ಗ (ಪ್ರಗ್ರಹ); ಹಗ್ಗಿ (ಅಗ್ನಿ); ಹಂಜರ (ಪಂಜರ); ಹಟ್ಟಿಗೆ (ಪಟ್ಟಿಕೆ); ಹಡಲಗೆ (ಪಟಲಕ); ಹಣಿತೆ (ಪ್ರಣೀತೆ); ಹಣ್ಣ (ಪಣ್ಣ); ಹತ್ತ (ಹಸ್ತ); ಹದಿಬೆ or ಹದಿಡೆ (ಪ್ರತಿಷ್ಠೆ); ಹದಿಬತೆ or ಹದಿಬದೆ (ಪತಿವ್ರತೆ); ಹಸ್ತ (ಪನ್ಥ); ಹಬು (ಪ್ರಭು); ಹಬೆ (ಪ್ರಭೆ); ಹರಣ (ಪ್ರಾಣ); ಹರಯ (ಪ್ರಾಯ); ಹರವನ (ಪರವಶ); ಹರುಸ (ಹರ್ಷ); ಹಲಗೆ (ಫಲಕ); ಹಲ್ಲಣ or ಪಲ್ಲಣ (ಪಲ್ಯಯನ); ಹಸದನ, see ಪಸದನ; ಹಸರ (ಪ್ರಸರ); ಹಾದರಿ (ಪಾಟಲ, ಲ್. ಪಾದರಿ); ಹಾವುಗೆ (ಪಾದುಕ, ಲ್. ಪಾವುಗೆ); ಹಾಸ (ಪಾಶ, ಲ್. ಪಾಸ); ಹಿಟ್ಟು (ಪಿಷ್ಟ, ಲ್. ಹಿಟ್ಟು); ಹಿಣ್ಣು (ಪಿಣ್ಣು, ಲ್. ಪಿಣ್ಣು); ಹಿಪ್ಪಲಿ (ಪಿಪ್ಪಲಿ); ಹಿವ (ಹಿಮ); ಹಿಮಣ (ಪಿಶುನ, ಲ್. ಪಿಸುಣ); ಹುಬ್ಬೆ (ಪೂರ್ವ); ಹುರ (ಪುರ); ಹೆಕ್ಕೆ or ಹಿಕ್ಕೆ (ಸ್ಥಿಕ್ಕೆ); ಹೆಜ್ಜೆ (ಪದ್ಧತಿ, ಲ್. ಪಜ್ಜೆ); ಹೆಟ್ಟ (ಹೃಷ್ಟ); ಹೆಡಗೆ (ಪಿಟಕ, ಎಡಕ); ಹೆದೆಯ (ಹೃದಯ); ಹೇರಿಗ (ಹೇರಿಕ); ಹೈತಿಗ or ಹೈತಿಗೆ (ಹೈತ್ಯಕ); ಹೊಕ್ಕರಣೆ (ಪುಷ್ಕರಿಣಿ); ಹೊತ್ತಗೆ (ಪುಸ್ತಕ, ಲ್. ಪೊತ್ತಗೆ); ಹೊನ್ನೆ (ಪರ್ಣಿ); ಹೋಳಿಗೆ, or perhaps ಹೋಲಿಗೆ (ಸೋಲಿಕ, ಲ್. ಪೋಳಿಗೆ).

Regarding compounds with them see § 252, 4 seq.

In the Śābdānuśāsana there are the following additional tadbhavas:—

ಅಕ್ಕೋಳ (ಅಕ್ಕೋಳ); ಅಗಸೆ (ಅಗಸ್ತ್ಯ); ಅಜ್ಜರಸೆ (ಅಜ್ಜರಸ); ಅಬಸಂಗ (ಅಭಿವೃಂಗ); ಆರ (ಹಾರ); ಇಂಗಲಿಕ (ಹಿಂಗುಲಕ); ಉಗ್ಗಡ (ಉತ್ಕಟ); ಉತ್ತಡೆ (ಉತ್ಪಟ);

ಉಬ್ಬಟೆ (ಉತ್ತಾಟ); ಉಬ್ಬೆ (ಉಷ್ಣೆ); ಎಳ್ಳೆ (or ಎಲಿಕ್ಕೆ? ಅರ್ಕ); ಎಯಾರಸಿ (ಎಕಾದಶಿ); ಕವಿ (ಕವಿ); ಕಾವ (ಕಾಮ); ಕಿಷ್ಕ (ಕೃಷ್ಣ); ಕೀರ್ (ಕೀರ); ಕುಯಕ (ಕುಹಕ); ಕೂರ್ (ಕೂರ); ಗಟೆ (ಘಟೆ); ಚನ್ನಿರ (ಚನ್ನ); ಚನ್ನ (ಭನ್ನ); ಚೌತಿ (ಚತುರ್ಥಿ); ಚಾದಸೆ (ಚತುರ್ದಶಿ); ಜಗ (ಝಕಟ); ಜಂಗಿ (ಝಂಕೆ); ಜಟ್ಟಿ (ಜೈಷ್ಠೆ); ಜಮ್ಮಿ (ಝಮ್ಮಿ); ಜಸ (ಝಷ); ಜಾಗ (ಯಾಗ); ಜಾವ (ಯಾಮ); ಜಾವಕ (ಯಾವಕ); ಜಾವಳ (ಚಾಪಲ); ತಣ್ಣಿಲ (ಸ್ಥಣ್ಣಿಲ); ತಿತಿ (ಸ್ಥಿತಿ); ತೇರಸೆ (ತ್ರಯೋದಶಿ); ದಡ (ತಟ); ದರೆ (ಧರೆ); ದಸವೆ (ದಶಮಿ); ದಾವು (ದಾಮ); ದಿಡ (ದೃಢ); ದುಗ್ಗ (ದುರ್ಗ); ದೆವ್ವ (ದೈವ); ನಚ್ಚಣ (ನರ್ತನ); ನೊದೆ (ಮುಂಜ); ಪಕ್ಕಾಳನ (ಪ್ರಕ್ಷಾಲನ); ಪರಸನ (ಪ್ರಶ್ನ); ಪರಿಸಂಗ (ಪರಿಷ್ಕಂಗ); ಪಾಗರ (ಪ್ರಾಕಾರ); ಪಾಡಿನ (ಪ್ರತಿಪದ್); ಪಾಳಿ (ಪಾಲಿನ); ಬಪ್ಪ (ವಪ್ಪ); ಬಯ (ಭಯ); ಬರತ (ವ್ರತ); ಬಾದಸೆ (ದ್ವಾದಶಿ); ಬಿಲಸ (ವಿಲಾಸ); ಮನ್ನಿರ (ಮನ್ತ್ರ); ಮನ್ನಣೆ (ಮನ್ಯತೆ); ಮಾಗ (ಮಾಘ); ಮಾಳರ (ಮಾರರ); ಮಿಡ್ಡಿಗಿ (ಮೃದ್ವಿಕೆ); ಮೂಡೆ (ಮೂತ); ಮೋಜನ (ಮೋಚನ); ಯತನ (ಯತ್ನ); ಯುಕುತಿ (ಯುಕ್ತಿ); ರಿಡ್ಡಿ (ಋಡ್ಡಿ); ರಿಸಬ (ಋಷಭ); ರುತು (ಋತು); ಲಚ್ಚಿ (ಲಕ್ಷ್ಮಿ); ಲವ್ವಳಿಗೆ (ಲಾವ್ವತ್ಯಾ); ವನ್ನನ (ಬನ್ನನ); ವಿವಾದ (ವಿವಾಧ); ವೀಳಿಯ (ವೀಳಿಕೆ); ಸಂವ (ಶಮ್ಭು); ಸಂಜಯ (ಸಂಚಯ); ಸನ್ನೆ (ಸಂಜ್ಞೆ); ಸಬು (ಸ್ವಭೂ); ಸಯ (ಶ್ರೇಯ); ಸರಮ (ಶ್ರಮ); ಸಾಜ (ಸಹಜ); ಸಾದಕ (ಸಾಧಕ); ಸಿಂಗರ (ಶೃಂಗಾರ); ಸೀಲೆ (ಶೀಲೆ); ಸುಟ್ಟಿ (ಸೃಷ್ಟಿ); ಸೇಲೆ (ಚೇಲ); ಸೊಚ್ಚ (ಸ್ವಚ್ಛ); ಸೊಬಗು (ಸೌಭಾಗ್ಯ); ಸೋಬೆ (ಶೋಭೆ); ಹತ್ತಿಗೆ (ಪತ್ರಿಕೆ); ಹಿದಯ (ಹೃದಯ); ಹಿರಿ (ಪ್ರೀ); ಹೀವರ (ಪೀವರ). Of these 91 tadbhavas twenty-eight (*viz.* ಆರ, ಉಗ್ಗಡ, ಕಾವ, ಕುಯಕ, ಚನ್ನಿರ, ಚೌತಿ, ಜಾಗ, ಜಾವ, ತಿತಿ, ತೇರಸೆ [as ತೇರಸಿ], ದಡ, ದರೆ, ದಸವೆ [as ದಸವಿ], ದಿಡ, ದುಗ್ಗ, ದೆವ್ವ, ನಚ್ಚಣ, ನೊದೆ, ಪಾಡಿನ, ಯತನ, ಯುಕುತಿ, ರುತು, ಲಚ್ಚಿ, ವೀಳಿಯ, ಸನ್ನೆ, ಸಾಜ, ಸಿಂಗರ, ಸೇಲೆ) are in the 'Dictionary'. See also the Śabdānuśāsana's words with ೮೨ in § 231.

It must not be thought that the tadbhavas mentioned by Kēśava in the above list and the Śabdānuśāsana, are all which Kannaḍa contains; Kēśava himself knew more, *e. g.* ಪಲಿಯಿಗೆ, ಪಲಿಹ, etc. There are many others, as the Dictionary will show. It may be said that most of the tadbhavas are used in conversation by all classes of Kannaḍa people.

XXVIII. On the doubling of consonants.

371. As in Saṁskṛita so also in Kannaḍa a doubling of consonants takes place which properly does not belong to the department of grammar. It is now found mostly in ancient inscriptions (śāsanas), more or less also in ancient manuscripts.

The grammarian Kēśava teaches such doubling in the following instances in all of which it is optional:—

1, in the dative plural where ಗೆ is preceded by ರ್, *e. g.* ದೇವಗ್ಗಿ, ಎರೆ ವಗ್ಗಿ (§ 119, *a*, dative), ಸ್ತ್ರೀಯಗ್ಗಿ (§ 132, *a*, dative; § 240, *b*);

2, in the past participle formed by ದು preceded by ರ್, *e. g.* ಪೀದ್ದು, ಸೋದ್ದು, ಅಮದ್ದು, ಒಸದ್ದು (§ 155);

3, in the present-future relative participle, if ವ and ಪ are preceded by ರ್ or ಲ್, *e. g.* ಅಲವ್ವ, ಕುಳಿವ್ವ, ಕೊನವ್ವ (§ 180, 1), ಅಡವ್ವ, ಉದಿವ್ವ, ಆಡವ್ವ, ಉದಿವ್ವ (§ 183, 10), ಇವ್ವ, ತವ್ವ, ಆಪ್ವ, ತೋಪ್ವ (§ 183, 1. 2); and also, if that is not the case, *e. g.* ತೊಳಪ್ಪ, ಬೆಳಪ್ಪ, ಎನಿಪ್ಪ, ತರಿಪ್ಪ (§ 183, 7. 8);

4, in compounds after a rēpha, *e. g.* ನೀಗ್ಗಿಜ್ಜು, ಊವ್ವೇಲಿ (§ 246, *a*), and also when there are no compounds, *e. g.* ಬೇರ್ಪ್ಪಲಿ, ನೀತ್ರಿಳಿದುದು (§ 246, *a*).

His other rules regarding the doubling of consonants (§ 109, *a*, dative ಕ್ಕೆ for ಕೆ; § 194 ಅಪ್ಪೆ etc. for ಆಪೆ etc. in the present tense; § 198, 3 ಇತ್ತು for ಇತು in the past tense; § 203 ಕ್ಕು for ಕು in the present, future and past tenses; § 205 ಕ್ಕೆ for ಕೆ in the imperative; 215, 7, *d* the doubling of ನ್, ಣ್, ಲ್, ಯ್, ಳ್ in declinable bases; § 215, 7, *e* that of ಯ್ in certain verbal themes; § 215, 7, *f* that of ನ್, ಣ್, ಲ್, ಯ್, ಳ್ in the negative; § 248, 3 where a following consonant is doubled after ಮು; and § 273 ಅಗಲಿತ್ತು for ಆಗಲಿತು, etc.) belong to the sphere of grammar.

Bhaṭṭākalāṅka in his grammar Śabdānuśāsaṇa (sūtra 65 *seq.*) expatiates on the doubling of consonants, giving *e. g.* the following instances:—

ಕುಳಿಕೈರ್ಗಡುಗುಂ, ಇವರ್ಕ್ಕಣ್ಣಿಸಿದರ್, ಊರ್ಗ್ಗಳ್, ಸುರಗ್ಗನಮಹಿಮರ್, ಜಿನರ್ಜ್ಜ ವನಪಣ್ಣಿತರ್, ಬುಧರ್ಜ್ಜದುರರ್, ಇವರ್ಚ್ಚಾತ್ರರ್, ಸುರರ್ಜ್ಜಯಿಸಿದರ್, ಅಲರ್ಜ್ಜಪಕೇತನಗ್ಗೆ, ಅವರ್ಜ್ಜಾರಮನ್ ಉಜ್ಜರಿಸಿದರ್, ಬುಧರ್ಬೈರ್ಕಿಸಿದರ್, ಭಟರ್ಪ್ಪಣದೊಳ್, ಬಡಗಡ್ಡೊ ಮ್ಪುರ್, ನುಡಿವರ್ಡ್ಡಾಳಕರ್, ಅವರ್ಣ್ಣಾಕಾರಂ ಬರೆದರ್, ಸೂತರ್ತ್ವನರ್, ಪರರ್ತ್ವಟ್ಟುತಾರಾದ ರ್, ನೈವರ್ದಾನಶೂರರ್, ವಣಿಜರ್ಧನವನ್ನರ್, ಪಣ್ಣಿತನ್ನೀವನ್ನರ್, ಇವರ್ಪ್ಪಣ್ಣಿತರ್, ಅಲರ್ಪ್ಪಲಮ್ ಆದುದು, ಬನ್ನರ್ಬ್ಬಟ್ಟಿಗರ್, ಸತಿಯರ್ಪ್ಪಿರುಗಳ್, ಚಪಲಿಯಮ್ಮಾನಿನಿಯರ್, ನಪುಂಸಕರ್ಷ್ಣರ್, ಪುಷಿಯಸ್ಸಾರ್ಧುಗಳ್;—ಕಲ್ಕಡಿಯಾದುದು, ನಿತ್ತಿಂ, ಬಲ್ಸಾಹಸಿ,

ಮುಕ್ತಾಂಗಲ್, ಆಕ್ಷುತಂ, ಕಳ್ಳುಡಿಂ;—ಬರಿಸಿಪ್ರಧಾನರಂ, ಕಣ್ಣುಕ್ಷುತ್ರಿಯರಂ, ಇದುಸ್ಮಾ
ದು, ಆದುವ್ಯವಸಾಯಂ;—ಬಲ್ಯತನಂ, ಮೇಲ್ಪನ್ನಂ, ಬಲ್ಲಣ್ಣಂ, ಕಲ್ಪಾಪ್ತಿ;—ಬಳ್ಳತನಂ,
ಬಳ್ಳನ್ನಂ, ಬಳ್ಳಾವಣಿಗೆ;—ಎಸಳ್ಳಳೆ, ನುಸುಳ್ಳಾಗಿಲ್;—ನೇಸಪ್ಪೇಲ್, ಬಾಸುಪ್ಪೇಲ್,
ನೇಸದ್ವಾರ್ಣಂ, ಬಾಸುಪ್ಪಿಣ್ಣು;—ಪೊಲಿಮಾರ್ಗಣ್ಣಿ, ಪೊಲಿಮಾರ್ಧನಂ, ಗಲಿಗೊಟ್ಟಿರಿ
(0. r. ಗಲಿಗೊಟ್ಟಿರಿ), ಬಳನಾಪ್ಪಿಗಳಂ;—ಇದ್ದು, ಬರ್ಗೀಣ್, ಮುಕ್ತಾಂಗಲ್, ಅಗ
ಲ್ಪಿ, ಅರಲ್ಪು, ಅರಲ್ಪಿಣ್ಣಂ, ಚಿಗುತ್ತು, ಮುಗುಳ್ಳು, ಅಗಲ್ಪಿ, ಮಾನ
ಪೊಣ್ಣಂಗೆಯೊಳ್, ಅವಳ್ಳಾಡಿಕಾರ್ತಿ, ಇವರ್ಧಕ್ಕರ್, ಇವಳ್ಳಾಪ್ಪಾಯಣಿ, ಬುಧವ್ವಶಿ
ಷ್ಟರ್, ಪೊಗಲ್ಪಾಪ್ಪವನಂ, ಕುಡಿದಜ್ಜಿಣ್ಣನುಂ, ಪೊಗಲ್ಪಾಪ್ಪನಕಿಯಂ;—ಕೊನಗ್ಗೆ, ಅದಿಗ್ಗೆ,
ಎಸಗ್ಗೆ, ಪೊಗಲ್ಪಿ, ಸುರಗ್ಗಳ್, ಎಸಗ್ಗಳ್, ಉಸಿರ್ಧರ್, ಉಗುಪ್ಪಿಯ್, ಉಸಿರ್ಧಪೆಂ,
ಪೊಗಲ್ಪಿಪೆಂ, ಕಿಸುಪ್ಪಯ್, ತೆಗಲ್ಪಿಂ, ಬಸಗ್ಗಂ, ಮಗುಪ್ಪಿಂ;—ತಾಯ್ಪಿಗ್ಗೆ, ತಾಯ್ಪಿ
ಗ್ಗಳ್, ಕಣ್ಣುರ್ಧಯ್, ಕಣ್ಣುರ್ಧಪಯ್, ಕಣ್ಣುರ್ಧಯ್, ಕಣ್ಣುಗ್ಗಂ, ಬಾಸುಪ್ಪಿ,
ಬಾಸುಪ್ಪಿಳ್, ಸೂರುಳ್ಳಿ, ಸೂರುಳ್ಳಂ;—ಪೊಲಿಮಾರ್ಗಿ, ಪೊಲಿಮಾರ್ಗ್ಗಳ್, ಬಳಸೋಗ್ಗೆ,
ಬಳಸೋಗ್ಗಳ್, ಬಳಸೋರ್ಧಂ, ಬಳಸೋರ್ಧಪಂ, ಬಳಸೋರ್ಧಪಯ್, ಬಳಸೋರ್ಧಪಂ,
ಬಳಸೋಗ್ಗಂ, ನೆಲದಾಪ್ಪಿ, ನೆಲದಾಪ್ಪಿಳ್, ನೆಲೆಬಾಪ್ಪಿ, ನೆಲೆಬಾಪ್ಪಿಳ್, ನೆಲೆಬಾಪ್ಪಿಂ,
ನೆಲೆಬಾಪ್ಪಿಪಂ, ನೆಲೆಬಾಪ್ಪಿಂ, ನೆಲೆಬಾಪ್ಪಿಂ;—ಮುಳ್ಳಿ, ಮುಳ್ಳಳ್, ಕಳ್ಳಿ, ಕಳ್ಳಳ್, ಕಳ್ಳಂ,
ಕಳ್ಳಪಂ, ಕಳ್ಳಂ, ಕಳ್ಳಂ;—ಬಿಸಿಲೆ, ಬಿಸಿಲ್ಗಳ್, ಕವಲೆ, ಕವಲ್ಗಳ್, ಕವಲ್ಪದು, ಕವಲ್ಪ
ಪುದು, ಕವಲ್ಪಂ, ಕವಲ್ಪಂ;—ಆಲಗೋರಬೆಯಾ, ಪೊಗಲ್ಪಾಂಗೇಯನಂ, ಪಾವ್ವದ್ವಾರ್ಣನ
ಪ್ರಿಯರ್, ಮುಗುಳ್ಳಾಳಿಪ್ಪುದ, ಜಿನವ್ವನ್ಯರ್;—ಕಾದಲಗ್ಗೆ, ಕಾದಲಗ್ಗಳ್;—ನೀದ್ವಾರ್ಣ
ಣಮ್ ಎಸೆದುರು; ಬಂದಿನೀಂ;—ನೇಸಬ್ಬಟ್ಟು, ಬೇಸನ್ಯಡಿ, ನೂರ್ಚ್ಚಾಸಿರಂ, ಬಸುಬ್ಬಡ
ವಾದುದು;—ಬೆದರ್ಗಣ್ಣಿ, ಕೆದರ್ತಲೆ;—ತೋರ್ತಾಣಂ, ಮಾರ್ಗಣ್ಣಿ;—ಮಾಕ್ಕೋಲ್,
ಬೇರ್ತಡೆ, ಬೇರ್ಪಟ್ಟಂ, ನೀರ್ಗಣ್ಣಿ, ಕೂರ್ಗಲಿ;—ನೀವ್ವೊಯ್ಪಂ, ಬೇರ್ವರಸಿ, ನೀಮ್ವಜ್ಜಿಗೆ,
ಇಬ್ಬಾರ್ಗಳ್, ಇಮೋನಿ;—ಇರ್ಚ್ಚವಡಿ, ಇರ್ಚ್ಚವಡಿ, ಇರ್ಚ್ಚಲಿಂಗು, ಬರ್ಚ್ಚೇರ್ಗಳ್;—ಬರ್ಚ್ಚ
ಯ್, ಇವ್ವಾರ್ನಿ;—ಇರ್ಚ್ಚಾಸಿರಂ, ಬರ್ಚ್ಚಾಸಿರಂ;—ಬರ್ವಂ, ಬರ್ವಂ.

Professor Max Müller gives the following instances on the doubling
of consonants in Samskrita in his 'A Sanskrit Grammar for Beginners'

p. 59:—ಅರ್ಕ್ಕ (for ಅರ್ಕ), ಬ್ರಹ್ಮನ್ (for ಬ್ರಹ್ಮನ್), ವರ್ಧನ (for ವರ್ಧನ), ದರ್ಶ್ಯ ತೇ (for ದರ್ಶ್ಯತೇ, it is shown).

His general remarks are as follows:—"According to some grammarians any consonants except r and h, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by r or h, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with (the grammarian) Śākalya, to discontinue it throughout."

372. An alphabetically arranged list of words (compounds and others) which are contained in various places of the Śabdānuśāsana, the numbers referring to the sūtras under which they are found. When a word is explained in the Śabdānuśāsana, the explanation in that grammar's generally Saṁskṛita form is adduced immediately after it in the list. If a mere number is added, it denotes that the meaning of the term is not given by Bhaṭṭakalaṅka and is not known to the author of the present grammar.

ಅಕ್ಕಿಲ. Tadbhava of ಅಕ್ಕಿಲ. 160.—ಅಗಸಗಿತಿ. A washerwoman. 190.—ಅಂಕಂ ಗಾಠ. A warrior. See under ಸಮರಂಗಾಠ.—ಅಂಘವಣ. 80. Cf. ಅಂಘವಣ in Dictionary?—ಅಚ್ಚಳ. ಚರ್ಮಕ್ರಿಯಾ ತುರಂಗಾದಿಸಜ್ಜೇಕರಣಂ ವಾ. Working in leather or skins; the making ready or decorating horses etc. 425.—ಅಚ್ಚಳಾಯ್ತ. A man who is at the head of, or engaged in, ಅಚ್ಚಳ. 425.—ಅಚ್ಚಳುಗ. = ಅಚ್ಚಳಾಯ್ತ. 425.—ಅಂಚಿಕೆ. 80. (Tbh. of ಅಂಚುಕ?).—ಅಟಮಟ. ಪರೇಷಾಂ ಭೇದಕಾರಿವಚನಂ. Producing dissension or disunion of others. 407.—ಅಟಮಟಗ. A man who practices ಅಟಮಟ. 407.—ಅಟ್ಟವಣ. 67. (Cf. ಅಟ್ಟವಣ in Dictionary?).—ಅಡಪ್ಪಿ. A female who carries her mistress' betel-nut pouch. 200.—ಅಡಿಯಟ್ಟಿ. The lower part of a spear. 348.—ಅಡುಕುಳಿ. ಪಚನಶೀಲಃ. A man who practices cooking. 545.—ಅಡುಗಿಗ. A man who cooks. 410.—ಅಡುಗಿಗ. = ಅಡುಗಿಗ. 410.—ಅಣಿವ. The act of touching, etc. 561.—ಅಣ್ಣುಕ. 441.—ಅತ್ತಣ್ಣ. Dative of ಅತ್ತ. 265.—ಅದವದಲ್. Grief, page 101 in the following verse: ದರುದುವಾಹದಿ ಸೆಜೆಯದವದಲ್ ಅದಲ್ ಎಡಕುಂ ಛಲಂಕೆ ಮಾಂಜಲ್ ಲಂಚಂ | ಕಳವು ಪಿಸುಣ್ ಪಸಿವು ಬಿಜಂ ಪದಮಾವಲಸೊಲಸು ಕುತ್ರಮ್ ಇಲ್ಲಾ ನಾಡೊಳ್ || There is no pillage, enmity, captivity, grief, weeping, and poverty, cheat (?), fraud, bribery, theft, slander, hunger, famine, blame, destruction, weariness, trembling, sickness in that district.—ಅನಿಮಿಸ. Tbh. of ಅನಿಮಿಸ. 138.—ಅನುಬ್ಬಂಘೈ. Not to be passed beyond; not to be disregarded. 441.—ಅನ್ನುಕ. 80.—ಅನ್ನುಟು. ತಥಾ. In that manner, so, thus. 437.—ಅಬಿನಂಗ. Tbh. of ಅಭಿಷ್ಠಂಗ. 151.—ಅಮಳ್ವಾಸು. A joint-bed. 73.—ಅರಮಗಲ್. A king's daughter. 248.—ಅರಲೊಟ್ಟಿ. A flower-garden.

546.— ಎರಡಾವ್ವಾರಿ. Two times. 313.— ಎರಡಾವ್ವಾರಿ. Two knives or swords. 359.— ಎರ್ಮೆ. A female buffalo. 444.— ಎಲಮೆ or ಎಲಮೇ. A particle used in smarāṇa, viçāra and āmantraṇa. 21.— ಎಸಳನ್ನ. The fragrance of flower-leaves. 73.— ಎಸಳನ್ನಪೆ. A mat of (or for) petals. 73.— ಎಸಳನ್ನಣ. A place of petals. 73.— ಎಸಳನ್ನಳೆ. A ring of petals. 72.— ಎಳಗಡು. A young calf. 87.— ಎಳದುಕುವಣ್ಣ. A herd of young kine. 87.— ಎಡ್ಲೆ. (ಅರ್ಕ, ಎರ್ಕೆ). The gigantic swallow-wort. 140. 160.— ಎಡ್ಲೆ. 140.— ಎಡ್ಲೆ. 140. (Standing up?).— ಎಡ್ಲೆರದಿಟ್ಟೆ. An upward look, a high view. 332.— ಎಕರಾಶಿ. A heap, a crowd. See ಎಕ್ಕರಾಸಿ.— ಎಯಾರಸಿ. Tbh. of ಎಕಾದಶಿ. The eleventh day. 160.— ಎದ್ಲಾವ್ವು. Seven grāṇudās. 356.— ಎದ್ಲೆಯ್ಯ. ಸಪ್ತಹಸ್ತಃ. A male who has seven hands. 356.— ಎದ್ಲೆ. ಸಪ್ತವಾರಾನ್. Seven times. 356.— ಒಗುತೆ. Bursting forth, etc. Plural ಒಗುತೆಗಲ್. 560.— ಒಡಲೆಡ್ಲೆ. Rising, etc. of the body. 335.— ಒಡ್ಲಾರ. 67.— ಒರೆಸ. Pulling or rubbing. 561.— ಒಣ್ಣಿ ಗಾರ್ತಿ. A female sheath-maker. 201.— ಒರ್ಕೆಯ್. One hand. 90. 101.— ಒರ್ಕೆಯ್. One stick; one arrow. 101.— ಒರ್ಕೆಯ್. One span; one sword. 73.— ಒರ್ಕೆಯ್. One end of a garment. 94.— ಒರ್ಕೆಯ್. One thousand. 94.— ಒರ್ಕೆಯ್. One head. 358.— ಒಲಸು. Trembling. See under ಅದವರ್. — ಒಳ ಕೆಯ್ಯ. In a verse on page 78 beginning ಅರಲ.— ಒಳ ತೋಟ. An inner garden. 101.— ಒಳ ನಾಡುಗಳ. A quarrel of the inland country. 73.— ಒಳ. 566. (A verb from which ಒಳವು is derived).— ಒಳವು. 566.— ಒಳ್ಳನ್ನ. A good pearl. 71.— ಒಳ್ಳನ್ನವಣಿ. 71.— ಒಳ್ಳನ್ನ. A fine string of pearls. 333.— ಒಳ್ಳನ್ನಗನ್ನಡ. Good Kannada. 55.— ಒಳ್ಳನ್ನ ರಿಶ. A male who has been born in a good village. 420.— ಒಳ್ಳನ್ನರಿಗ. A male who belongs to, or has been born in, a good village. 419.— ಓದುಂಜಗಳ. A fight in which one runs. 344.— ಓದುಕುಳ. A person addicted to reading. 140.— ಓಪ್ಪೆ. Loving. 573.— ಓಲಗಕಾರ್ತಿ. A female servant, in the sentence ಅರಮಗನ್ ಇರ್ಪ ಓಲ ಗದ ಓಲಗಕಾರ್ತಿಯರ್ ಎಲ್ಲರ್ ಓಪ್ಪಿದರ್. 34.— ಓಲೆಕಾಣಿಕೆ. The business of a ṭhēkār. 431.— ಕಂಚುಗಾಣಿಕೆ = ಕಂಚುಗಾಣಿಕೆ in Dictionary. 431.— ಕಂಚುವದಿಗ. ಕಾಂಸ್ಯಕಾರಿ. A brazier. 416.— ಕಟ್ಟುಕ. ಕಟ್ಟು ಇತಿ ಅನುಲ್ಲಂಘ್ಯೇ ನಿರ್ಣಯಃ | ತತ್ 'ಕುವರ್'. A male who makes a decision that is not to be disregarded. 441.— ಕಟ್ಟುಬ್ಬ. A strong bone. 339.— ಕಡಿಕ. A strong, or rough, man. 403.— ಕಡುಗಾಡಿ. Great gracefulness. 340.— ಕಡುಚೋಜಿಗ. A great wonder. 93.— ಕಡುರಾಗ. Excessive love, etc. 296.— ಕಣ್ಣುರುದ. A male who is blind of the eyes. 301.— ಕಣ್ಣು. Tbh. of ಕಣ್ಣುಕ. 160. See however ಕಣ್ಣೆಯದರ.— ಕಣ್ಣೆಸು. To be angry with, in the sentence ನಲ್ಲಂಗಿನಿಯರ್ ಕಣ್ಣೆಸಿದರ್. 214.— ಕಣ್ಣೆಯದರ. Tbh. of ಕಣ್ಣುಕದ್ವಾರ. 378.— ಕಣ್ಣೆಯ ದಾರ.— ಕಣ್ಣೆಯದರ. 378.— ಕಣ್ಣೆಯದಾರ.— ಕಣ್ಣೆಯದರ. 378.— ಕಣ್ಣುನೊಲಿ. ಚಕ್ಕುನೋಲಿಕಂ. An eye-ball. 346.— ಕಣ್ಣುಮ್ಬಳೆ (ಕಣ್ಣುಮ್ಬಳೆ ೨). 55.— ಕಣ್ಣೆಯ್ದಲೆ. A water-lily-like eye. 95.— ಕಣ್ಣುಪೆ. The pupil of the eye. 89.— ಕಣ್ಣನ್ನ. A male who has eyes. 403.— ಕದಿವಳ. A man who has ears of corn, etc. 73.— ಕನ್ನಾಯ. 80.— ಕನ್ನಡಿಚ. A man born in the Kannada country. 420. 421.— ಕನ್ನಡಿತಿ. A Kannada woman. 190.— ಕಮ್ಮಿಗ. A poet. 410.— ಕಮ್ಮಣಿ. ಗನ್ನಲಿಟ್. A fragrance-sucker. 308. 546.— ಕಮ್ಮಡಿತಿ. The wife of a blacksmith, etc. 199.— ಕಮ್ಮಿಗ. ಕರ್ಮಕರ್ತಾ. A male who does any act or work. 412.— ಕರಹಡಿಚ. A man born in the country of

Karahāḍa. 420.—ಕರಹಡಿ. A woman born in Karahāḍa. 196.—ಕರಹಡಿಗ. A man who resides in, or has been born in, Karahāḍa. 419.—ಕರಿಕ. ಕರಿದುಣ್ಣದಕ್ಕೇ ಕರಿಕಂ ವಸ್ತ್ರಂ ಕಮ್ಮಳಮ್ ಅನ್ಯದ್ ವಾ. Black colour, (as that of) cloth, blankets, etc.; one who has a black colour, one who is black. 402. 403.—ಕರಿಕವನ್ನ. A man who has a black colour. 402.—ಕರಿಕೆ. A female who is black. 194.—ಕರು. ಕರು ಶಬ್ದಃ ಸುರ್ವಾರಜತಾದಿಲೋಹಮಯಪ್ರತಿಮಾದಿನಿರ್ಮಾಪಣೇ ರಸೇ ನಿಷೇಚನಾರ್ಥಂ ಸಿಕ್ಕಾದಿಕ್ಯತಪ್ರತಿಕ್ಯತಿ ವಾಚೀ | ಗೃಹಾದಿನಿರ್ಮಾಪಣೇ ಸುಲಗ್ನಸ್ಥಾಪಿತಪ್ರಥಮಸ್ತವ್ಯವಾಚೀ ವಾ. The word ಕರು denotes a likeness (or form) made of bee's wax etc. (surrounded with clay) in order to pour out (the metal) in a fluid state (into the form), when one makes statues of gold, silver and other metals (*i. e.* a mould); or at the construction of a house, etc. it denotes the first (or principal) post erected at an auspicious time. 296. See ಗುಣ ಕರು.—ಕರ್ಗಣ್ಣಿ. 344. (Could it be ಕರ್ಗಣ್ಣಿ ? *Of*. ಬೆದರ್ಗಣ್ಣಿ under ಬೆದರ್ಗಣ್ಣಿ ?).—ಕರ್ಮಡು. A black pool. 334.—ಕಲಹಡಿ. 330, in the sentence ನಾಣಿಲಿ ಕಲಹಡಿ; (perhaps = a ಕಲಹಾಡಿ, a quarrelsome female).—ಕಲಿಚ. ಕಾಲೊಳ್ ಪುಟ್ಟಿದಂ, ಶೂವ್ರ. Who has been born from the feet, a Śūdra. 420.—ಕಲ್ಲಾಕಲ್ಲಿ. A mutual fighting with stones. 331.—ಕಲ್ಲಾಯ್. A superintendent of (precious) stones. 425.—ಕಲ್ಲುಗ. = ಕಲ್ಲಾಯ್. 425.—ಕಲ್ಲುಪ್. A plantain hard as a stone. 70.—ಕಲ್ಲರಿ. Stone-rain. 93.—ಕವದು. 569. (A verbal theme from which ಕವದಿಕೆ comes).—ಕವದೊಲೆ. A forked horn of a bow. 83.—ಕಾಡುಗಾಣ್ or ಕಾಡುಂಗಾಣ್. To see a wilderness. 380.—ಕಾಯ್. A person addicted to take pods. 414.—ಕಾಯ್. Fruit having developed. Plural ಕಾಯ್ತಂಗಳ್. 553.—ಕಾಲೂರ್. ಗ್ರಾಮ. A village. 419.—ಕಾಲೂರಿಗ. A man who resides in, or is born in, a village. 419.—ಕಾಲ್ಲಣ್ಣಿ. A male lame in one leg or in the legs. 301.—ಕಾಲ್ಟೆ. A tank with a channel. 305.—ಕಾಲ್ಪನ್ನ. A man who has feet. 403.—ಕಾಲ್ಪೆಗಿ. A fleet person. 223.—ಕಾಲ್ಪೊಡೆ. A black belly (?). 91.—ಕಿಚ್ಚುಗಣ್ಣಿ. ಅನ್ನಿಲೋಚನ. A male who has eyes like fire. 311.—ಕಿತ್ತಡಕಿಲ. A small pile. 53.—ಕಿತ್ತೀಳೆ. ಕಿಣ್ಣದೀಳೆ. A small orange. 337.—ಕಿನ್ನಿಟ್ಟಿ. Low condition, etc. 368.—ಕಿಪುಕೆ. Making close, etc. 557.—ಕಿಪುಗೋಲ್. A small stick or arrow. 87.—ಕಿಪ್ಪ. Tbh. of ಕೃಪ್ಪ. 158.—ಕಿಸುದಳಿರ. Red new leaves. 343.—ಕಿಪಿಪಿನೆ or ಕಿಳಕಿಳನೆ. A certain imitative sound. 140.—ಕಿಬಲ್. Uprooting, etc., that may stand for ಕಿಬಲ್. 478.—ಕಿಬಾಲನೆ or ಕಿಳಲನೆ. A certain imitative sound. 140.—ಕಿಬೋಣ್. 368.—ಕಿಬೊಟ್ಟಿ. The abdomen. 90. 368.—ಕಿಬೊಟ್ಟಿಲ್ಲಿಗೆ. An inexact solligē. 93.—ಕುಕ್ಕೆ. Tbh. of ಕುಕ್ಕಿ. 110.—ಕುಡುಗೋಲ್ಕೊಯ್. To cut with the sickle. 300.—ಕುದಿವ. Boiling. Plural ಕುದಿವುಂಗಳ್. 562.—ಕುಮ್ಮುಪಿ. A potter-female. 199.—ಕುಮ್ಮುಪಾತಿ. = ಕುಮ್ಮುಪಿ. 198.—ಕುಮ್ಮಿಗ. ಕುಮ್ಮುಕರ್ತಾ. A potter. 412.—ಕುಮ್ಮುಗಾಣ. A potter. 384.—ಕುಪುಗೇಯ್. A male who has a small hand or small hands. 97.—ಕುಪುಮನೆ. A small house. 369.—ಕುಸಿ. ಭಯೇನಿ ಲಜ್ಜಯಾ ವಾ ಉತ್ಸಾಹವಿಕಲಂ ಚೇತಃ. A mind deprived of strength by fear or shame. 441.—ಕುಸಿಕ. A man whose mind is deprived of strength by fear or shame. 441.—ಕುಸಿಗೊಲಿ. A woman with a short neck. 328.—ಕುಳಿ. A suffix used in ಶೀಲ, ಸ್ವಭಾವ and ಪ್ರಕೃತಿ. 545.—ಕೂನ್ನೆ. Bending. 557.—ಕೂರಿತೆ. Sharpness. See under ಸಮರಂಗಾಣ. —ಕೂ ಕರ್ಲಿ. A sharp warrior. 90.—ಕೂರ್ಗತ್ತಿ. A sharp knife or sword. 345.—ಕೂರ್ಗಲಿ.

= ಕೂರ್ಕಲಿ. 90. — ಕೂಡ್ಲಿಟ್ಟ. A structure where boiled rice is to be had (?). 90. — ಕೆಂಗಳ್ಳಿ. A female with red eyes. 111. — ಕೆಂಗಾಯ್. A red unripe fruit. 342. — ಕೆಚ್ಚಕ್ಕಿ. A red kind of rice. 343. — ಕೆಚ್ಚಾನೆ. A reddish elephant. 343. — ಕೆಚ್ಚುರಿ. A red flame. 343. — ಕೆಚ್ಚೋಲೆ. A red cadjan leaf, etc. 341. — ಕೆಂಜಂಜಿ. A purple twilight. 343. — ಕೆದಕುದಲೆ. A dishevelled head of hair. 83. — ಕೆದರ್ತಲೆ. = ಕೆದಕುದಲೆ. 83. — ಕೆನ್ನೆಂಗು. ರಕ್ತಚೋಚಂ. The red cocoanut tree (= ಚೆನ್ನೆಂಗು); (or a red plantain). 341. 342. — ಕೆನ್ನಕ್ಕಿ. = ಕೆಚ್ಚಕ್ಕಿ. 343. — ಕೆನ್ನೂರಿ. = ಕೆಚ್ಚುರಿ. 343. — ಕೆಪ್ಪ. A deaf female. 197. — ಕೆಮ್ಮಿತ್ತು. A red seed, in a verse under 193; see it under ಮಾದ್ಲಿಟ್ಟ. — ಕೆಮ್ಮೋನ್. ನಷ್ಟಪ್ರಕಾಶನಂ. Burnished gold. 341. Cf. ಚೆಮ್ಮೋನ್ in Dictionary. — ಕೆಮ್ಮಿಂಚು. A red lightning, in the instance ಬಿಜುವಿನಿಲೆ ಕೆಮ್ಮಿಂಚು. 218. — ಕೆಯ್ದುಳಿಗಿತಿ. A female weapon-maker, a woman of the weapon-makers. 192. — ಕೆಯ್ಯೋದು. A handy earthen pan. 305. — ಕೆಲಮ್. A few times. 441. — ಕೆಳೆಯತನ. Companionship, etc. 432. — ಕೆಲ. 140. — ಕೆಲೆ. 140. — ಕೇಗುಂಚೋಗಿ. A crying peacock. 344. — ಕೇವಣ. Tbh. of ಕ್ಷೇವಣ. 155. — ಕೇಳ್ಳಿ. 67. — ಕೊಂಕಣಿಗಿತಿ. A Concan Brāhmaṇa female. 190. — ಕೊಂಕುಡಾಣೆ. A crooked staff. 379. — ಕೊಂಕುಣ್ಣಾಣೆ. = ಕೊಂಕುಡಾಣೆ. 379. — ಕೊಂಕುವುರ್ವ. A bent eyebrow. 372. — ಕೊಡಲಗಡಿ. To cut with an axe. 300. — ಕೊರಲ್ಲಕೆ. A stain on the throat. 305. — ಕೊಲ್ಲಟಿ. ಲಂಘನಾದ್ವಾರ್ಯಕಾರಿ ವಿಧ್ಯಾ. Jumping and other surprising art. 441. — ಕೊಲ್ಲು. 140. — ಕೊಡಿನೀರ್. ತಟಾಕಪ್ರಾಂತದಿ. Water from the end of a tank. 82. — ಕೋಲಾಕೋಲಿ. ಕೋಲಿಂ ಕೋಲಿಂ ಘಾಯ್ದು ಅದ ಯುದ್ಧದೊಳ್ ಅದು. A fight in which they mutually strike one another with sticks. 331. — ಕೋಡ್ಲೊನೆ. ಶೃಂಗಾಗ್ರಂ. The top of a mountain. 82. — ಕ್ರೀಡನ. Playing, sporting. See ಅಡ್ಡುಳಿ. — ಕ್ಷತ್ರಿಯಿತಿ. A woman of the Kshatriyas. 190. — ಖೂದ. 140. — ಗಜ್ಜುಕ. 67. — ಗಟಿ. Tbh. of ಘಟಿ. 143. — ಗಣಿವ. ಗಣಿತಶಾಸ್ತ್ರಂ. Tbh. of ಗಣಿತ. 408. — ಗಣದಿಗ. A man versed in arithmetic. 408. — ಗಣ್ಣುತನ. Valiantness. See under ಸಮರಂಗಾಪ. — ಗತಕ. Tbh. of ಕೃತಕ. 160. — ಗತಕೆ. A false woman. 329. Cf. ಗದಕೆ in Dictionary. — ಗನ್ನಿಗಿತಿ. A female seller of perfumes. 192. — ಗರ. See under ಗರವಟಿಗ. — ಗರತಿತನ. The state of a decent woman. 430. — ಗರವಟಿ. See under ಗರವಟಿಗ. — ಗರವಟಿಗ. ಗರ ಇತಿ ಜಲಯನ್ತ್ರವಿಶೇಷಃ ತತ್ರ ನಿಯುಕ್ತಃ. A man who is engaged in (the business of) a certain water-engine. ಅಥವಾ ಗರವಟಿ ಇತಿ ದುರ್ಗಾದಾ ಪ್ರಹರೇ ಪ್ರಹರೇ ಪರ್ಯಟನಾದಿನಾ ಕ್ರಿಯಮಾಣೋ ರಕ್ಷವಿಶೇಷಃ ತತ್ರನಿಯುಕ್ತಃ. Or one who is engaged in the guarding which is made in a fort, etc. by wandering about from watch to watch, etc. 441. — ಗಮಗು. ಕುಬೇರಾಕ್ಷಿ. The plant *Bignonia suaveolens*. 76. — ಗವೀ. A cow. See ಚಕಿತಗವೀ, ತ್ರಿಗವೀ. — ಗದೊಗುಟಿಗ. A man who bruises bamboo rods, etc. 548. — ಗದೊಗೂದ್. Boiled rice of the stick (i. e. boiled rice which has been turned with a stick?). 89. — ಗದೊಗೂದ್ದುರಿ (o. r. ಗದೊಗೂದ್ದುರಿ). 73. — ಗದೊವಟಿಗ. ಗದೊ ಇತಿ ಲಂಘನಾದ್ವಾರ್ಯಕಾರಿ ವಿಧ್ಯಾಪಕರಣಂ ತದ್ ಉಪಜೀವಿಸುನವ. A Dömba. 441. — ಗಾಡಿಕಾಪ. A charming man, in the instance ನೀಂ ಗಾಡಿಕಾಪಂ. 80. — ಗಾಣಿಗಿತಿ. The wife of an oil-maker. 190. — ಗಿಡುಗಡಿ. To cut a tree. 380. — ಗಿಡುಗಾಯ್. The unripe fruit of a tree. 380. — ಗಿಡುಗಡಿ. = ಗಿಡುಗಡಿ. 380. — ಗಿಡ್ಡಗಿ. ಪರಿಭ್ರಮಣಾರ್ಥ. With a whirl, etc. 20. — ಗುಣಕರು. ಗುಣಾನಾಂ ಪ್ರಥಮಸ್ಥಿತಿ. The most excellent of properties. 296. See ಕರು. — ಗುರ್ಮ. Cuffing. Plural

ಗರ್ದಗರ್. 552.—ಗುಳಿ. ಗೃಹ್ಯಂ. A seizer or taker. 414.—ಗುರುಕಲ್. 140.—
ಗೂಡಾರ. Tbh. of ಗೂಡಾಗಾರ. 378.—ಗೃಹ್ಯತ್. (ಗೃಹ್ಯನ್, ಗೃಹ್ಯತೀ, ಗೃಹ್ಯತ್). Seizing,
taking, accepting; using, putting on; etc. 414.—ಗಿಲ್ಲಗಾಪ. A gainer or winner.
383.—ಗೇಣಂಜುರಿಗೆ. A knife (of the length) of a span. 55.—ಗೇಣ್ವೇಳ. The length
of a span. 95.—ಗೋದನು. 140.—ಗೋಣವ್ವಾಳಿ. A tubular vessel of the throat.
346. (Cf. ಗೋನಾಳಿ, ಗೋಮನಾಳಿ in Dictionary).—ಗೋಣ್ವಾಳಿ. = ಗೋಣವ್ವಾಳಿ. 346.—
ಗೋದುಪ್. Tbh. of ಗೋದುಪ್. 129.—ಗೌಡಿ. A female servant. 240. (See ಗವುಡಿ in
Dictionary).—ಗೌಳಿ. Tbh. of ಗೌಡಿ. 140.—ಘರಿಗೆ. (= ಗಾರಿಗೆ or ಘಾರಿಗೆ in Dictionary?).
See ಇಂಘಾರಿಗೆ. ಚಕಿತಗವೇ. A frightened cow. See ಬೆದರ್ಗವ್ವಿ.—ಚಟ್ಟು. ತ್ರಿಖಂಡಕುಂಕು
ಮಾದಿಗನ್ನದ್ರವ್ಯಕರ್ದಮಕೃತಸ್ಥಾನಕವಚನಂ. A term for the perfuming (of the body) which
is performed with an unguent of sandal, saffron and other fragrant substances.
441.—ಚಟ್ಟುಕ. ತತ್ಪರ್ವನ್. A man who performs that perfuming. 441. (Cf.
ಚಟ್ಟು in Dictionary).—ಚಪ್ಪಮಸ್ಸು. Tbh. of ಚಪ್ಪಮಸ್. 133.—ಚಪ್ಪಲ. 140.—
ಚಿನ್ನಮ್ಬಣಿ. A golden seat. 55.—ಚಿವುಡಿಕ್ಕೆ. Cutting off with the nails, etc. 570.—
ಚಿಂಗಾಯ್. = ಕಿಂಗಾಯ್. 342.—ಚಿಚ್ಚರ. ವ್ಯಕ್ತಾರ್ಥಂ. Manifestly, clearly. 20.—ಚಿಂ
ಜಂಜಿ. = ಕಿಂಜಂಜಿ. 343.—ಚಿಲ್ವತನ. Beauty. 430.—ಚಿಳೆ. 105.—ಚೌಡಿ. 105. (A
crested female? or cf. ಚವುಡಿ in Dictionary?).—ಚೌತ. Tbh. of ಚತುರ್ಥ. 376.—
ಚೌತಯ. Tbh. of ಚತುಷ್ಟಯ. 376.—ಚೌದಸ. Tbh. of ಚತುರ್ವತಿ. 160.—ಚೌಪದಿಗ.
A man who makes ಛಾಪದಾ. 410. ಚೌಪದುಳಿಗ. = ಚೌಪದಿಗ. 410.—ಚೌಭಾಗಿ.
Sharing in, or entitled to, a fourth part. 376.—ಚೌವಿಧ. Four-fold; of four
kinds, in four ways. 376.—ಛಲಿಂಜಿ. Deceit (?). See under ಅದವಲ್.—ಜಗಳ.
Tbh. of ಝಕಟ. 143.—ಜಗಳಜಾಣ. A male who is clever in quarrels. 292.—
ಜಗಳವನ್ನ. A quarrelsome male. 402.—ಜಂಗಿ. Tbh. of ಝಂಕೆ. 143.—ಜನ್ನನಿರವನ್ನ.
A man who has a sacrificial cord. 402.—ಜಮ್ಪಿ. Tbh. of ಝಮ್ಪಿ. 143.—ಜಸವನ್ನ.
A man who has fame. 402.—ಜಳಜ. Tbh. of ಜಲಜ. 140.—ಜಾಣವಕ್ಕಿ. In a verse
on page 77. Cf. ಜಾನವಕ್ಕಿ in Dictionary.—ಜಾನಕ. Tbh. of ಯಾಮಕ. 141.—
ಜಾಬಗೆ. 140.—ಜೂಜುಗಾತಿ. A female gambler. 201.—ಜೂದುಗ. A male gambler.
384.—ಜೂದುಜಾಣ. A man who is expert in gambling. 305.—ಜೆಲ್. 140.—
ಜೋಗಿತಿ. A female yōgi. 202.—ಜೋಬಗೆ. 140.—ಜ್ಯಾಯ. Tbh. of ಜ್ಯಾಯಸ್. 134.—
ಜ್ಯಾಯಸ್ಸು. = ಜ್ಯಾಯ. 134.—ಝಕಟ. = ಜಗಳ. 143. 402. (Is ಝಕಟ in Samskr̥ita
Dictionaries?).—ಝಮ್ಪಿ. A spring, a jump; springing, jumping.—ಝುಮ್ಬನಿ. An
imitative sound, in the instance ಝುಮ್ಬನಿ ಒನರ್ದ. 20.—ಡಾಣಾಡಾಣಿ. A mutual
fight with clubs. 331.—ಡಾಣಿ. In the instance ತೂಗುನ ಡಾಣಿ. 531. See ತೂಗು
ಣ್ಣಾಣಿ.—ಡಾಳಕ. In the instance ನೀಂ ಡಾಳಕಂ. 80. Cf. ಧಾಳಕಂ?—ಡೊಕ್ಕಗೆ. A kind
of adverb. 49.—ಡೊಕ್ಕನೆ. = ಡೊಕ್ಕಗೆ. 49.—ಧಾಳಕ. The bearer of a banner (?), in
the instance ನುಡಿರ್ದ ಧಾಳಕರ್. 65.—ತಕ್ಷಣ. Cutting, paring, planing; a cutter
an abradar; the divisor employed in certain computations. 533.—ತಟ್ಟುಕ. = ಚಟ್ಟುಕ.
441.—ತಡ ಬಡ. ವಾಕ್ಯಾನ್ವಯಾರ್ಥಃ. Bluntness or perplexity of speech. 20.—ತಣ್ಣಿಲ.
Tbh. of ತಣ್ಣಿಲ. 149.—ತನ್ನರಿ. Tbh. of ತನ್ನಿ. 147.—ತನ್ನರಿ. = ತನ್ನರಿ. 147.—ತನ್ನರಿ.
= ತನ್ನರಿ. 147.—ತಮಯ್. 140.—ತರ್ಕಮೆ. Bringing. Plural ತರ್ಕಮೆಗಲ್. 572.—
ತಲೆವಡಿಕ್ಕೆ. Joining head to head. 570.—ತಳಮಳ. ನಿರ್ಣಯವಾಚಿ. Decisively, certainly.

20.— ತಳಿಸ. Sprinkling, etc. Plural ತಳಿಸಂಗಲ್. 562.— ತಳಿಗಮ್ಮ. The redness of young leaves. 73.— ತಬ. 140.— ತಾಜಗಿ. Becoming dry, etc. 565.— ತಾಜವರ. The tree *Terminalia bellerica*. 82.— ತಾರ್ಕಣಿಸು. 90, in the verse ಬೀರ್ಕಯ್ಯರಬರನ್ ಅವರೊಳ್ ಕೂರ್ಕಲಿಗನಳ್ ಆಶ್ವನಿಕಟದೊಳ್ ಮಿಕ್ಕವರಂ | ತಾರ್ಕಣಿಸಿ ಸಮರಕೇಳಿಗೆ ನೂರ್ಕದಿಗದಿಂ ನೃಪಾಲಕಂ ರಿಪುಬಲಮಂ ||.—ತಾಳಿಗೆ. Suffering, etc. 565.— ತಾಲ್ or ತಾಯಿ. The palm (and other plants or trees). Plural ತಾಯ್ಲ್ or ತಾಯಿಲ್. 140. 193. (See the verse quoted under ವಾಲ್ಗಟ್ಟಿ).—ತಾಯಿಗಿ. A woman engaged in (gaining her livelihood by the produce of) the palmyra tree. 193.— ತಾಯಿಗಿತಿ. = ತಾಯಿಗಿ. 193.— ತಿಗ. = ತೀಗ. 378.— ತಿಗುಣ್ಣ. Tbh. of ತ್ರಿಕುಣ್ಣ. 376.— ತಿಟ್ಟಿಗೆ. ತಿಟ್ಟಿನೆ. 49. See ತಿಟ್ಟಿನೆ in Dictionary.— ತಿದಣ್ಣಿ. Tbh. of ತ್ರಿದಣ್ಣಿ. 376.— ತಿವೊಗ. Tbh. of ತ್ರಿಮುಖ. 376.— ತಿಜುಕೆ. Bartering, etc. 557.— ತಿಜ್ಜಿಗೆ. ಪರಿಪ್ರಮಣಾರ್ಥಃ. Whirlingly, etc. 20.— ತಿಹುರಾನ್ನಕ. Tbh. of ತ್ರಿಪು ರಾನ್ನಕ. 296.— ತಿಳಿತು. What is thin or delicate. See ತಿಳಿತುಬನುಜು.— ತಿಳಿತುಬನುಜು. ತೆಳ್ಳುವ್ವಸುಜ್. 55.— ತಿಳಿಸ. Becoming clear, etc. Plural ತಿಳಿಸಂಗಲ್. 562.— ತಿಳಿವೆಳಗು. Bright lustre. See the third verse on page 100.— ತೀಗ. = ತಿಗ. Tbh. of ತ್ರಿಕ. 378.— ತುಣ್ಣೆ. A wicked, etc. female. 197.— ತುರವ್ವ (?). See ತುರುಮ್ವು.— ತುರುಮ್ವು. Tbh. of ತುರವ್ವು. 160.— ತುಜುಗುಡು. A jungle for kine (to graze). 87.— ತೂಗುಣ್ಣಾಣೆ. An oscillating staff. 344.— ತೆಗೆಸ. Taking. 561.— ತಮಲ್. 140.— ತೆರಪುನ್. A mass of gold. 332.— ತೆರ್ಪು. 80. (Cf. ತೆಬ್ಬು in Dictionary?).— ತೆಳ್ಳಸುರ್. Tender green grass. 66.— ತೆಳ್ಳೆಳಗು. Delicate lustre. In a verse on page 100.— ತೆಳ್ಳುವ್ವ ಸುಜ್. A thin or delicate belly. 55. 347.— ತೇನಂ. ತೇನತೇನಂ. ಅಪ್ಪಧಾರ್ಥೌ ಏತೌ. In an unfirm etc. manner. 20.— ತೇವೆ. 197. (It is a term for a certain female).— ತೇರನೆ. Tbh. of ತ್ರಯೋದಶಿ. 160.— ತೇರ್ವರ. A tree (used) for a chariot. 302.— ತೇರ್. ತೇಬು. Plural ತೇರ್ಗಲ್ or ತೇಜುಗಲ್. 85.— ತೊಟ್ಟಿಗೆ. ನಿರ್ಭರಾರ್ಥಃ. Excessively, etc. 20.— ತೊಡೆಪ. Smearing, etc. 561.— ತೊನೆಪ. Swinging, etc. 561.— ತೊಮ್ಮರ್. ನವಪುರುಷಾಃ ಸ್ತ್ರಿಯೋ ವಾ. Nine persons. 361.— ತೊಮ್ಮೆ. ನವಮಾರಾನ್. Nine times. 361.— ತೊಯ್ವು. Becoming wet, etc. Plural ತೊಯ್ವುಂಗಲ್. 553.— ತೊಳಪ. Shining, etc. ತೊಳಪಂಗಲ್. 562.— ತೊಯ್. 140.— ತೋಟಗಿತಿ. A female florist. 191.— ತೋರಿಕ. A big male. 403.— ತೋರ್ತಾಣ. A place of appearing. 87.— ತೋರ್. 140.— ತೋಯಿ. 140.— ತ್ರಿಕುಣ್ಣ. Having three pits (?). 376.— ತ್ರಿಗವಿ. Three cows. See ಮೂಜಾವು.— ತ್ರಿಮುಖ. Three faced; name of an Arhat.— ತ್ವರಣ. Making haste. 534.— ತ್ವಣ್ಣಾರ. Tbh. of ತ್ವಣ್ಣು. 124.— ಥಟ್ಟುತಾರು. Page 65 in the instance ಪರರ್ ಥಟ್ಟುತಾರಾದರ್. Cf. ತಾಜುತಟ್ಟು in Dictionary.— ಥಟ್ಟುಯಿ. 140.— ದಣೆಯಿಸು. To satisfy, in the verse under 474.— ದಣ್ಣವನ್ನ. Having a stick, etc. 402.— ದವಣ್ಣಾಣೆ. Tbh. of ದವಣ್ಣಾಣೆ. ದ್ರವ್ಯಂ ನಾನಕವಿಶೇಷಃ ಬಿಂಕಶಾಲಾ ಇತ್ಯರ್ಥಃ. A mint. 378.— ದಲ್ಲಿಯಿ. 140.— ದವಸಿಗ. A man who sells corn. 405.— ದಸವೆ. Tbh. of ದಶವು. 160.— ದವಪು. 140.— ದಾನ ಶೂರ. A very liberal man. 65.— ದಿಣ್ಣು. ದಿಣ್ಣು ಇತಿ ಭಯವಿಶೇಷವಿಧುರಪುರುಷವರ್ತುಲಂ. The (savage) bodily power of a man who is without fear and deliberation. 441.— ದಿಣ್ಣುಕ. ತದ್ವಾನ್. A man who is possessed of that (i. e. ದಿಣ್ಣು), a wild or savage man. 441.— ದೀವಾಳಿಗೆ. Tbh. of ದೀವಾಳಿಕೆ. 378.— ದೀವ್ಯತ್ (ದೀವ್ಯನ್). Playing, sporting. See ನಾವಿಲ.— ದುಜಾವ. Tbh. of ದ್ವಿಯಾಮ. 377.— ದುತಯು. Tbh. of ದ್ವಿತಯು. 377.— ದುತೀಯ. Tbh. of ದ್ವಿತೀಯ. 377.— ದುಮುಕ. Tbh. of ದ್ವಿಮುಖ. 377.— ದೂಗ. Tbh. of

ದ್ವಿಕ. 378.—ದೂಜಾನ.=ದುಜಾನ. 377.—ದೂತಯ.=ದುತಯ. 377.—ದೂತೀಯ.=ದು
ತೀಯ. 377.—ದೂಮುಕ.=ದುಮುಕ. 377.—ದೇವದಿಗಿತಿ. A female who worships an
idol. 111.—ದೇವಿಗ. ದೇವರಂ ಮಾಡುವಂ. A man who makes idols. 410.—ದೇವುಳಿಗ.
=ದೇವಿಗ. 410.—ದೇವುಳಿಗಿತಿ. A woman who makes idols. 192.—ದೇವೇಜ್. Sacri-
ficing to the gods.—ದೇವೇಜ. Tbh. of ದೇವೇಜ್. 129.—ದೋಷವನ್ನ. A man in whom
faults are. 402.—ದ್ರಮ್ಮ. See under ದವ್ಮಾಣಿ. A certain coin, a drachma.—ದ್ವಿಯಾಮ.
Two night watches.—ದ್ವಾರಿಗ. A doorkeeper. 418.—ಧನಗುಳಿ. A person who is
addicted to receive money, etc. 383.—ಧನವನ್ನ. A rich woman. 402.—ಧರ್ತಾರ. Tbh.
of ಧರ್ತು. 123.—ಧರ್ತು. Holding, bearing, supporting; a bearer, supporter, pre-
server.—ಧಾಳಿ. 466, in a verse. (Cf. ದಾಳಿ in Dictionary?).—ನಗೆಕಾಣ. ಹಾಸ್ಯ
ಪ್ರಾಧಂ ಉದ್ಯುಕ್ತೋ ವಾ. A man who is proficient in laughter (or jest) or addicted to it.
423.—ನಗೆಕಾರ್ತಿ. A female who is proficient in laughter (or jest) or addicted to it.
201.—ನನ್ನಿಕೆ. Being extinguished, etc. Plural ನನ್ನಿಕೆಗಳ್. 568.—ನಮಯಿಸು. To
bow, etc. 534.—ನರಗಟ್ಟು. A muscle bundle(?). 332.—ನಸಿಕ. A man who has
ನಸೆ, q. v. 441.—ನಸುಮುಳಿಸು. Slight anger. 101.—ನಸುವಿರು. Small power, etc.
91.—ನಸೆ. ನಸೆ ಇತಿ ವಯಸಾ ವ್ಯಾಧಿನಾ ಕೃತ್ತಿಮವಿಷೇಣ ವಾ ಜೀರ್ಣಂ ಗಾತ್ರಂ. A body become
decrepit by old age, sickness or artificially made poison. 441.—ಸಾರ್.
ಹಿಷಧಿ. A plant, a herb. 424.—ಸಾರುಗ. ತತ್ಪಯೋಗಾದೌ. A man who uses herbs,
etc. 424.—ಸಾರುಗಿ. A woman who uses herbs, etc. 193.—ಸಾರುಗಿತಿ. =ಸಾರುಗಿ.
193.—ಸಾಲ್ಗವುದ. Four gāvudas. 351.—ಸಾಲ್ಗಯ್ಯ. A male with four hands.
53.—ಸಾಲ್ಗಲಯ. A male with four heads. 97.—ಸಾಲ್ಪುಜ. A male with four
arms. 294.—ಸಾವಿಲ. ಸಾವಾ ದೀವ್ಯನ್, ಸಾವಿಕೆ. A navigator. 441.—ಸಾಬಲ್. 140.
(Cf. ನೇಬಲ್ in Dictionary?).—ಸಾಬ್ಬಿಡು. A district to be ruined. ಸಾಬ್ಬಿಟ್ಟುಮ, the
district was ruined. 82.—ಸಾಬ್ಬಿಲೆ. A district-weight, etc. 90.—ಸಿಚ್ಚೆಟ್ಟ. Not
false, firm, in the sentence ದೇಹಮನ್ ಎನ್ನು ನಿಚ್ಚೆಟ್ಟಂ ನಮ್ಮದಪಯ್ or ನಮ್ಮದಪೋ. 461.—
ನಿಟ್ಟಾಯ. ನಿಡಿದು ಆಯ. A long extent(?). 339.—ನಿಡಿಯುನ್ನಲೆ. A long or large head.
345.—ನಿಡುಗಣ್ಣಾಲಿ. The pupil of a long eye. 53.—ನಿಡುಗಣ್ಣೆ. A female with long
eyes. 29. 194.—ನಿಡುಗಾರ್. A long foot. 327.—ನಿಡುಗಾರ್. A long row. 93.—
ನಿಡುಜಡೆಯಲ್. A female with long braided tresses. 328.—ನಿಡುಮಯ್ಯ. A man
with a long body. 53.—ನಿಡುಮ್ಬು. 80.—ನಿಡುನಣೆಯ. A man with a long forehead.
328.—ನಿಡುವನ್ನ. A man with a long back. 329.—ನಿಡುವೆರಲಿ. A female with long
fingers. 29. 194.—ನಿಡುನಣಲ್. A long pregnancy. 87.—ನಿಯಮಿಗ. A man who
practises or observes religious observances. 401. 407.—ನಿರವ. Tbh. of ನಿರೂಪ.
160.—ನಿರ್ಗಣ್ಣೆ. ಜಲನಿರ್ಗಮನದ್ವಾರಂ. The opening through which water goes out.
90.—ನಿರ್ದೋಳೆ. ನಿರರಿ ತೊಳೆ. To wash with water. 292.—ನಿರ್ಮಜ್ಜಿಗಿ. Buttermilk
diluted with water. 92.—ನಿರ್ಮಡುದಾಣ. The place of a water-pool. 87.—ನಿರ್ಮ
ಟಿಗ. ನಿರ್ ಇತಿ ಜಲಂ ತದಭ್ಯಾಸತೀಲಃ | ತರಣ್ಯಾದಿನಾ ತೇನ ವಿನಾಪಿ ವಾ ಸದ್ಯಾದ್ಯುತ್ತರಣತೀಲಃ. A man
who is in the habit of practising with water: one whose habit is to cross rivers
etc. on rafts or also otherwise. 441.—ನುಣ್ಣಿಡೆಯ. A man with soft thighs.
328.—ನುಣ್ಣಿಡೆಯಲ್. A woman with soft thighs. 182.—ನುಸುಳ್ಳಾವಣೆಗೆ. 72.—
ನುಸುಳ್ಳಾಗಿಲ್. A door (which is so narrow that) one has to squeeze through. 72.—

ನೆನೆಪ. Bearing in mind, etc. 561.—ನೆಮರ್. 140.—ನೆರವಾನಸ. A neighbouring man, etc. 332.—ನೆಲವ್ವಿಡಿ. To seize land, etc. 381.—ನೆಲವಿಡಿ. = ನೆಲವ್ವಿಡಿ. 381.—ನೆಲಬಾರ್. A firm condition of life. 74.—ನೆಲ್ಕು. 140.—ನೆಲ್ವಾರ. Tbh. of ನೆಲ್ವಾರ. 124.—ನೆಲ್ವಾರ. One of the chief officiating priests at a Sōma sacrifice.—ನೆಸರ್ದಾಣ. A sunny place. 73.—ನೆಸರಬಟ್ಟ. The disk of the sun. 82.—ನೊಣೆಪ. Swallowing. 561.—ನೊಳ್. (ನೊಳ್ ?). A verbal theme from which ನೊಳವು (ನೊಯ್ವು ?) comes. 569.—ನೊಳಗಾಡು. A wilderness (full) of flies. 332.—ನೊಯ್ವು. 140.—ನೋಡು. Seeing, sight, etc. Plural ನೋಡುಗಳ್. 549.—ನಾಮಿ. Tbh. of ನಮಮಿ. 160.—ಪಕ್ಕಗ or ಪಕ್ಕನೆ. See ಪಕ್ಕನೆ in Dictionary. 49.—ಪಕ್ಕಗೊಡು. A bird's nest. 304.—ಪಕ್ಕಾಳನ. Tbh. of ಪ್ರಕ್ಕಾಲನ. 160.—ಪಗಲಾಣ್ಣ. The sun. 537.—ಪಗಾಯ್. ಶಲಾಟು. Green, unripe fruit. 341.—ಪಂಚತಯ. Fivefold, having five parts or limbs. 376.—ಪಟ್ಟಣಿಗ. A man who resides in, or has been born in, a town. 419.—ಪಟ್ಟಸಾಲಿಗಿತಿ. A female silk-weaver. 192.—ಪಟ್ಟಸಾಲಿತಿ. = ಪಟ್ಟಸಾಲಿಗಿತಿ. 202.—ಪಟ್ಟು. ಪಟ್ಟುಶಬ್ದ: ಪಕ್ಷವಚನಃ. A side, a faction. 441.—ಪಟ್ಟುಕ. ತತ್ (i. e. ಪಟ್ಟು) ಕುರ್ವನ್. ಪಕ್ಷಪಾತಿ. A partisan. 441.—ಪಡಿಸಣ. Tbh. of ಪ್ರತಿಸ್ಥಾನ. 407.—ಪಡಿಸಣಿಗ. ಭುಜಸ್ಥ. A man who eats the remainder of the food left by his master: a servant. 407.—ಪಡೆವರ್ತ. A female commander of an army. 200.—ಪಣಂಗುಳಿ. A man who receives money (as a bribe ?). 414.—ಪಣ್ಣೆ. Ripe fruit being produced. 557.—ಪಣ್ಣುಳಿ. A man who receives ripe fruits (as a bribe ?). 414.—ಪಣ್ಣಾಣಿ. 80.—ಪದಯುಲ. ಪದಂ ಸ್ಥಾನಂ ಸದ್ವರ್ಧವಿಶೇಷೋ ವಾ | ತತ್ಪುರ್ವನ್. A man who makes a dwelling place or abode; one who makes verses. 441.—ಪದಿರ್, in ಕೊಡಲ್ ಪದಿರ್, a variety of sounds to join (?). 585.—ಪನ್ನ. Tbh. of ಪನ್ನ. A path, a road. 142.—ಪನ್ನಾನ. Tbh. of ಪನ್ನಿನ್. A path, a road. 130.—ಪನ್ನತ. 431.—ಪನ್ನತತನ. 431.—ಪಯನ್. = ಹಯನು in Dictionary. See ಬತ್ತುಮ್ಪಯನ್.—ಪಯನಕ್ಕುಲು. ಹತ್ತು ನೂಲು. ದಶಶತಂ. Ten hundred, a thousand. 363.—ಪಯಮ್ಮರ್. Ten persons. 363.—ಪಯಮ್ಮೆ. ದಶವಾರಾನ್. Ten times. 363.—ಪಯ್ಯನೆ. ಶೀಘ್ರಾರ್ಥಃ. Quickly. 20.—ಪರಲುಗ. A pearl-merchant. 424.—ಪರಸನ. Tbh. of ಪ್ರಶ್ನ. 147.—ಪರಸಂಗ. Tbh. of ಪರಿಸ್ವಂಗ. 151.—ಪಜಗ. A drummer. 416.—ಪಜಾವಡಿಗ. = ಪಜಗ. 416.—ಪಲಗೆರ್ದೆಯ. A man with a board-like chest. 328.—ಪಲ್ಲಾಣ. Tbh. of ಪಲ್ಲಯನ. 160.—ಪಸರ್. 140.—ಪಾಕಿಗ. ಪಾಕಕರ್ತಾ. A man who cooks, etc. 410.—ಪಾಕುಳಿಗ. = ಪಾಕಿಗ. 410. 411.—ಪಾಕುಳಿಗಿತಿ. A woman who cooks, etc. 192.—ಪಾಡುಗ. A singer. 384.—ಪಾಣಿಯದರ. Tbh. of ಪಾನೀಯದ್ವಾರ. 378.—ಪಾಣಿಯದಾರ. = ಪಾಣಿಯದರ. 378.—ಪಾನಿ. See ಇರ್ಪಾನಿ. (Is Tamil ಪಾನಿ = ಪದೈ, an army, meant ?).—ಪಾಯ್. Jumping, etc. Plural ಪಾಯ್ಗಳ್. 553.—ಪಾಪಿ. Fighting. See ಪಾಪಿವೆರ್. (Cf. Tamil ಪಾಪು, to fight).—ಪಾಪಿವೆರ್. ಕೆಲಹೇಲಾ ಸ್ತ್ರೀ. A woman addicted to quarrel. 82.—ಪಾಪುಡು. A jumping iguana (?). 82.—ಪಾರ್ವತಿ. A Brāhmaṇa woman. 202.—ಪಾರ್ವಸ್ತಿ. = ಪಾರ್ವತಿ. 202.—ಪಾವಡಿಗಿತಿ. A female of the caste of snake-catchers. 192.—ಪಾವುಗುಲಿ. A snake-killer: a mungoose; a peacock. 547.—ಪಾವಣಿ. A snake-eater: a peacock. 546.—ಪಾವುಪಚ್ಚ. A male with a snake-ornament. 441. (Cf. ಪೊಚ್ಚ).—ಪಾಳಿಲ್. Tbh. of ಪಾಲಿನ. 140. 160.—ಪಿಂಜಿ ಎಂಗು. The hind end of a garment. 93.—ಪಿನ್ನಲೆ. The back of the head. 349.—ಪಿಪ್ಪಲಿಗ. A seller of long pepper. 409.—ಪೀಳಿನೆ. Tbh. of ಪೀಳಿಕೆ. 140. 160.—

ಪುರೂರವನ್ನು. Tbh. of ಪುರೂರವನ್. 133.— ಪುನಿಬಾದಿ. A speaker of lies. 329.— ಪುಣ್ಣೆ. Fixing, as an arrow; admitting, etc. 557.— ಪುನದಿಗಿತಿ. A female florist. 192.— ಪೆಡಗಾಲ್. A hind leg. 369.— ಪೆಣ್ಣತಿವನ್ತ. One who has a wife. 402.— ಪೆಣ್ಣುಗ. ಪೆಣ್ಣುಳ್ ಪ್ರವಣಂ ವ್ಯಾಪ್ತಂ ಮೇಣ್. A man addicted to, or occupied about, women. 424.— ಪೆಣಿನೊಸಲ. A man with a moon-like forehead. 327.— ಪೆಣಿನೆಯಳ್. A woman with a moon-like forehead. 182. 328. 330.— ಪೆಂವು. 140.— ಪೇಚಿವಾಂಸ. 132.— ಪೇಯಗಿ. In a verse under 140 (page 100):— ವಾಯೊಳ್ ಅರಿಗಳನ್ ಅಳಪಾಸಿ ಪಾಯೊಳ್ ಅಳವದಿಸಿ ನೆಲನರಾಂ ಕರೆವಾ | ಕೇಯೊಳೆ ನಲಿದು ತನ್ನಯ ಪೇಯಗಿಯಂ ನೆಹೆಯೆ ನೆರೆಪಿದಂ ಧರಣೀಶಂ ||.— ಪೊಗುತೆ. Entering, etc. Plural ಪೊಗತೆಗಳ್. 560.— ಪೊಚ್ಚೆ. ನದೀಮಚನಂ ಆಭರಣವಾಚ್ಚು ಪೊಚ್ಚೆ ಶಬ್ದೋಸ್ತಿ. 1, a river; 2, an ornament (cf. ಸಾವುಮಚ್ಚೆ; ಪಚ್ಚೆ in Dictionary). 311.— ಪೊಚ್ಚೆವಚ್ಚೆ. An ornamental dress. 441.— ಪೊಂಚೆಳೆ. A golden staff. 93.— ಪೊಟ್ಟಿವನ್ತ. A male who has a (big) belly, in the instance ಪೊಟ್ಟಿವನ್ತಂ ಬೆನಕಂ. 402.— ಪೊಣರಿಸು. To cause to fight, in the instance ಪೊಣರಿಸಿದನ್ ಆನೆಯಂ ಜೋದಂ. 537.— ಪೊಣರ್ಚಿಸು. To cause (somebody) to make (something) fight, in the instance ಪೊಣರ್ಚಿಸಿದನ್ ಆನೆಯಂ ಮಾವಟಿಗನಿನ್ ಅರಸಂ. 541.— ಪೊಣರ್ಚು. = ಪೊಣರಿಸು, in the instance ಪೊಣರ್ಚಿದನ್ ಆನೆಯಂ ಜೋದಂ. 537.— ಪೊನ್ನಗದು. A sheet of gold. 93.— ಪೊನ್ನಿಕೆ. Joining, etc. Plural ಪೊನ್ನಿಕೆಗಳ್. 568.— ಪೊನ್ನಂಗಲ್. A golden stone. 55.— ಪೊನ್ನಗಲ್. A man who is addicted to, and busy with acquiring, gold. 424.— ಪೊನ್ನಳಿ. 67.— ಪೊಯ್ಲುಳ್. Beating; a blow. Plural ಪೊಯ್ಲುಗಳ್. 555.— ಪೊರೆಪ. Nourishing, etc. 561.— ಪೊಪು ಕಟ್ಟು. An outer tie, etc. 101.— ಪೊಪುಕೆಯ್. The upper part of the hand. 101.— ಪೊಪುಕೋಟೆ. An outer fort. 101.— ಪೊಪುಮಾರ್ಗವೈ. ಪೊಪುಮಾಪಾನ ಗಣ್ಣಿ. A swelling at the posteriors. 73.— ಪೊಪುಮಾರ್ದನ. Cows of flight (?). 73.— ಪೊಪುಕೆ. Bearing on the head, etc. 557.— ಪೊಸ ಆನೆ. A wonderful elephant. 46.— ಪೊಸ ಚಾವದಿ. A new choultry. 91.— ಪೊಸ ಚಗುರಿ. A beautiful antelope. 93.— ಪೊಸ ಜವಳಿ. New cloth. 91.— ಪೊಸ ತೋಲೆ. A new balance, etc. 101.— ಪೊಸ ತೋಟ. A new garden. 101.— ಪೊಸ ಬಿದುಮುತ್ತು. Fine loose pearls. 87.— ಪೊಸ ಬೀಡು. A new camp. 87.— ಪೊಸ ಮಡು. A new pool. 87.— ಪೊಸ ಮಾಯ್ಕಟ್ಟೆ. A new artificial structure. 87.— ಪೊಸಮ್ಮಳ್. A new woman. 169.— ಪೊಸವಟ್ಟು. A wonderful mountain. 92.— ಪೊಸ ಸಕ್ಕರೆ. Beautiful sugar. 89.— ಪೊದಗು. (A verb from which ಪೊದುವು comes).— ಪೊದುವು. 140. Plural ಪೊದುವುಗಳ್. 574.— ಪೋಚ. Name of a man. 80.— ಪೋಳಿಗೆ. Tbh. of ಸ್ನೋಟಕ. 160.— ಪೋಡ್. Used as verb intransitive in the sentence ಪೋಡ್ಲಂ ಬಲ್ಲಿಂಗಳ್ ಅನ್ನು ವಜ್ಜುಹತಿಯಿಂ. 463.— ಪೋಡ್ಲಂದ್. Parts to be scattered. 193 (in a verse).— ಪಾವಗ. ಭಯಾಕೃತಿ ಕಾರ್ಥ. Oh! woe to me!; unexpectedly. 20.— ಪ್ರತಿಗ್ರನ್ತಿ. See ಸೂದಿಗಣ್ಣು.— ಪ್ರತಿಸ್ಥಾನ. ಯತ್ರ ಸ್ಥಾನೇ ಸ್ವಾಮೀ ಭುಕ್ತ್ವಾ ತ್ಥಾಯ ಗತಸ್ ತತ್ಪಾನ ವಿಸ್ತೇಷವಿತ್ಯ ತದುಚ್ಚಿಷ್ಟಭೋಜನಂ ಪ್ರತಿಸ್ಥಾನಮ್ ಉಚ್ಯತೇ. Pratisthāna denotes the eating of the remainder (of the dinner) of him (i. e. of the master), one (who does so) sitting down in the very same place in which the master has eaten, risen and gone. 407.— ಪ್ರಧಾನಿತಿ. A female of noble birth. 191.— ಬಗೆಕಾರ್ತಿ. A mindful woman. 201.— ಬಗ್ಗನ್ನೊವಲ್. A tiger-skin. 379.— ಬಂಗಲಚ. A man of Baṅgālā. 420.— ಬಟ್ಟಮೊಲೆಯಳ್. A woman with round breasts. 328.— ಬಟ್ಟಗ. A man on the road, a traveller, in the instance ಬಿಸಿಲ್ ಬಟ್ಟಗನಂ ಬದಲಿಸತ್ತು. 536.— ಬಡಕೆ. A female who beats; or a lean female.

29. — ಬದಗಣರ್. A woman of the north. 182. — ಬಡಗೇರ್. To take a cudgel. 380. — ಬಡಿಸಿಸು. To cause to make beat, in the instance ಬಡಿಸಿಸಿದರ್ ಸೊನೆಯಿನ್ನತ್ತೆ. 541. — ಬಣಜು. 80. (Tbh. of ವಣಿಜ್, trade?). — ಬಣಂಜು. = ಬಣಜು. 80. — ಬತಿ. 329. (Tbh. of ಪ್ರತಿ? cf. ಬರತ). — ಬತ್ತುಮ್ಪಯನ್. ಬತ್ತುವುದು ಪಯನ್. Water, milk, etc. drying up. 333. 344. — ಬಣಚ. ಬಾನೊಳ್ ಶುಟ್ಟಿದುದು, ಮೇಘಜ್ಯೋತಿಃ. What is born in the sky: a flash of lightning. 420. — ಬಯ್ಯನೆ. ಶ್ರೀಘ್ರಾರ್ಥಃ. Quickly. 20. — ಬಯ್ಯೆ. ಬಯ್ಯೆಯೊಳ್, ಬಯ್ಯೆಯಲ್ಲಿ. In the evening. 278. — ಬರತ. Tbh. of ವ್ರತ. 147. — ಬರವಟ್ಟೆ. A road whereon (somebody or something) comes. 332. — ಬಪ್ಪಾಕಾಲ್. A naked foot. 101. — ಬಪುಮ್ಪು. A vain man. 172. — ಬಪುಮ್ಪುಳ್. A vain woman. 172. — ಬಪುವರ್. = ಬಪುಮ್ಪುಳ್. 172. — ಬರ್ಕುಮೆ. Coming. Plural ಬರ್ಕುಮೆಗರ್. 572. — ಬರ್ಗಿರಿ. A big mountain. 463. — ಬಲ್ಲೆಯ್ಯ. A man with a strong hand. 331. — ಬಲ್ಯತನ. Strong effort. 66. — ಬಲ್ಲಣ್ಣ. A great villain. 66. — ಬಲ್ಲಜುಗಿ. A man of great exertion, etc. 329. — ಬಲ್ಲಾಡಸಿ. A great valiant man. 66. — ಬಲ್ಲಾಂಸೆ. Abundant duck-weed. 66. — ಬಳಸ ಮ್ಪಿಡಿ. To seize the pot-stone pencil. 298. — ಬಳಸವಿಡಿ. = ಬಳಸಮ್ಪಿಡಿ. 381. — ಬಳೆಗಾಣಾಕೆ. The making and selling of bracelets. 431. — ಬಯ್ಯೆಗು. A regular lustre, in a verse under 140. — ಬದ್ಲೆ. Living (?). 140. — ಬದ್ಲೆಲೆ. 140. — ಬದ್ಲೆಳಗು. Living, steady lustre, in a verse under 140. — ಬಾಗರಣ. Tbh. of ವ್ಯಾಕರಣ. 408. — ಬಾಗರಣೆಗ. A grammarian. 408. — ಬಾಗಿಲಿಗ. A doorkeeper. 418. — ಬಾಗಿಲಾಯ್ತ. = ಬಾಗಿಲಿಗ. 425. — ಬಾಗುಲಿ. Tbh. of ವಾಗುರೆ. 140. — ಬಾದಸೆ. Tbh. of ದ್ವಾದಶ. 160. — ಬಾದಿ. = ವಾದಿ. See ಪುಸಿಬಾದಿ. — ಬಾನಂಗುಲು. ಗಗನಗರ್ತಃ. A hollow of the sky. 346. — ಬಾನಗ. One who resides, or is born, in the sky. 419. — ಬಾಸುಬ್ಬಣ್ಣ. The swelling of a wale. 73. — ಬಾಡ್. = ಬಾಡು, flesh, in ಬಾಡುವಿಯಾದುದು. 82. — ಬಾಡ್ವಾಣ. A place of living. 90. — ಬಾಡ್ವಾಣವಿಣ್ಣು. A happy living herd of kine. 87. — ಬಿಂಗಳಿ. Tbh. of ಭೃಂಗಾರಿ. 140. — ಬಿಜಯಂಗೆಯ್. In the second verse under 468. — ಬಿಮ್ಮನೆ. ತೂಷ್ಣೀಂ. Silently, quietly. 20. — ಬಿಮ್ಮನೆ. = ಬಿಮ್ಮನೆ. 20. — ಬಿಜುವಣ್ಣೆ. A rough manner or custom. 369. — ಬಿಜುವಣ್ಣೆಯು. A man of rough manners. 369. — ಬಿಜ್ಜನೆ. Stiffly, in ಬಿಜ್ಜನೆ ಬೀಗು. 20. — ಬಿಳಸ. Tbh. of ವಿಲಾಸ. 160. — ಬಿಳಾಳ. Tbh. of ಬಿಡಾಲು. 140. — ಬಿಳರ್. A white man. 403. — ಬಿಳಿಕೆ. A white woman. 194. — ಬಿಳಿಯ. A whitish male. Instance ಬಿಳಿಯಂ ಬಗ್ಗಂ. 102. — ಬಿಳಿಯರ್. A white female. ಬಿಳಿಯರ್ ಸರಸ್ವತಿ. 102. Plural ಬಿಳಿಯರ್. 884. — ಬಿಳರ್. (A certain verb). 507. (Cf. ಬೆಳರ್ in Dictionary?). — ಬಿಟ್ಟು. 140. Cf. ಬಿಕ್ಕು in Dictionary? — ಬಿಟ್ಟುಳಿಸು. 538. Cf. ಬಿಕ್ಕುಳಿಸು in Dictionary? — ಬಿಡುವೊಡ್ಗು. To enter an abode, etc. 380. — ಬಿಡುವೊಡ್ಗು. = ಬಿಡುವೊಡ್ಗು. 380. — ಬೀಣಿಗ. A lute-player. 406. — ಬೀವ. Tbh. of ಭೀಮ. 144. — ಬೀಲ್. = ಬೀಡು, of which the plural is ಬೀಡುಗಲ್, ಬೀಡುಗಲ್ or ಬೀಡುಗಲ್. 233. — ಬೀಡುಣ್ಣ. A halting place. 55. Cf. ಬೀಡುಣ್ಣ. — ಬೀಡುಣ್ಣ. ಬೀಡು ತಾಣ, ಶಿಬಿರ. A camp. 87. — ಬೀಡುಕಾರ. The consonant ಲ. 66. — ಬುಗತಿ. Tbh. of ಭುಕ್ತಿ. 147. — ಬುಗುತಿ. = ಬುಗತಿ. 147. — ಬೂತು. ಭಂಡಮಾ. Deception, fraud (?). 415. — ಬೂತುಗ. ತಮಸಜೀವಿ. A man living on deception (?). 415. — ಬೂತುಗಿ. A woman living on deception (?). 193. — ಬೂತುಗಿತಿ. = ಬೂತುಗಿ. 193. — ಬೂತುವಣಿಗ. = ಬೂತುಗ. 415. — ಬೆಂಗದಿರ್. ಸೂರ್ಯಕಿರಣಃ. A sunbeam. 341. — ಬೆಂಗಲ್. ಸೂರ್ಯಕಾಂತೋಪಲಃ. The sun-stone: crystal. 342. — ಬೆಚ್ಚ. Hot. See ಬೆಚ್ಚಗೂಡ್, ಬೆಚ್ಚರಿ. — ಬೆಚ್ಚಗೂಡ್. Hot rice. 343. — ಬೆಚ್ಚರ. ವ್ಯಕ್ತಾರ್ಥಃ. Manifestly, clearly. 20. — ಬೆಚ್ಚರಿ. A hot flame. 343. —

ಬೆಟ್ಟೋಡು. A hot potsherd. 336. 341. 343.— ಬೆಟ್ಟಿವರ್. A fierce female. 102.— ಬೆಟ್ಟುಗಾಡು. A hill-jungle. 379.— ಬೆಟ್ಟುಗಾಡು. = ಬೆಟ್ಟುಗಾಡು. 379.— ಬೆಟ್ಟುನೊಡು. A hill-stream, or a hill-path. 379.— ಬೆಟ್ಟುನೊಡು. = ಬೆಟ್ಟುನೊಡು. 379.— ಬೆಣ್ಣೆ. 80.— ಬೆದಲು ಗನ್ನಿ. (Originally ಬೆದಲುಗನ್ನಿ). = ಬೆದರ್ಗನ್ನಿ. 83.— ಬೆದಲುಗನ್ನಿ. A frightened iguana (?). 82.— ಬೆದರ್ಗನ್ನಿ. (Originally ಬೆದರ್ಗನ್ನಿ). ಚಕಿತಗವೀ. A frightened cow. 83.— ಬೆನ್ನೊವರ್. The skin of the back. 80.— ಬೆನ್ನರಿ. A hot flame. 343.— ಬೆನ್ನೋಡು. = ಬೆನ್ನೋಡು. 343.— ಬೆನ್ನೂದಿ. ಕೋಷ್ಠಧಸ್ತ. Hot ashes. 341.— ಬೆಳ್ಳರಿ (or ಬೆಳ್ಳರಿ). A rain of white colour. 93.— ಬೆಳ್ಳದ (or ಬೆಳ್ಳಳ). ಭಯಚಕಿತಾರ್ಥಃ. Frightened from fear, etc. 20.— ಬೆಳ್ಳಟ್ಟಿ. White cloth. 223. 347.— ಬೆಳ್ಳಗನೆ. White flax. 336.— ಬೆಳ್ಳೆ. A white female. 197.— ಬೆದವು. 140.— ಬೆದ್. 140.— ಬೇರುಗಿ. A woman who deals in, or sells, roots. 193.— ಬೇರುಗಿತಿ.— ಬೇರುಗಿ. 193.— ಬೇರ್ತಡೆ. An impediment of roots, etc. 90.— ಬೇಸು. Hotness. See ಬೇಸುರಿ, ಬೇಸೋಡು.— ಬೇಸುರಿ. A hot flame. 334. 343.— ಬೇಸೋಡು. A hot potsherd. 343.— ಬೇಹಾರಿ. A trader. 329.— ಬೇಹುಚೆದರ. A man clever in spying. 305.— ಬೊನ್ನು. ಜೀರ್ಣಮಲಿನವಸ್ತ್ರಬಂಧುಕೃತಾದಿವಸ್ತ್ರವಚನಃ. An old dirty piece of cloth, mat and other things. 441.— ಬೊನ್ನುಕ. ತದ್ (ಬೊನ್ನು) ಗೃಹ್ಣನ್. A man who puts on an old dirty piece of cloth, etc. 441.— ಬೊಳ್ಳೆ. A vociferous woman (?). 197.— ಬೊಲ. 140.— ಬೊಲ. 140.— ಬ್ರಾಹ್ಮಣಗಿತಿ. A Brāhmaṇa female. 28. 190.— ಭಣ್ಣೆಮೆ. Deception, fraud (?). See ಬೂಕು.— ಮಜ್ಜು. 60. *Cf.* ಮಜ್ಜುಸಾರ in Dictionary.— ಮಡಿವತ್ತಿ. A washerwoman. 200.— ಮಡುನೀರ್. Water of a pool. 380.— ಮಡುನಿಲ್ವಾರ್. To fall into a pool. 380.— ಮಡುವಿಲ್ವಾರ್. = ಮಡುವಿಲ್ವಾರ್. 380.— ಮಣಿತ. Bending, etc. ಮಣಿವುದು. 579. Plural ಮಣಿತಂಗಳ್. 554.— ಮಣ್ಣು. 140. See ಮಣ್ಣು in Dictionary.— ಮದನವತಿಗ. ಮದನವತಿವೃತ್ತವಿಶೇಷಕರ್ತಾ. A man who composes the madanavati metre. 412.— ಮಧುಲಿಹ. Tbh. of ಮಧುಲಿಹ್. 129.— ಮನೆಸರಕು. The articles of a house. 89.— ಮರಕುಟಿಗ. ಪಕ್ಷಿವಿಶೇಷೋ ದಾರುತಕ್ಕಾ ಮಾ. A wood-pecker; a wood-cutter, a carpenter. 548.— ಮರಗಡಿ. To cut a tree or wood. 382.— ಮರಂಗಡಿ. = ಮರಗಡಿ. 382.— ಮರುಳ್ಳೊಡಗ. A foolish laugh. 66.— ಮರುಗೂಡ್. Rice with a drug in it. 379.— ಮರುಗೂಡ್. = ಮರುಗೂಡ್. 379.— ಮರು. 140.— ಮಾಗ. Tbh. of ಮಾಗು. 143.— ಮಾಂಕರಣೆ. Disregard. See under ಸಮರಂಗಾಣ. ಮಾಂಗದಿರ್. The splendour of a mango. 348.— ಮಾಂಚಳೆ. A small branch of a mango tree. 348.— ಮಾಂಚೊಮ್ಮ. A cluster of mangoes. 348.— ಮಾಣ್ಣೊಣೆ. 348.— ಮಾತುಗಿ. A talkative woman. 193.— ಮಾತುಗಿತಿ. = ಮಾತುಗಿ. 193.— ಮಾತುವಣಿಗ. A talkative man. 415.— ಮಾಮುಗುಳ್. An opening bud of a mango. 332.— ಮಾಮ್ಮು. The flower of a mango. 348.— ಮಾಮ್ಮೊಡರ್. A couple of mangoes. 348.— ಮಾರಿಗ. ಮಾರಿಯುಂ ಪೂಜಿಸುವಂ. A man who worships Māri. 413.— ಮಾಖುಡು. Another iguana (?). 82.— ಮಾಗೋಲ್. A staff that measures a fathom. 90.— ಮಾಲೆವಡಿಗ. ಮಾಲಾಕಾರಿ. A male florist. 416.— ಮಾಲೆವಡಿಗಿತಿ. A female florist. 192.— ಮಾವಣಿಗಿ. See ಒಳ್ಳಾವಣಿಗಿ, ನುಸುಳ್ಳಾವಣಿಗಿ.— ಮಾಳರ. Tbh. of ಮಾಳರ. 160.— ಮಾಳಲ. = ಮಾಳರ. 140.— ಮಾಳಡು. 488.— ಮಾದ್ದಟ್ಟಿ. An artificial structure. See ಪೊಸ.— ಮಾದ್ದುಳಿ. ಮಾದ್ದುದು ಶಿಲಮ್ ಈತಂಗೆ. A man addicted to making, etc. 545.— ಮಾದ್ದಟ್ಟಿ. 140.— ಮಾದ್ದಟ್ಟಿ. See also the following verse under 193:— ಮಾದ್ದಟ್ಟಿಗಳ್ ಇರ್ತದಿಯೋ ಸೀಳ್ಳಾಯ್ಗಳ್ ಬೀಗಿ ಬೆಳೆದು ಕೆಮ್ಮಿತ್ತುಗಳಂ | ಪೊಲ್ದಿದರ್ ದಾಳಿಮ್ಪದ ತಾಲ್ಗಳ್ ನೆಟ್ಟಿಪರ ದಿಟ್ಟಿಗಿಟ್ಟಿಳವ್ ಎನೆಗುಂ ||.— ಮಾದ್ದೊಡ್. An artificial stream. 87.—

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CORRECTIONS AND ADDITIONS.

Page 2, note, read *Kharôshî for Kharôshî*.

P. 5, line 32, read ཅ for ཅ.

P. 6, l. 29, read ར for ར.

P. 7, l. 11, read *bottom for botom*.

P. 8, l. 16, read *sub letter for sub-letter*.

P. 10, l. 24 (under Present Malayâla), read ར for ར.

P. 11, l. 17, read ཨ ཨ for ཨ ཨ.

P. 11, l. 26, read 216 for 217.

P. 11, l. 35, read 19 for 18.

P. 15, l. 11, read ཅ for ཅ.

P. 16, l. 2, read *gala for galla*.

P. 16, l. 18, read *ananunâsika for anunâsika*.

P. 19, l. 11, read ར for ར.

P. 26, l. 24, read ས for ས.

P. 26, l. 34, add, § 151, a, 4.

P. 26, l. 35, read 24 for 34.

P. 27, l. 2, remove § 151, a, 4.

P. 28, l. 35, read མ for མ.

P. 29, l. 19, read བ for བ.

P. 31, l. 34, read ཨ for ཨ.

P. 32, l. 17, read ར for ར.

P. 33, l. 20 *after* ས, read, and also ས.

P. 35, l. 18, read *is for are*.

P. 35, l. 25, read མ for མ.

P. 37, l. 19, read (see No. 8, b) *for* (see No. 8, remark).

P. 37, l. 20, read *same for sume*.

P. 38, l. 29, note 1, read (ས, བ) *for* (ས, བ).

P. 38, l. 42, note 2, read ཨ for ཨ.

P. 39, l. 12, read 253, 2, d *for* 253, 2, c.

P. 40, l. 29, put a stop after ཅ, and read (See 102, 9).

P. 42, l. 24, put , *for* ;

P. 44, l. 30, *put a comma after* therefore.

P. 45, l. 3, read ར for ར.

P. 47, l. 28, put (*after* accusative.

P. 47, l. 37, read ས for ས.

P. 48, l. 4, read *dialect for dialects*.

P. 49, l. 1, read ཨ for ཨ.

P. 49, l. 18, read *are for and*.

P. 53, l. 28, read ཨ for ཨ, and remove ; *before* it.

P. 54, l. 8, read ཨ for ཨ.

P. 55, l. 9, read *dialect for dialects*.

P. 57, l. 2, read 371 *for* 370.

P. 59, l. 7, read ཨ for ཨ.

P. 60, l. 31, read ཨ *for* of ཨ.

P. 65, l. 19, remove ཨ.

P. 65, l. 32, remove ཨ.

P. 66, l. 22, add ཨ.

P. 66, after l. 26, add, 7, Loc. ཨ, *e. g.* ཨ.

P. 71, l. 26, read ཨ for ཨ.

P. 72, l. 36, remove letter c.

P. 73, l. 14, read ཨ for ཨ.

P. 74, l. 6, put) *after* the plural.

P. 76, l. 24, read *Malayâla for Malyâla*.

P. 83, l. 29, read ཅ *for* ཅ and ཨ for ཨ.

P. 83, l. 40, read *dialects for dialect*.

P. 85, l. 40, read 131, a, b *for* 131, b, c.

- P. 88, l. 11, *remove* (*before* as.
P. 88, l. 26, put a comma after ನರ್ತಮಾನ.
P. 92, l. 26, add ನಿರ್ಣಯಿಸು after ಓಲಗಿಸು.
P. 92, l. 29, *remove* ನಿರ್ಣಯಿಸು.
P. 93, l. 4, *add*, Curious formations are
ಖಡ್ಗ ಸು (in ಕ್ಷಾಸನಾ ಕಡ್ಗ ರಿಸು) and ಚೇತ
ರಿಸು from ಖಡ್ಗ ರಣೆ or ಕಡ್ಗ ರಣೆ, cutting,
engraving, and ಚೇತರಣೆ.
P. 98, l. 31, *read* must have been ಬೆರಣ್ಣು.
P. 102, l. 19, *read* ನಡ ನಡ ನಡಗು for ನಡ
ನಡ ನಡಗು.
P. 102, l. 35, *read* ಅಕ್ಕು for ಆಕ್ಕು.
P. 103, foot-note, *read* Dr. J. F. Fleet
for Dr. I. F. Fleet.
P. 104, l. 10, *read* ಮೆಟ್ಟು.
P. 111, l. 27, *read* ಅವಾಚ್ಯಲಿಂಗ for ಎವಾಚ್ಯ
ಲಿಂಗ.
P. 111, l. 28, put a comma after ಪಾಡಿದರ್.
P. 111, l. 29, after ಪಾಡಿದರ್ *read* ಪಾಡಿದುವು
for ಪಾಡಿದುದು.
P. 118, l. 2, *read* ಆಪ (of ಆಪ್) appears
in this paragraph under No. 2 for
ಆಪ (of ಆಪ್) appears in the para-
graph under No. 1.
P. 118, l. 8, *read* ತೂಂಕಡಿಪ for ತೂಂಕಡಿ.
P. 120, l. 17, *remove* (of an ಉಳ್ಳವು) and
read (of an ಉಳ್ಳವು; see page 114,
remark).
P. 120, l. 29, *add*, It may be thought
that at least in some of the above
mentioned instances, *e.g.* in ಬೀಸುವು,
simply a euphonic ವ್ may have
been inserted to form the genitive.
P. 127, l. 14, *read* 254 for 253.
P. 129, l. 26, *read* ಕೇಲ್ವ ಪ್ಪುವು for ಕೇಳಪ್ಪುವು.
P. 141, l. 28, *read* (ಬೇ + ಯ್ + ಇತು) for
(ಬೇ + ಯ್ + ಇತು), and l. 29, *read* (ಮೇ
+ ಯ್ + ಇತು) for ಮೇ + ಯ್ + ಇತು).
P. 142, l. 17, *read* ಆಯ್ for ಅಯ್.
P. 142, l. 30, *read* ಅದೇ for ಅದ.
P. 145, l. 10, *read* ಆಪ್ಪಾರ್ for ಅಪ್ಪಾರ್.

- P. 147, l. 32, remark, *remove* § §.
P. 149, l. 36, *read* ಪೊಳ್ಳೆ for ಪೊಳ್ಳೆ.
P. 150, l. 13, *read* ಪಾಳಿಕೆ for ವಾಳಿಕೆ.
P. 151, l. 19, *remove* the comma after
ಆಂ.
P. 158, l. 5, *put* (*before* I have not
seen.
P. 160, l. 3, *remove* the comma after
ಬಾರ್.
P. 161, l. 24, *read* yet to be for yet be.
P. 164, l. 33, after ಪಿನ್ನೆ, behind, *read* med.
P. 165, l. 3, *include within the brackets*
ಹಿಂದೆ, behind (d, med., mod.).
P. 167, l. 17, *read* 109, a, 7 for 109 a, 5;
and l. 32, *put a semicolon after*
(see sub ಅದೇ).
P. 168, l. 15, *read* 316, 5 for 318, 5.
P. 169, l. 18, put a comma after ಭೋರ್
for the semicolon.
P. 169, l. 25, *read* ಅರೆ ಉಲ್ for ಅರೆ ಉಲ್.
P. 171, l. 32, *read* ಅ for ಆ.
P. 172, l. 11, *read* ಜ್ಞಾಯೋರ್ for ಜಾಯೋರ್.
P. 174, l. 6, *read* § 96 for § 97.
P. 176, l. 7, *read* ಕೇಡಾಯಿತೆ for ಕೊಡಾ
ಯಿತೆ.
P. 176, l. 12, *remove* 6.
P. 177, l. 35, *read* in for see.
P. 182, l. 5, *read* ಪಿತ್ವಾಣ for ಪಿತ್ವಾಣ.
P. 182, l. 35, *read* ತನು + ಛಾಯೆ for ತನು +
ಜ್ಞಾಯೆ.
P. 184, l. 27, *read* ತಪಸ್ + ಫಲ for ತಪಸ್,
+ ಫಲ; and l. 29, *read* (or ತಪ್ಪೀಲ)
for (ತಪ್ಪೀಲ).
P. 188, l. 25, *insert this before* Nāra-
simha.
P. 193, l. 4, *add*, Cf. § 372.
P. 193, l. 8, *read* ಕಾದುಕಿಚ್ಚು for ಕದುಕಿಚ್ಚು.
P. 193, l. 22, *remove* the parenthesis of
ಎಲರ್.
P. 194, l. 35, *read* ಪ್ಪತ for ಪ್ಪತ.
P. 195, l. 22, *read* yamaka for vamaka.

- P. 200, l. 15, *read* 205, 1, 3rd person, *a for* 205, 1, *d*.
 P. 201, l. 16, *read* ಬಿಡಿರ್ಕೆ for ಬಿಡಿರ್ಕೆ, and l. 21, *put a stop for the comma after* (ಬಯ್).
 P. 204, l. 33, *read* ಮೇಲುರಿಚ for ಮೇಲುರಿಚ.
 P. 205, l. 35, *read* ಗಡಿಕಾಪ for ಗಡಿಕಾಪ.
 P. 206, l. 27, *read* ಪ್ರಹರೇ ಪ್ರಹರೇ *for* ಪ್ರಹರೇ, *and after* l. 28, *add*, See page 446.
 P. 214, l. 23, *read* ಗಣ್ಣ ವಸದನಂ *for* ಗಣ್ಣ ವಸದನ.
 P. 214, l. 31, *read* ಮಲ್ಲಮುರಾನ್ತಕಂ *for* ಮಲಮುರಾನ್ತಕಂ.
 P. 216, l. 9, *put a quotation mark after* (arthavyakti).
 P. 219, l. 6, *read* played *for* sang.
 P. 233, l. 15, compound ಅಧಿಕ and ಪುಣ್ಯನ್.
 P. 235, l. 1, *put for after* used.
 P. 238, l. 25, *read* ವತಕ *for* ವತರ.
 P. 239, l. 10, *remove the stop after* genitives.
 P. 240, l. 13, *read* that *for* this.
 P. 247, l. 13, *read* (see § 355, I, 3).
 P. 249, l. 8, *read* ತಿರ *for* ತೀರಾ.
 P. 251, l. 8, *read* of the uvula *for* of the eyes.
 P. 253, l. 28, *read* ಏಯಸಾವರ *for* ಏಳಸಾವರ.
 P. 255, l. 27 and 28, *read* ಕೋಷ್ಠಕ *for* ಕೋಷ್ಠಕ.
 P. 259, l. 11, *read* ಇಮ್ನ *for* ಇಮೆ.
 P. 264, l. 29, *read* of the becoming then *for* of the coming then.
 P. 265, l. 1, *remove the semicolon after* ಬ್ಯೈ, *and put a comma for it*.
 P. 265, l. 21, *read* ಲ್ (or ಅಲ್) *for* ಅಲ್; *and* l. 22, § 362, 2, *c* *for* 362, after *c*.
 P. 271, l. 24, *put mango in parenthesis*.
 P. 273, l. 32, *read* ಪದ್ಮೋದರಂಗ *for* ಪದ್ಮೋದರಂಗ.
 P. 276, l. 33, *read* ಹಾರುವನ *for* ಹಾಕುವನ.
 P. 285, l. 25, *read* ಅಲ್, ಅಲು *for* ಅಲು,

- P. 291, l. 3, *read* a euphonic ವ್.
 P. 294, l. 17, *read* ದಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಲಿ *for* ವಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಲಿ.
 P. 297, l. 10, *read* ಖಳರುಂ *for* ಬಳರುಂ.
 P. 298, l. 7, *read* dative *for* genitive; *and* l. 25, *read* upon thee *for* upon you.
 P. 304, l. 17, *put a semicolon after* fellow.
 P. 306, l. 14, *read* ಓರೊವರ್ ಓರೊವರ್ *for* ಓರೊವರ್ ಓರೊವರ್.
 P. 309, l. 29, *read* ದಿನೊಮ್ಮೊಮ್ಮೆ *for* ದಿನೊಮ್ಮೊಮ್ಮೆ; *and* l. 32, *read* ಅಕ್ಕುಮ್ *for* ಅಕ್ಕುಂ.
 P. 312, l. 24, *put but in parenthesis; and* l. 25, *read* if one is a sensualist *for* if one (is) a sensualist.
 P. 317, l. 27, *read* ಬರುವದಪೊಳಗೆ *for* ಬಕುವದಪೊಳಗೆ; *and* l. 35, *read* ಬರೆದಿರುವ *for* ಬರೆದಿರುವಿರಿ.
 P. 319, l. 1 and 2, *read* having caused to make was, *i. e.* had caused to make or had made; *and* l. 10, *insert* ಮಯೂಖ *after* ನೀಹಾರ.
 P. 320, l. 23, *add*, Let it be expressly stated here with regard to ಸಳಂಚದ ಪೊದೆ that ಒದೆ is attached also to the participial form used for the formation of the present tense (see § 194) in the ancient dialect.
 P. 322, l. 3, *read* we *for* (you), *and* l. 4, *read* us *for* you.
 P. 328, l. 7, *read* ಚತುರ್ಥಿಗಲ್ *for* ಚತುರ್ಥಿಗಲ್.
 P. 329, l. 1, *read* ಗೃಹಸ್ಥನಂ *and* grihastha; *and* l. 10, ಹುಲ್ಲುಗಳಿನ್ *for* ಹುಲ್ಲುಗಳಿನ್.
 P. 332, l. 4, *insert large after* swallowing.
 P. 334, l. 29, *read* ನೋಯಸದನ್ತೆ *for* ನೋಯಸದನ್ತೆ.
 P. 335, l. 5, *read* ಹುಲ್ಲು *for* ಹುಲ್ಲು.

- P. 343, l. 10, read ಲಿಂಗಂಗಳರೆ for ಅಂಗಂಗಳರೆ.
- P. 345, l. 11, read ಉ, ಊ for ಉ.
- P. 346, l. 31, read ಮಾಪಾಟಕ್ಕೆ for ಮಪಾಟಕ್ಕೆ; and l. 34, remove ದೊಡ್ಡ.
- P. 350, l. 16 and 17, read ಬೋದಿಸಿ for ಬೊದಿಸಿ.
- P. 356, l. 28, read ಇನ್ನಿನಿನ್ನ for ಇನಿನಿಂದ.
- P. 358, l. 4, read ಅದೆಯನ್ನೆ for ಅದೆಯನ್ನೆ.
- P. 365, l. 7, read ಆದುದಾದುದು for ಆದುದಾದುದಂ.
- P. 367, l. 9, read ಚೀಪಾಡುತ್ತಾರೆ for ಚೀಆಡುತ್ತಾರೆ.
- P. 370, l. 33, read ಕೊಣ್ಣು ಕೊಣ್ಣು for ಕೊಣ್ಣು.
- P. 377, l. 1, read ಮೇರುನಿಂಗೀತನ್ for ಮೇರುನಿಂಗೀತನ್.
- P. 382, l. 28, add, Cf. § 352, a, b.
- P. 383, l. 24, read treatise for treaty.
- P. 384, l. 7, read kartṛi for kartri.
- P. 393, l. 8, read (Āndraprabhāpurāṇa) for (Āndraprabhāpurāṇa).
- P. 396, l. 9, add, Cf. 347, s.
- P. 396, l. 31, read No. 2, a for No. 2, c.
- P. 396, l. 35, add, Cf. 346, 7.
- P. 397, l. 17, read 350, s, for 350, s, etc.
- P. 397, l. 27 and 33, read parenthesis and brackets.
- P. 400, l. 19, read our for (our).
- P. 402, l. 14, read ಕೊಡಕ for ಕೊಡಕು; and l. 33, add 4.
- P. 403, l. 34, read ನಡೆದಪಿರ್ for ನಡೆಪಪಿರ್.
- P. 408, l. 10, read and one for and two.
- P. 411, l. 17, read like a blacksmith; and l. 35, read ಗೆಲ್ಲಂ for ಗೆಲ್ಲಂ.
- P. 412, l. 1, read ಮುಕುಗುವಿನಂ for ಮುಕುಗುವಿನಂ; and l. 2, read he incessantly shot.
- P. 413, l. 6, remove as perhaps in the half-verse quoted above.
- P. 414, l. 17, read ಅವನ್ for ಅವನ್.

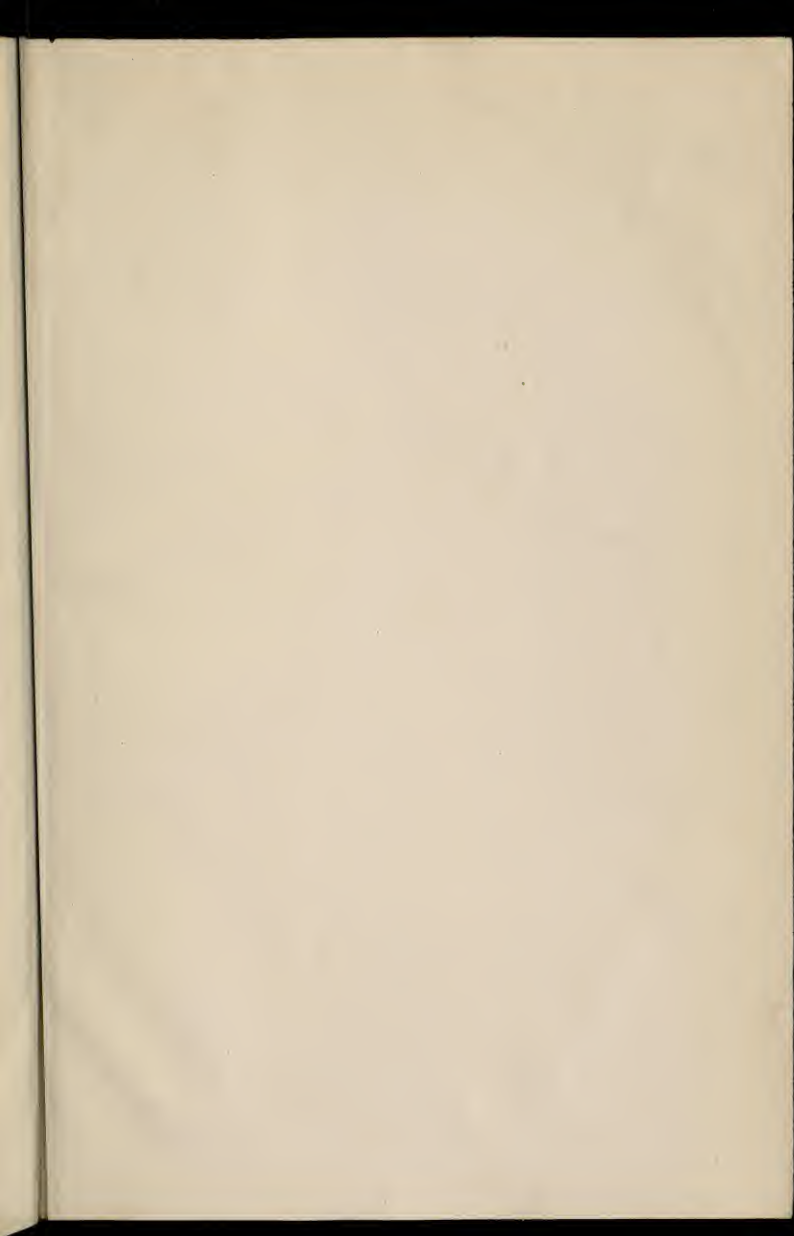
- P. 418, l. 15, read is for s; and l. 27, read ಅರಸನತ್ತಣಂ for ಅರಸಣತ್ತಣಂ.
- P. 422, l. 11, after 185 insert 186; and l. 24, read ಕೊಂಚೆ for ಕೊಂಬೆ.
- P. 423, l. 16, remove ವ before ಗರ್ವಪ; and l. 17, insert ಪತ್ತವ after ಸುತ್ತವ.
- P. 424, l. 19, read ವಾದಕಂ for ಪಾದಕಂ.
- P. 426, l. 29, put a comma before ಅರ್ಕನ್.
- P. 431, l. 15, read ಆಮ್ for ಅಮ್.
- P. 434, l. 14, add § 71 to ಕೊಂಚೆ, where it appears as a ತತ್ತ್ವಮ term.
- P. 435, l. 5, read (ಜೈಷ್ಠ) for (ಜೈಷ್ಠ).
- P. 438, l. 14, read ಸಿನ್ನರ (ಸಿನ್ನರ) for ಸಿನ್ನರ (ಸಿನ್ನರ); and l. 24, read cf. ಪಿಟ್ಟು for cf. ಹಿಟ್ಟು.
- P. 441, l. 1 and 2, read ಇದುಸ್ಸುದು for ಇದುಸ್ಸುದು; l. 10, read ತಾಯ್ನು for ತಾಯ್ನು; and l. 21, read ನೇಪ್ಪೊಯ್ನು for ನೇಪ್ಪೊಯ್ನು.
- P. 442, under 372, add — Through the favour of Mr. B. Lewis Rice the following "Explanation of some of the words contained in Rev. Kittel's list" kindly prepared by his Munshi, was forwarded to the author, and is given here as far as the explanations are not conjectural, viz.
- ಉದಾಲ. A bird of omen. ಉದಾಲವೆನ್ನೊನ್ನು ಶಕುನದ ಪಕ್ಕಿ (Karnātakasāṅjīvana).— ಎಱ್ಱ. A fool. The old spelling of ಎಱ್ಱ.— ಕೊಡ್ಗಟ್ಟ. Rice and a hollow made for the reception of pepper-water, etc.— ಕೆಡ. The same as ಕೆಳಗು in the Dictionary.— ಕೇಳ್ವ. The act of hearing. There is a game in cards called ಕೇಳ್ವೆ (or ಕೇಳುವೆ) ಒದವೆ.— ಖೂಡ. = ಕೂಡ. ಖೂಡನ್ ಎಱ್ಱಂ (Karnātakasāṅjīvana).— ಘುಡುಮ್ತನೆ. Imitation of the sound produced when plunging into water.— ಚಪ್ಪದ. ಚಪ್ಪದಾಯೆನಲ್ಲೆ ಚಪ್ಪಟೆ (Karnātakasāṅjīvana).— ತೇಜ್. ತೇಜು. As a verb

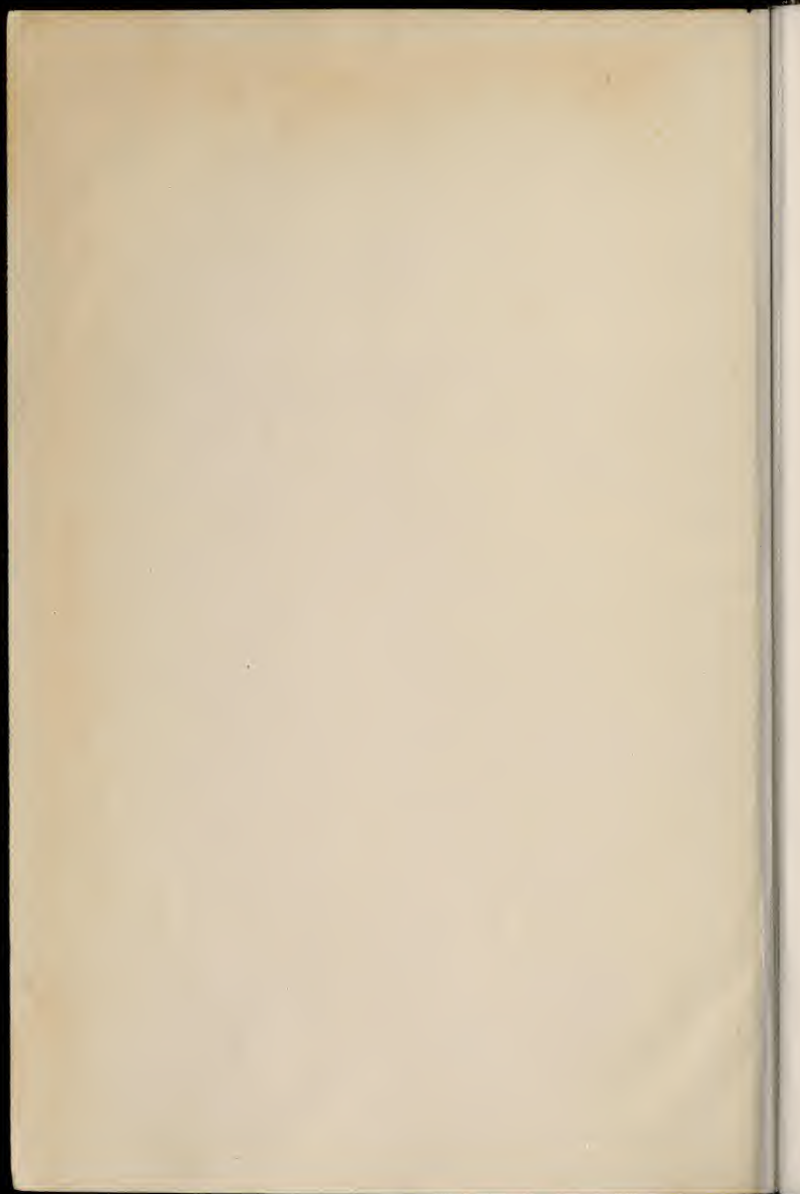
(=ತೇರು² of the Dictionary) it means 'to succeed etc.' ತೇಪದನೆ ಪುಷ್ಪಯಾದಂ (Karnāṭaka nighaṇṭu). ತೇಪ್. ತೇಪು as a noun (=ತೇರು³) means 'success'. ತೇರ್ಗರ್ = successes.—ದಯವುಡಿ. =ಬಲ್ಲಪ್ಪಿ (Karnāṭakasaṅjivana). —ನೋಳ್ (=ನೋಳ್ of the Dictionary). ನೊಳ್ಳನೆನೆಮುನ್ನೆ ಪೋದಂ (Karnāṭakasaṅjivana). ಪದಿರ್. ಕೂಡಲ್ (ಎನೆ) ಪದಿರ್ appears to mean ಪದಿರ್ (is) success (ಕೂಡಲ್).—ಪಾಪುಡು, ಬೆವಪುಡು, ಮಾಪುಡು, ಸೀಪುಡು, ಪಾಪುಡು, etc. are compounds of ಪಾಪು, etc. with ಉಡು, a well-known animal. ಸೀಪುಡು of the Dictionary seems to mean some animal rather than 'a cascade'; it may be the correct form of the modern ಜೀರುಣ್ಣೆ. (ಜೀಪುಣ್ಣೆ of the Dictionary?). —ಪೆದವು. Lameness.—ಪೇಚಿವಾಂಸ. One who has cooked (from ಪಚ್, to cook).—ಪೊದಪು. ಪೊದಪು ಸಾಮಾನ್ಯಾತ್ಮತಿಕಂ ಸಂಕ್ಷಕಂ. (Cf. ಪೊದಕು in the Dictionary).—ಬಿಳಿರ್. A clear mistake

for ಬಿಲ್, to get pendent roots.—ಭಣ್ಣೆಮೆ (ಭಣ್ಣೆಮಾ). Buffoonery (from Samskr̥ita ಭಣ್ಣ + ಇಮಾ).—ರುಂಚೆ. The same as the second part of ದಡ್ಡುಂಚೆ.—ಸಿಳ್ಳ. Tadbhava of ಸಿಡ್ಲ.

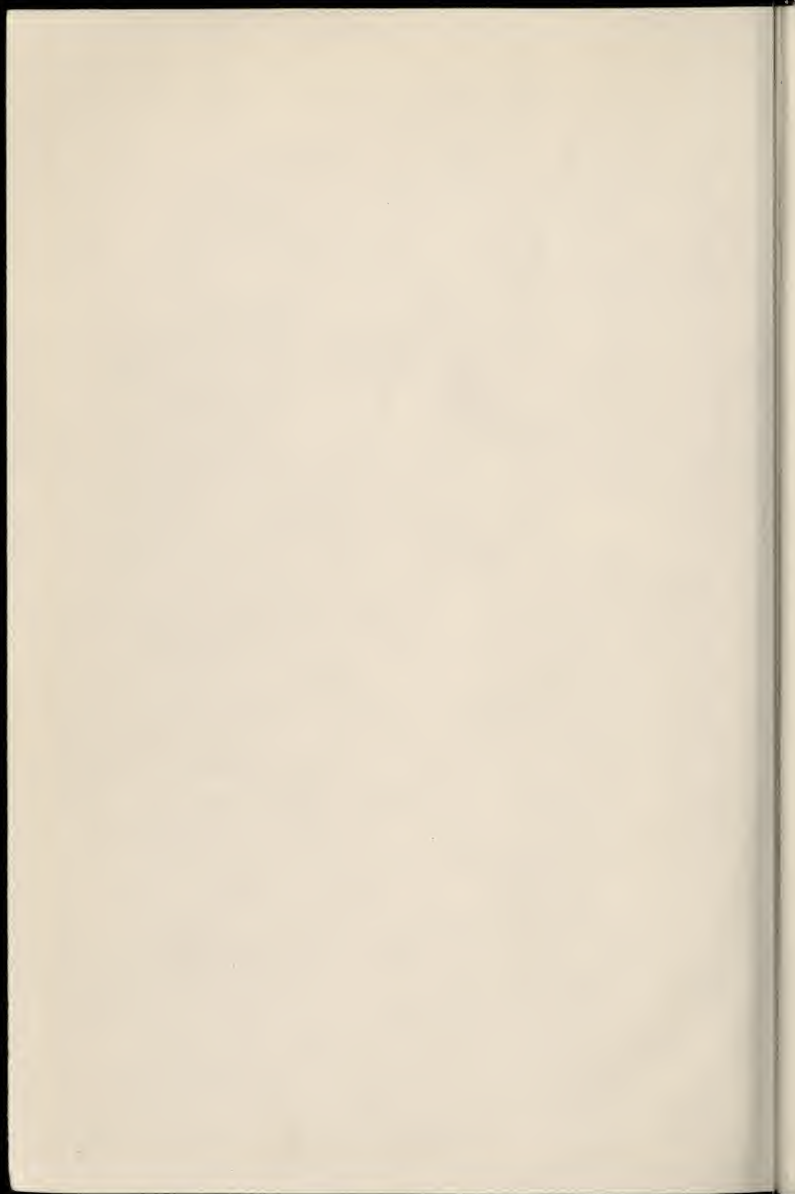
- P. 442, l. 35, read ಅಭಿವೃಂ for ಅಭಿವೃಂಗ.
P. 443, l. 6, read ಅವು=ಅವಿ (Śabdānu-
śāsana sūtra 473. 480. 513).
P. 445, l. 24, read a black, or bad, belly;
l. 32, read sōlligē for solligē; and l.
35, read ಕುಮ್ಮಗಾಪ.
P. 446, l. 37, read Dōmba for Dōmba.
P. 449, l. 37, read ನದ್ಯಾದ್ಯುತ್ಪರಣೀಲಃ for
ನದ್ಯಾದ್ಯುತ್ಪರಣೀಲಃ.
P. 452, l. 32, read ಬೀಡುವೆನ್ನಿಗು for ಬಿಡು
ವೆನ್ನಿಗು.
P. 453, l. 2, read ಬೆಟ್ಟುಂಗಾಡು for ಬೆಟ್ಟುಂ
ಗಾಡು; and l. 13, read ಬೇಹುಚದುರ for
ಬೇಹುಚದುರ.
P. 455, l. 34, read ಸೀಳ್ಣಿಟ್ಟಿ for ಸೀಳ್ಣಿಟ್ಟಿ.
P. 456, l. 4, read ಸೆದವು and ಸೆದನು; and
l. 13, read ಪುರಶ್ಚ ಡಾರ್ಫೋ ವಾ.

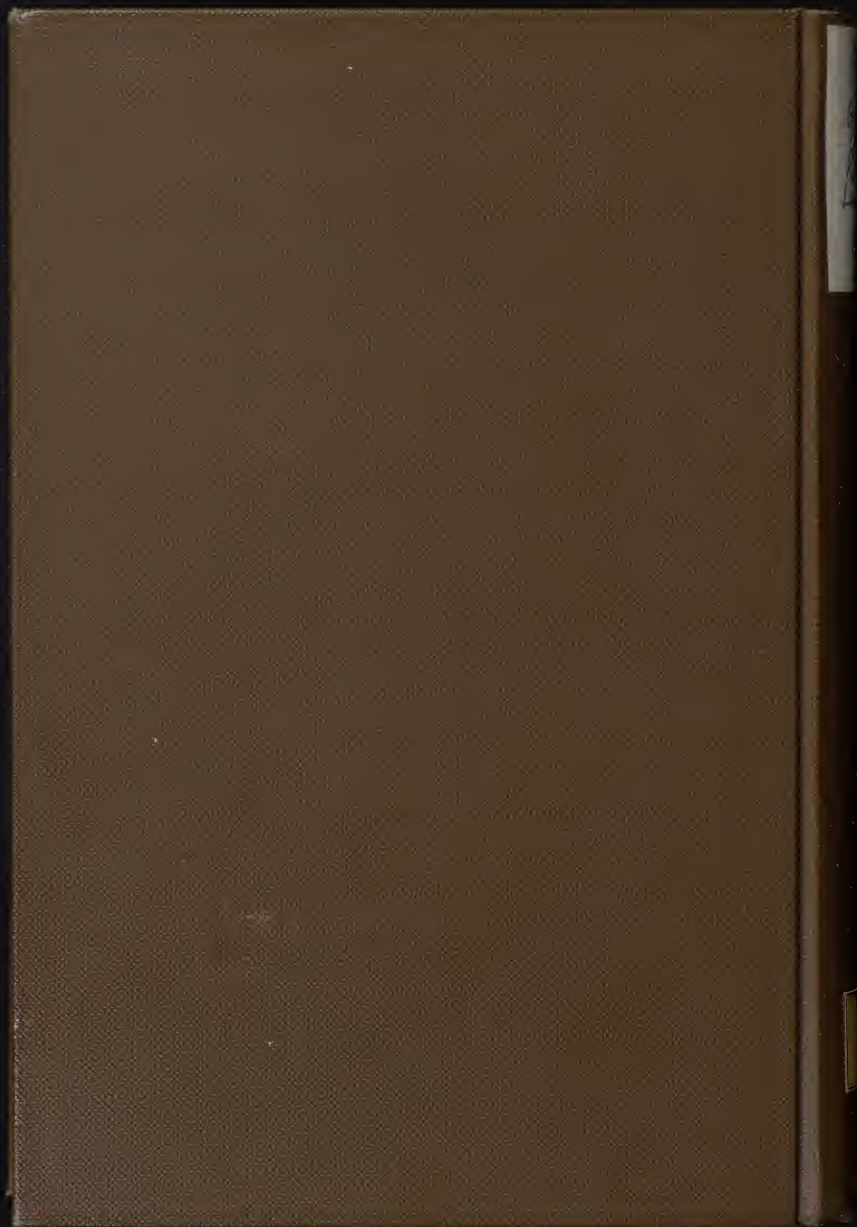
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GRAMMAR

OF THE

DA LANGUAGE

IN ENGLISH

E THREE DIALECTS OF THE LANGUAGE

NT, MEDLEVAL AND MODERN)

BY

EV. DR. F. KITTEL



MANGALORE

ON BOOK AND TRACT DEPOSITORY

1903

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